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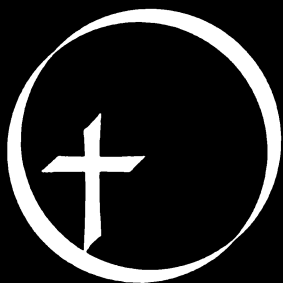
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*A debate on the doctrines of  
atonement, universal salvation, ...*

David Holmes, John  
Mather Austin, William G. Bishop



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however, some cases in which discussions of theological and other questions have been attended with good, and I hope this occasion will present such an instance. When I remember that Jesus Christ did not hesitate to dispute with the Scribes and Doctors of the law and expose their fallacies in the hearing of the people, that St. Paul disputed with the distinguished Jews and Greeks, that Luther and his associates held public discussions with the Cardinals and Legates of Rome, that Wesley and his coadjutors were as distinguished for their polemics as for their christian catholicity, my mind is relieved, and my sense of duty under the circumstances enables me to rise superior to the judgment of friends; and I stand fully committed to the prosecution of this debate. But while my mind is affected with hesitation and diffidence on these and some other accounts, there are other considerations which are a source of real pleasure. It is a pleasure to know that I am to address a congregation of candid persons, who will duly appreciate and weigh the arguments presented. I do not know that I could have suited myself better in this respect, had the choice been left entirely to me. Some apprehension was felt that the contracted dimensions of the house would not afford sufficient accommodation for the people; but I have never believed that the congregation would not listen with candor and impartiality to what was said. And it shall be my study to give reasons for what I may say; indeed, I should consider it trifling with the good sense of the audience, if I were to fill up the time with common place remarks, or throw dust into their eyes, instead of addressing their understanding.

It is also a source of pleasure to me, that the disputants have been able to secure the services of the gentlemen who are to act as Moderators. I have confidence in those gentlemen, in their intelligence, judgment and integrity; and I believe, if circumstances shall require them to give decisions, they will be characterized by impartiality, and that the whole business of the debate, as far as they are responsible for its conduct, will be so carried forward as to give satisfaction to to all parties.

It is also a source of great pleasure to me that I have for my opponent the Rev. J. M. AUSTIN, whose praise is in all the Universalist Congregations. There is only one man of whom I have any information whom I would prefer to meet in a discussion of this kind; namely MR. SKINNER: not because I suppose he is more talented, but he has more reputation as a debater, and as the champion of Universalism in Central New York: But in the absence of Mr. Skinner, Mr. Austin is of all others, the man I prefer to meet. So far as I know, he has the confidence of his own people; he claims the authorship of a number of books and pamphlets; is the corresponding editor of the Evangelical Magazine, so called; is the preacher of the most wealthy and respectable Universalist society in this section of the state; and exhibits too as I understand, great learning and ability in criticism on the Greek text. In meet-



ing Mr. Austin, therefore, I meet a man who can defend Universalism, if a defence of that system be possible. And if in the course of this debate, he finds it necessary to avoid defining his position on questions which will incidentally arise; should he cavil and deal in sophistry or attempt to throw dust in your eyes, where he ought to meet arguments, and dispose of them in a fair and candid way, the congregation will understand that it is not because he lacks ability, or information, but it must be attributed to some inherent and unconquerable perversity in the nature of the cause he advocates. Mr. Austin will understand me as intending nothing disrespectful in these personal allusions. My own course shall be, to give arguments that pertain to the merits of the subject, and reasons for what I have to say; and if Mr. Austin will meet me on this ground he shall have my thanks for his candor whatever I may think of his logic. With these preliminary remarks I approach the question before us.

The question is, DOES GOSPEL SALVATION EMBRACE DELIVERANCE FROM JUST AND DESERVED PUNISHMENT? Here Mr. Austin denies, and I affirm. Before I lay down the first argument in support of the affirmative of this question, I wish to state a few principles, which more or less govern the administration of law, associated with the doctrine of divine punishment. 1. The law of God is like himself, holy, just, and good—a transcript of the Divine mind. 2. The penalty associated with the law, is like the law itself, holy, just, and good, and hence it must be as right and just, that the penalty should be inflicted upon those who violate the law, as that the law itself should demand obedience. 3. Where the law is transgressed, and the penalty incurred, there is no power in the creature to avert the penalty, nor does the law itself provide a remedy. 4. As all have sinned and come short of the glory of God, all have incurred the penalty, and it must be inflicted upon all to the full extent of their deserts, unless the law-giver or governmental power, resort to some expedient, in view of which the ends of good government are equally well sustained, while the sinner is allowed to escape the penalty and become the subject of divine clemency. 5. This expedient is found in the gospel and in the doctrine of atonement. It will be perceived that the question does not relate to the nature of the penalty nor yet to the duration of the penalty, but simply to this fact; whether the Gospel makes provision whereby the sinner may escape the penalty of the law which he has violated, as well as escape from the tendency and necessity of committing sin. At this point I affirm, and Mr. Austin denies.

Perhaps it will prevent misapprehension if I here define the terms of the question. By the *Gospel*, I mean that system of grace and mercy introduced to the world through the Savior revealed in scripture, and illustrated by all the principles and facts developed under every dispensation of God to man. By *salvation*, I mean

deliverance from sin and its consequences. Deliverance is used synonymously with salvation, though restricted to the consequences of sin. By *punishment*, I mean the natural and legal consequences of sin. By *just* and *deserved*, I mean that kind and amount of punishment which the sinner deserves on account of transgression.

I now proceed to lay down my first argument in support of this proposition. It is drawn from the nature of the Gospel, as announced to the shepherds on the night-clad plains of Bethlehem, "Behold I bring you glad tidings of great joy, which shall be to all people." Now what did the shepherds understand by this? It must mean something or it means nothing. If it means nothing, the Gospel must be worse than nothing, because it trifles with the dearest and most cherished interests and hopes of men. If it means something, that something must be worthy of the benevolence of God, of the Gospel itself, and rich in its benefits to sinful and wretched man. But I cannot conceive how this is possible unless there is embraced in the Gospel a provision for the deliverance of the sinner from the consequences of his transgressions. "Behold I bring you good tidings of great joy." "Good tidings" of what? "Great joy," on what account? Abstract from the Gospel the idea of a provision for the deliverance of the sinner from the consequences of his sins, and you strip it at once of its high character. It will not do to say that Christ was introduced for the purpose of revealing to the world the doctrine of a future state, and that this was the design, the whole design of the Gospel. Because the doctrine of a future state was in the world before Christ's day, and before the atonement was made. No part of the world is so degraded as to have lost entirely the idea of a future state, although variously corrupted by their depravity and errors. Nor will it do to say that the design of Christ and the Gospel was to reveal to them their ignorance of the character of God, or their prejudices against his holiness, his attributes and his government, for this would not be an occasion of glad tidings and great joy to those to whom it came, but rather one of self abasement, humiliation and sorrow. But when you connect with this announcement the idea of a provision for the relief of mankind from the consequences of their sins, we have something which makes the announcement consistent with itself, and that gives sufficient occasion for it to be considered "as good tidings of great joy" to all people to whom it may come, and this, let it be understood, is precisely the point at which the human mind most needed relief. It is inseparable from a fallen and corrupt state of man to be oppressed with a sense of guilt, and fearful forebodings of future wrath. Especially is this the case in the absence of any specific knowledge of a plan by which men may be saved from that future wrath. That state of mind so feelingly and forcibly described by St. Paul in his epistle to the Romans, was the leading feature of the world's experience, for centuries before his

day: "Oh wretched man that I am—who shall deliver me from the body of this death." Allusion is here made to the practice of chaining criminals to a dead body until they were poisoned by its putrefaction, and suffocated by its stench. This was the condition of the world morally, and of every sinner in particular. A sense of guilt and pollution, and fear of punishment, hung like an incubus upon the mind, and consumed their joys and drank up their spirits.

And this was true, though not to the same extent with the Jews. The revelations of Sinai, and the sacrificial demands of their law, taught them that man cannot be just with God. Oppressive conscience, and the ominous voice of nature, spoke of guilt in man, and wrath against such as transgressed his laws. The only relief they found was in the predictions of the prophets. These assured them of the coming of a Savior, of the introduction of a day in which God would be merciful to their unrighteousness and remember their sins and iniquities no more. This Savior, and this day, were heralded in by the celestial messengers when they announced, "Behold I bring you good tidings of great joy!" "Good tidings!" how? "Great joy!" on what account? That a Savior was to save his people from their sins and introduce peace on earth, and good will to man. The sum of this argument is, that the gospel cannot be good tidings in any consistent sense if we exclude from it the idea of a deliverance from the consequences of sin. The gospel is the announcement of a general animosity to the world of rebels against the throne and government of God. That announcement is that those who repent of their sins and turn to God shall be saved, and relieved of that *just* and *deserved* punishment which must inevitably fall upon them unless some provision of this kind be introduced for their benefit.

Our second argument in support of this proposition, is based on *Christ's advent* as expressed to Joseph by the Angel who appeared to him in a dream: "Thou shalt call his name Jesus, for he shall save his people from *their sins*." The name *Jesus* signifies *deliverer*, or one who saves. It is a modification of the term *Joshua*; the original name was modified by the addition of the first syllable of the name *Jehovah*. The import is, the deliverer, or one who saves. The name Jesus therefore indicates his business to be to save his people. He is denominated *Christ*, which signifies anointed, as he *was* for this work. He is also called *Emanuel*, which signifies, *God with us*. Christ was therefore a divine deliverer. What was his business? It was announced by the passage, "I shall save his people from *their sins*." But salvation means deliverance, hence if Christ delivers, there must be something from which he delivers. And this something must have a positive existence otherwise there would be no deliverance in the case. The announcement says, *that something, is sin*. "He shall save his people from *their sins*." To understand how he saves from sin, we

must understand what sin is. "Sin," says the Apostle, "is the transgression of the law." Not a mere abstraction, or something that may be thought of or contemplated—a mere ideal existence. It is a reality, a fact which exists under the government of God, and which has as real an existence as any other fact. As there can be no sin without transgression, there can be no transgression without a transgressor. And when the law is transgressed, sin exists and not before. Hence it has a real existence in connection with the sinner's moral character, and is consequently a part of the moral character of the sinner. To save man from sin implies a modification or change of moral character, and must involve in it the effects of sin, or its natural and legal consequences. The passage says, "He saves his people from *their* sins," and to be *saved* from *their* sins, they must be saved from the sins which *they* have committed. For in no other sense can they be called *their* sins. Therefore it is plain that to be *saved* from *their* sins, is to be delivered from the effects and consequences of their *actual* transgressions. This conclusion is irresistible; there is no other alternative. The effects and consequences of sin may be described as moral defilement, guilt, condemnation, and punishment. Is it said that Christ saves the sinner from sin by saving him from defilement? I answer, this would involve deliverance from punishment, unless guilt remains after defilement is removed, which would be absurd. Is it said that he saves him by removing his guilt? I again answer, this removes punishment, unless God should punish a being no longer guilty, which would be unjust. Is salvation effected by removing condemnation? My answer still is, this would deliver from punishment, which always follows condemnation. If condemnation be removed, the punishment which follows condemnation must be removed also. Is it said the sinner is saved from guilt and condemnation after he has suffered all his sins deserve? Still again I answer, if he has suffered all his sins deserve, he is no longer guilty or condemned, and hence cannot be the subject of salvation in these respects. To suppose him yet saved from guilt would be to suppose him still guilty; if still guilty, he still deserves punishment—hence to save him from guilt would be to save him from punishment.—[*Time expired.*]

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[MR. AUSTIN'S FIRST REPLY.]

*Gentlemen Moderators, and Respected Friends:*—I can fully agree with my friend on the opposite side, in so much of his introductory remarks, as relate to the importance of a discussion of this character. His personal allusions, however, are far too flattering to allow me to pass them without a decided disclaimer. I do not possess nor claim the reputation of a controversialist. Indeed, public discussion is measurably new business to me. Neither am I entitled to the encomiums for scholarship and critical abilities, which have

by the Brother on the opposite side, and made an effort to have it passed by. Not, be it understood, from any want of confidence in the position I shall take on the question; but because I believed this topic would in some degree, intercept our approach to questions of greater importance, which I am desirous to have thoroughly investigated before this enlightened community. As the world is, the public can leave their business and their homes but a brief space of time, to attend a public discussion. It is so, I have no doubt with my opposing friend—I know it is with myself. Having many duties to perform, I cannot devote any great length of time to a public investigation of questions, unless they are of the highest consideration. I believed it would be better to go at once to the great fundamental principles which take hold upon man's eternal destiny, and spend what time we have, in their examination rather than in discussing minor issues. It is assuredly not of so much importance to determine whether men be saved *from* punishment, or *through* punishment, as whether they are to be *saved AT ALL!* That was the point at which I wished to arrive directly. Inasmuch, however, as my friend would not consent to discuss the doctrines of Universal Salvation and Endless Misery, without debating the present question, I have consented to the arrangement.

Having thus been brought to the investigation of this subject, it affords me an opportunity—of which I shall not be backward to avail myself—of exposing to public view, a class of opinions, which, although hoary with age, and sanctioned for generations by popular favor, and the high regard of the world, are nevertheless, errors that have exerted an influence highly deleterious to the *Morality* as well as to the *Religion* of Christendom. I must be permitted to express my deep surprise and regret, that gentlemen of the learning and respectability of my friend opposite, and a majority of the so called *Evangelical* Clergy, should take the positions they do, on the subject involved in the present question, and on kindred doctrines. I can but be astonished that men of their intelligence should turn away from the light and knowledge on Biblical Criticism and Sacred Literature which have illuminated the world during the three hundred years that have elapsed since the Reformation, and setting their faces rigidly *back to the dim shadows of the past*, cling with the desperation of a death-struggle, to doctrines originating in the very *Midnight of the dark ages*, and which bear stamped on their every lineament, the Heathen ignorance from which they emanated. This holding fast to darkness in the midst of light, I can compare with no case in the history of the world, except the perversity with which the Jews clung to their old religion, when the light of the gospel beamed upon them in the days of the Savior. It is a marked illustration of the power of early education, the strength of prejudice, and the seductive influence of popular favor.

The *moral* position occupied by my opponent and myself, on this question, is very different. If I *err* in maintaining, in this discus-

I conceive, from the plainest principles of moral philosophy, and are susceptible of universal application.

The authority of God emanates not from his *power*, but alone from his *infinite goodness*. It is because he is "good unto all," that he legitimately extends his government over all, and commands them to obey. If he was not good unto every being, he could not rightfully call upon all to render obedience. His government was organized for the one great purpose of conferring benefit—good—happiness—on all created beings. This principle is fully recognized in the Scriptures. The Psalmist exclaims, "Serve the Lord with gladness: come before his presence with singing. \* \* \* Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name"—[Why? Because he has the *power* to command us to do so, and to inflict punishment if we disobey? No.]—"For the Lord is *good*, his mercy is everlasting, and his truth endureth to all generations." (Ps. c. 2-5.) Here Goodness is clearly recognized as the source of God's authority. The Apostle John says, "We love him," [and should obey and serve him, not because he has *power* to require and enforce obedience,] but "because he first loved us." (1 John iv. 19.)

Was the government of God organized for the purpose of destroying the happiness of a part of his creatures, or was it designedly administered in such a manner as to produce that result, then it would be a despotism of the most cruel description, and they would be under no moral obligation to obey him. There can be no moral wrong in disobeying a government administered for the benefit of a part, at the expense of the remainder. Hence, the position that God's government is designed to promote the *greatest good of the greatest number*; as that phrase is usually understood—(that is, the greatest good of a *part*, wrought out through the greatest *evil* of the others,)—is asserting a principle, which can in no way pertain to the government of a *perfect* God. To those who would be sacrificed for the good of the remainder, such a government would be a tyranny. No man can be placed in a condition for any cause—in consequence of any crime he may have committed,—where it would be *right* to *sacrifice* him, simply for the benefit of others. To punish him justly, would be right. But to *sacrifice* him to promote good in another quarter, would be a wrong and unjust exercise of authority. However guilty an individual may be, still he retains some inherent rights which cannot be alienated. And among the most important of these rights is this—That however much he may be punished as an *example* for the benefit of others, his own improvement and restoration to virtue is not to be lost sight of. Officers of justice are authorized to inflict a certain amount of punishment on convicts committed to their charge—and *no more*! Why? Because even the guilty have rights which must not be trampled upon. True justice, in no case, violates the dictates of *humanity*, and requires no punishment that calls upon men to forget the guilty

have seen but two as yet, and it is likely there will be but very few here. I alone stand responsible, and I stand fearlessly, because I have truth for my basis. But that this is a fundamental question, as Mr. Austin himself admitted, will be sufficiently apparent when we advert to the single fact, that if men must be punished for all their sins, and to the full extent of their deserts, there is no such thing as the atonement of Jesus Christ. The view that is taken of this question by Mr. Austin and the Universalists generally, subverts the whole Gospel. If there be no atonement, then we must take a different view of every element of the Gospel, for the atonement of Christ is the centre around which every other Gospel truth revolves: they derive their vitality, efficiency and power to save from the atonement. But this doctrine of human punishment, of expiating our sins by punishment, stands directly in the place of propitiation which God has set forth, through faith in Christ's blood, that he might be just and the justifier of those who believe in Jesus. I regard this question therefore as important, that on its settlement depends those other most vital points, a vicarious atonement, the forgiveness of sins, the enjoyment of salvation here and the assurance of everlasting life hereafter. In short it is a question of no less importance than whether the world is without hope, or whether God in his goodness has visited us with a dispensation of grace and mercy. My friend is surprised that I and others who believe with me should take such pleasure as we do in this and other doctrines, but why should this excite surprise, since the Gospel of Jesus has been introduced for the purpose of relieving man from the necessity of damnation? How can he be surprised that we should believe in the atonement of Jesus, when it is expressly said that he suffered the just for the unjust that he might bring us to God? How with the Bible in his hand can he entertain surprise that we should adopt those doctrines which lay at the foundation of the whole Gospel system; and on which the hopes of men with respect to eternal salvation are built? Were our doctrines built on some chimera of the brain, were they maintained with a pertinacity which indicates a mere fondness for old errors, had they no support from the scriptures, were it not necessary to take this ground in order to move in harmony with God and the teachings of his holy word, then there might be some foundation for the gentleman's remarks, though it would be still more surprising, that the Gospel, introduced for the world's salvation should after all afford us no relief, nor furnish us with a single element of salvation: such would be the case were the doctrine for which he contends true. He says that if he errs, it is on the right side of the question. How is it on the right side of the question? If he errs, it is in leading the sinner to suppose he has no other punishment to endure than that which he receives as he passes through this world. He errs in leading the sinner's mind away from the atonement of Christ, deluding him with the vain hope of expiating his offences by the few aches and pains of body and mind, which are

common to our earthly existence. Is it a trifling error to deny the Lord who bought us? To go about to establish our own righteousness, refusing to submit to the righteousness of God? I ask whether his error is on the right side if it should be found the incorrigible sinner cannot satisfy for his own offences without eternal banishment from the presence and glory of God? This question is yet to be discussed, and yet he assumes this error to be a trifling one. The truth is, if it be an error, it is one whose consequences are most fearful: it leaves the sinner entirely without the means of salvation. But on the contrary, should my views be erroneous, no one will be punished less, no one will be induced to sin more. Universalism teaches that the punishment of the sinner ceases when he repents. So I teach: but I do not teach that repentance pays the debt, but that in connection with faith, it is indispensable to pardon and salvation.

I assure the sinner he may escape the punishment of his sins, but it is only on condition that he yields to the claims of the gospel made upon him *now*—that he exercises thorough repentance—becomes holy in heart, and life, and dedicates himself to God without reserve. Only in this way can the virtue of the atonement be applied in his salvation, God never pardons the sinner until he sees in the heart, a fixed purpose to forsake sin and lead a holy life. There must be an inward hatred and hearty renunciation of sin. Nor can the sinner repent when he pleases, because the power to repent is of God, and he may withhold the grace of repentance when the sinner presumes upon his mercy. And if after the reception of the pardon given for sins past, they depart from the truth then embraced, they lose the benefit of that pardon. Take these facts in connection with the doctrine I advocate, and then say if you can, that it encourages sin and transgression.

The authority of God and of his law, arises from his goodness, Mr. Austin tells you, that it is because his mercy endureth forever, that he possesses authority to make law for sinners. This is a singular idea. I acknowledge his goodness is a ground of obligation to obey him; but I always supposed that goodness was only a single attribute of the Godhead; and that his authority arises from harmonious exercise of his attributes. But my friend says it is his goodness alone. What then becomes of the justice, holiness, inmutability and every other attribute that constitutes the divine character. His goodness alone, he says is the source from which emanates his authority.

There are some other points in connection with law, which have not now time to discuss. The subject will come up in the last question, and I promise to give Mr. Austin, enough of law before this discussion is terminated.

I now take up my *third* argument in support of the affirmative of this question. It is based on the sufferings of Christ for sinners. What was the object of his sufferings? I take the ground that man



was and is benefitted really and prospectively by the sufferings, and death of Christ, and that this benefit embraces salvation from punishment. This I argue, first from the fact that Christ suffered. There is no way in which we can account for the suffering of Christ only on the supposition that they operated for the benefit of man.

1. He did not suffer for himself—he was without sin, in heart and in life. He had violated no law and on his own account was obnoxious to no penalty. Suffering as it exists in the universe is the direct or indirect result of a violation on the part of intelligent beings, of the laws and conditions of their existence. But as Christ had never violated any law, but was in the highest sense of the term *just*, it is evident however we may account for his sufferings, he did not suffer in his own behalf. Nor is suffering a necessary accompaniment of a work of benevolence, excluding the idea of expiation for offences. To suppose this, would be to suppose the benevolent works of God were attended with pain to himself, or that holy angels diminish their own happiness by ministering to those who are heirs of salvation. The question therefore again recurs; what was the object of Christ's suffering? If it was not to expiate his own offences, nor yet because suffering is necessarily connected with a work of benevolence, why did he suffer? Let the apostle answer the question: "He died the just for the unjust, that he might bring us to God—he suffered for us, he bore our sins in his own body on the tree." Let the prophet Isaiah answer the question: "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him; by his stripes we are healed." Now if my friend Mr. Austin, can tell me how all this can be done without any provision for salvation from punishment, I would like to hear it. But is it asked how the death of Christ operates to deliver the sinner from punishment? I answer, it is by the power of expiation and propitiation. Let St. Paul illustrate this point: "Scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die." "Here, to die for a good man," says Doddridge, "is to lay down one life in order to save another." But God's love was commended to us in that while we were yet sinners, Christ died for us. That is, he laid down his life in order to save the lives of others." The Greek prepositions *anti* and *uper*, used in these and other quotations, and translated "*for*," signify *for the benefit*, or in the *room* and *stead* of others. So King David, "would to God I had died for thee." Evidently the expression of a wish that he had died in the room and stead of Absalom. Says the learned Dr. Knapp, a distinguished German theologian, "when this phraseology is used in the New Testament with reference to Christ, it always means that he died in the *stead* or in the *place* of men, to deliver them." The meaning is this: "Since Christ suffered for our sins, we ourselves are freed from the necessity of enduring the punishment which they deserve." See vol. ii. page 305. That is, God

pel salvation embraces deliverance from just and deserved punishment. The penalty of the law violated by the sinner, is so satisfied by the suffering and death of Christ, that those who repent and believe in him, are freely justified and exonerated from the legal consequences of their sins.

We now present our *Fourth Argument*, founded on the doctrine of redemption as expressed in Galatians iii. 15. "Christ hath reclaimed us from the curse of the law, being made a curse for us." To understand the force of this passage, and by consequence the force of this argument, we must first understand what the curse of the law is. I suppose Mr. Austin will agree with me that the curse of the law is the punishment which it inflicts on the transgressor. Hence say the Scriptures, "cursed is every one that continueth not in all things written in the book of the law to do them." He who disobeys incurs the penalty of the law; that is, is liable to the threatened penalty. Besides, the Greek word *katara*, signifies *malediction* or *punishment*, proceeding from the sanction of law, and is so used in the Greek classics. In this case it is the curse or punishment which proceeds by the authority and sanction of the divine law, to visit the sinner with a just and deserved punishment. If this is not so, Mr. Austin can tell us what it does mean. This passage says, Christ has redeemed us from the curse of the law, that is, from the punishment which the law denounces against the transgressor. To be redeemed is to be ransomed or delivered from pain, distress, liability, penalty, or any exposure. If this is not what it means, my friend will be able to tell us what it does mean. But until we have more light, with Webster, Walker, Richardson, and Donegan, to sustain us, we claim that to redeem, is to buy off from exposure, bondage, penalty, suffering, &c. Hence, as Christ redeemed us from the curse of the law, it follows that as our Savior, he has made provision for our "deliverance from just and deserved punishment," and the proposition under consideration is sustained.

When I ceased speaking last, I was on my *second argument* and had not finished it. I will therefore now proceed to finish that argument. I closed by saying that to deliver man from guilt would be to deliver him from punishment unless they were punished after the ceased to be condemned. To deliver him from condemnation, would be to relieve him from punishment, unless they were punished after they ceased to be condemned. Take what view of the salvation ye please, deliverance from punishment must follow. On the principles of Universalism to save a sinner from his sins, it must be effected in one of three ways. 1. Before he is punished. 2. After he is punished. Or, 3. At the same time he is punished. But either of these suppositions would involve absurdity. If he is saved from sin before he is punished, then if he is punished at all, he must be punished as a sinner after he has become a Christian. If after he is punished, then there is no room for salvation, since he is no longer guilty or condemned; all the consequences of sin are

fulfilled on his own person. There are no consequences of sin for which he is to be saved. If he is saved at the time of his punishment, then it follows salvation, and damnation meet at the same moment, in the same person. Hence they either become identical or destroy each other. That is, the unbeliever believes at the same time he disbelieves, and is saved on account of his faith at the moment that he is punished for his unbelief. The only rational conclusion is that salvation from sin, involves deliverance from punishment.

Here, then, Universalism and Jesus Christ occupy antagonistic positions. The congregation must make their selection.

I will not take up another argument at this time, but I wish to make a remark or two. I hope my friend Mr. Austin will find it convenient to define his position in his next speech with regard to the place where this punishment will be inflicted and whether he believes in punishment after this life, or whether all this punishment may be endured in the present state.—[*Time expired.*]

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[MR. AUSTIN'S SECOND REPLY.]

*Gentlemen Moderators:*—My friend as he sat down, requested me to define my position in regard to the *place*, where men are to be punished. If my opinion on that point was of importance to the discussion of this question, I should not hesitate to make any explanation that might be deemed proper. But I really can conceive no reason why, in this debate, I should be called upon to express my views on that subject. The question is not *where*, *when*, or *how*, men shall be punished; but simply this:—Are men to be *saved* from *just* and *deserved punishment*, or not? To this single point, the discussion must be confined to be profitable. I shall have no hesitation in defining my position on future punishment, when it is legitimately in the sphere of our investigations. But why turn aside from the question before us and enter on topics which will lead us far away from the real matter at issue. It is comparatively of no importance to the sinner, nor has it any practical bearing on his mind, to inquire *where* he will be punished. The great fact which he wants to know, and the only one which excites his solicitude, is, whether he will be punished *at all*. Convince him that he will *surely* receive a just punishment for all his sins, and it will have the effect to deter him from wickedness. But if he believes he can *avoid* punishment—that a way is open for him to sin and *escape* the penalty, he is strongly tempted—nay, *encouraged*, into its commission. He cares not *when* or *where* God would have punished him, if he can but *escape* that punishment. Hence the unprofitableness of leaving the open track before us, and entering upon discussions in regard to the time and place of punishment. If my friend wants to lead off in that direction, I have no objection; but I shall not follow him. I intend to confine myself to the particular question

before us—"Does gospel salvation embrace deliverance from just and deserved punishment?"

Much that my friend has said thus far, has but little bearing on this question. His first argument is founded on the annunciation made by the angels to the shepherds at the advent of the Savior: "Behold I bring you good tidings of great joy which shall be to all people." (Luke ii. 10.) If I understand him correctly, he insists this annunciation could not be true, unless men were to be saved through the instrumentality of the gospel, from the effects of sin. He cannot see what *good tidings* the gospel can convey to men, without it proclaims deliverance from the *consequences* of sin. Let me inform him what would be much *better* tidings—viz: a deliverance from *sin itself*! Disconnected from its legal consequences—if God had enacted no law against it, and had threatened no punishment in consequence of it—sin would have still been a terrible evil, and deliverance from it the highest possible blessing that could be conferred upon an intellectual and moral being.

If by the "effects of sin," my friend means its *punishments*, I entirely disagree with him. But if he means salvation from a state in which we are exposed to sin, then I coincide with him. I believe the "good tidings" announced by the angels, were salvation from that state of imperfection, in which we commit sin, and not from punishment due sin once committed. The Bible recognizes no such doctrine as salvation from penalty. There is nothing said in God's word about delivering men from the "just and deserved punishment" of sin. On the contrary, it insists that sin *must* and *shall*, be punished. I will introduce, in due time, declarations of the Bible, where this is asserted in so many words. The Apostle declares "the creature was made subject to vanity." From this state of subjection the gospel proposes to save the world. Not from *punishment*, but from sin and imperfection. And this momentous truth was the "good tidings," announced by the angelic messengers.

The question before us was drawn up by my friend Elder Holmes. Yet its very phraseology contradicts the position he advocates, and of itself overturns every argument he can bring to sustain it. Mark how it reads: "Does gospel salvation embrace deliverance from *just* and *deserved* punishment?" My friend inquired what is *punishment*? But I think it more important to ask what is *just* and *deserved* punishment? A man violates the law of God. Just and deserved punishment, for his transgression, is such punishment as the principles of *equity* and *right* would inflict. In other words, such a chastisement as the sinner's own good and the welfare of community require. God's government is designed for the good of *all* over whom it is exercised; and hence *all* its measures tend to secure that end. Punishment is one of those measures. Its true object is not one of unmixed evil toward the guilty; but its legitimate aim is the benefit, the reformation, of all upon whom it is inflicted. I maintain, therefore, that a *just* and *deserved* punishment, is a *good*

punishment—good for those who receive it, as well as for those who witness it. To save a man from the benefits of such punishment, is to deprive him of that which he actually needs, and which his own welfare requires. This would violate justice, equity, and enlightened benevolence. If an individual was threatened with an *unjust* and *undeserved* punishment, to *save* him from it would be *just* and *right*. Conceding this, it becomes self evident that to screen man from *just* and *deserved* punishment, would be equally *unjust* and *wrong*. Hence I consider the question before us, when reduced to its *naked proposition*, to be virtually this:—"Will God do that which is *unjust* and *wrong* in his dealings with sinners?" All will see that the very statement and nature of the question, amounts to this. And however my friend opposite may introduce fine spun theories, or deal in the bewildering metaphysics of a dilapidated theology, to conceal this naked point, yet it is the *real issue* between us.

I stand here to vindicate the character of God against this virtual charge of *injustice* and *wrong*—A charge, which, if true, would vitiate the purity of the Divine nature and destroy the integrity of his government. I insist Jehovah will do precisely *just* and *right* in all cases and with all men—both individually and collectively. God "is no respecter of persons." He will deal with all upon the principle of administering, with unfailing certainty, such rewards as they merit and such punishment as justice decides they deserve.

I am aware I shall differ from my friend in viewing *each act*, in the doings of an accountable creature, as a destined matter of consideration in God's dealings with man. The school of theology to which he belongs, is in the habit of *lumping* moral desert. It teaches that *men* are either rewarded for *all* their *good* deeds, and punished for *none* of their *bad*, or punished for *all* of their *bad* deeds, and rewarded for *none* of their *good*. Not so, however, with the class to which I am attached: we believe God deals with men with relation to *each separate* act of their lives. For every worthy deed, or even *thought*, he bestows a just and deserved reward; and there is no danger or possibility of losing that reward. And for every wicked act or thought, the Supreme Judge of the Universe will inflict a *just* and *deserved* punishment, from which there is no possibility that the sinner can, in any manner, be saved or screened. We maintain, moreover, it would be as *unjust* and *wrong*, to screen a man from *deserved* punishment, as it would be to deprive him of the reward a good deed merits. Why should a Deity of infinite wisdom, annex a penalty to his law, and then immediately proceed to provide a way to avoid its infliction when justly incurred? Shall we be told the penalty is designed to give influence to the law, and secure obedience? This it would unquestionably do, was there an absolute *certainty* that it would be imposed upon the guilty. But how can penalty impart any strength to law, where nothing can be

more easy than to avoid its infliction? Thus the affirmative of this question robs God's law of that which can alone make penalty of avail. Take away *certainty* of infliction, and law may about as well be without penalty as with. The views entertained on the opposite side, in my estimation, violate all proper conception of the *nature and objects* of divine punishment. They represent it virtually as vindictive, retaliatory, revengeful. The sinner commits an injury on God or his government, and God seeks *satisfaction or payment* by inflicting injury on the sinner in return. There are but two general objects, so far as the guilty are personally concerned, for which punishment can be inflicted on them, viz. either to *injure* or to *benefit* them. The former is *retaliation*,—the latter is the dictate of benevolence. Which shall we attribute to God?

Divine punishment cannot be viewed, in any enlightened sense, as being administered on a principle of *retaliation*, a rendering of evil for evil—or from promptings of malice or hatred. God has forbidden man to act on these principles; can it be supposed he will violate his own injunctions? Can it be *right* in Jehovah to render *evil for evil*, and wrong in man? Are we not commanded to imitate our Father in heaven? The great injunction every where to be found in the New Testament, is that good should be returned for evil—*blessing* for cursing. God himself, we are bound to believe, ~~in all his dealings with dependent creatures, acts on this perfect and~~ lovely moral principle. The proposition of my friend, makes the Creator to falsify that principle, in that it represents his punishments as inflicted solely to *injure* the guilty—which would be but a return of evil for evil. It is on this ground alone he can consistently maintain that it would be a *blessing* to save man from punishment. Whereas, the moment it is acknowledged punishment is inflicted for the reformation and benefit of the wicked, it must be allowed that to save them from it, would be in no wise a blessing, but an injury.

There must be a marked distinction between suffering inflicted on the principles of *retaliation*, and inflicted as a Divine punishment. What is the nature of that distinction? It can be only this. Retaliation is inflicting suffering in *hatred* of the offender, and with a sole desire to torment him. Divine punishment consists in bringing pain on the sinner, in *love*—with a deep interest in his welfare—and with the intention of restoring him, to obedience and happiness,—as a wise and affectionate earthly father, chastises his child for his reformation and ultimate good. It is by overlooking this distinction, and confounding *retaliation* with *punishment*, that the world has been led so far astray on this subject, and brought to believe that salvation from punishment would be a great favor from God.

What are the true objects of God's punishment? They are,—*First*, The reformation of the punished—and *Second*, The benefit of those who witness punishment, in the light of a salutary example.

Whatever amount of chastisement is necessary to *reform* the guilty, will be sufficient to operate as an *example*, to deter others from wrong doing. I repudiate the idea of punishing men solely for example's sake and with no aim or desire for their good! It violates all reasonable conceptions of a wise, just, and perfect government.

God is the Father of all mankind. "Have we not all one Father? Hath not one God created us?" (Malachi ii. 10.) "Our Father which art in Heaven," (Matt. vi. 9.) He is the Father of the disobedient and sinful, as well as of the good. "Hear, O heavens; and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. . . . The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores." (Isa. i. 2-6.) Notwithstanding the Jews were rebellious and depraved, they were still children. The Deity being thus the father of all men, his government is purely *Parental*. It differs from human governments in that, while they are strictly *judicial*, inflicting punishment with but little concern for the fate of the guilty, a *Parental* government holds forever in view the interests of the punished. The perfect, parental government of God cannot be illustrated by principles and operations of an imperfect judicial, earthly government. The best representation of the government of our heavenly Father, is that which a wise, just, and benevolent earthly parent exercises over his family. Good earthly fathers have disobedient children, and they deem it a duty to punish them. On what principle do they inflict chastisement? To gratify a spirit of retaliation—or from a desire to injure the child—or merely to afford an example for the rest of the family? No, the great and leading object, is the child's own good—its restoration to obedience and virtue. A secondary object, is its influence on the other children, as a salutary example. A wise and good father endeavors to satisfy his erring child, that he punishes not in *hatred* or *anger* but in *sorrow*, and *love*, and solely for its benefit. A realization of this fact melts the child into contrition and regret, and makes it obedient and loving.

I maintain these are the principles on which God inflicts punishment on the guilty. He is a wise and good Father, and will not save his creatures from that infliction of pain which their restoration to godliness and happiness requires. Moreover this is the most elevated, enlightened, and reasonable view we can take of the government of a holy and perfect God—a *Universal Father*. Any representation that his punishments are designed for the *injury* of the punished, degrades the Deity—introduces imperfection and evil into his counsels, and destroys the moral grandeur, beauty and glory of his government.

Allow me to bring forward a few scriptural passages, in proof that God's punishments are designed for the good of those on whom they are inflicted. "I will bring the third part through the fire,

and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." (Zech. xiii. 9.) By bringing them through the fire, the prophet represents the punishment that God inflicts upon his disobedient people. And the influence of the punishment is described as bringing the erring back to obedience and righteousness. Again, in reference to the advent of Christ: "But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a *refiner's fire*, and like *fuller's soap*. And he shall sit as a refiner and purifier of silver. And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—(Mal. iii. 2-3.) What is the nature of "*fuller's soap*," and "*refiner's fire*?" They do not destroy, but cleanse, renovate, whatever is submitted to their action. These figures are introduced by the prophet to represent the operation of God's government, and to show that his punishments *purify* rather than injure. Again—"If they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him nor suffer my faithfulness to fail."—(Ps. lxxxix. 31-33.) Here is a threatening of *just* punishment; and yet its infliction will not take away God's kindness and faithfulness. Again—"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily, for a few days, chastened us after their pleasure; but he for our *profit*, that we might be partakers of his holiness."—(Heb. xii. 9-10). This is a most beautiful representation of the objects of Divine Punishment. Its purpose is to amend, to restore, the disobedient, and bring them into a state of heart and mind, where they will become partakers of God's holiness.

I will now refer for a moment, to the passage quoted by Elder Holmes, from Gaia. iii. 13—"Christ hath redeemed us from the curse of the law, being made a curse for us." From the remarks of my brother, I suppose he understands the *law* in this sentence, to be the great moral law of God. I wholly dissent from this construction. The context clearly shows that the apostle referred exclusively to the *Levitical* or *Ceremonial* Law of the old dispensation. In the 2nd verse, he asks—"This would I learn of you, received ye the Spirit by the works of the law, [i. e. the Levitical law,]—or by the hearing of faith?"—the Gospel. Again—verse 17th: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This shows beyond a doubt, it was from the curse of the *Ceremonial* Law that Christ redeemed the Apostles and early christian converts.



After the gospel dispensation had been established, it was considered a curse, that is, an *evil*, a *disadvantage* for the Jews to shut their eyes to the light and glory which beamed upon them from the teachings of Christ, and cling to the old forms and ceremonies of the Levitical Law. Hence in this immediate context, (v. 10) St. Paul says: "For as many as are of the works of the *law*, are under the *curse*. For it is written, *cursed* is every one [while acknowledging the authority of the law,] that continueth not in all things which are in the book of the law, to do them." The book of what Law? Evidently, the Ceremonial Law. In the fourth chapter of the same Epistle, to be under the old Levitical Law is said to be in *bondage*—"Which things are an allegory: for these are the two covenants: the one from Mount Sinai, [the Levitical Law] which gendereth to bondage." From this *bondage* Christ came to deliver the Jews: "Stand fast therefore in the liberty [the Gospel] where-with Christ hath made us free, and be not entangled again with the yoke of bondage"—the Ceremonial Law—(Gala. v. 1.)

Hence in the passage quoted by my friend, we are not to understand St. Paul as teaching that Christ redeemed his followers in that age from the punishments of God's great moral law, but from the curse or bondage of the Levitical Law. How did he redeem them? By adopting their sins, and enduring punishment in their stead? Such an idea does violence to the whole subject on which the Apostle was engaged. The Savior redeemed them from the bondage of the ceremonial Law, by the enlightening teachings and influences of his Gospel.

One word in regard to Isaiah liii. 4. 5:—"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Eld. Holmes quotes this passage to prove that Christ took upon himself the sins and guilt of mankind, and bore in their place the penalties which God's moral law exacts of them. If this is a true construction, then several important deductions must follow. In the first place, to teach such doctrine, the words of the prophet must be received in their most literal and naked sense. This would prove that Christ actually took upon himself the "*iniquity*" of men, in other words, became *sinful* and *guilty* in his own character. Moreover it would prove that he, an innocent being, literally received in his own person, the punishment due all mankind, for all the sins that ever have been, or will be committed on the earth. It follows also, that Jesus literally took upon himself the *griefs* and *sorrows*, the physical *infirmities* and *sicknesses* (see Matt. viii. 17) of all mankind. There are none who believe this. Is it said his bearing our griefs and sicknesses, &c, must be understood in a *figurative*

sense? Acknowledged. And by all rules of enlightened criticism, his taking upon himself the *iniquities* and *chastisements* of men, must also be understood figuratively. In what sense did the Savior bear the *sorrows* and *sicknesses* of men? All agree it was in removing them. Very well. In the same sense of *removing them*, he bore our *iniquities*—not in bearing in our place the punishment due our iniquities.

What are we to understand by those passages which speak of Christ as being wounded for our transgressions—giving himself a ransom for us—suffering and dying for men? Simply that he suffered, bled, died, in our service, in laboring for our good, and in accomplishing his great work of reconciling the world to God. The marked distinction between my friend and myself, on this subject, is, that while he maintains Jesus suffered and died as a *punishment* borne for men, and *in their stead*, I insist all he experienced was in behalf of mankind, as a noble hearted philanthropist labors and suffers for the good of his needy fellow beings.—[*Time expired.*]

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[MR. HOLMES' THIRD SPEECH.]

MR. HOLMES—*Messrs. Moderators:* How many minutes may I speak? I understand Mr. Austin has spoken over his time, somewhat.

MR. AUSTIN—I prefer that the opposite side should take five minutes. They belong to him, and can be taken from me.

*Respected Audience:*—In opening the debate for this evening, I wish to call your attention to the fact that my friend, Mr. Austin, has not paid the slightest attention to any of the arguments I have presented, except the one drawn from the redemption of Christ, spoken of in Galatians. Mr. Austin has treated us to two or three dissertations on subjects, to say the least, but indirectly connected with the question. To much of what he has said, I have no objection to offer. But the question under discussion is, "Does Gospel Salvation embrace deliverance from just and deserved punishment?" We are not discussing the nature or design of punishment, but simply whether the gospel as a merciful provision, does propose to save men from that punishment which they deserve. Whether God inflicts punishment or saves them from it, in either case, the design is good. But the question does not relate to the design or nature of punishment, but whether God proposes through Jesus Christ to save men from it. I asked Mr. Austin to define his position in regard to future punishment. He declines doing so; says it is not relevant, and yet he introduces a great deal of matter of less relevancy. I am going to show, if I have time, why I asked this of him. There are a number of considerations besides the one that it would have brought us nearer together. There is no neces-

sity for widening the difference between us, by refusing to avow our sentiments on points intimately connected with the merits of our respective theories. We are far enough apart, when we come as near together as we can; and an explanation of his views in regard to future punishment, if it did not bring us nearer together, would at least give me a knowledge of his real position. And unless he consents to define his whereabouts on this subject, the inference will be unavoidable, that he is afraid to give a frank and manly expose of his real views.

He states, the Bible says nothing of salvation from punishment: a declaration which must appear most strange and unaccountable to any one who has read his Bible with the slightest attention. I shall have occasion, before the question is finished, to present an argument based on the plain language of scripture, and then it will be seen what this allegation is worth. He also says God would not enact a law, and then proceed to save men from its penalty. Were this all there is about it, I might agree with him; but the gentleman does not seem to comprehend either the nature or design of the Divine law. He seems to suppose the whole design and use of law embraced in the infliction of penalty. But the case stands thus: The law is intended for the good of the universe—its revelation makes known the rule of moral rectitude to the moral world—its penalty has two uses; first, to guard the law from infraction—second, to visit the transgressor with *just* and *deserved* punishment. It was never the design of God that man should transgress his law, hence the first use of penalty was to deter from sin; but sin being committed, the law must be vindicated and the government maintained by the punishment of the guilty, unless as already remarked, an expedient be resorted to that will relieve the transgressor, and still maintain the ends of good government. Has this expedient been resorted to? This is the question now being discussed. According to Universalism, God has made it necessary for man to commit sin, and having done that goes on to punish him to the full extent of his deserts. This shows the question in a light wholly irreconcilable with justice. But there is nothing inconsistent in my view of deliverance from punishment. He also says that to save man from just and deserved punishment would be to do wrong. We have already spoken of the atonement of Christ. It was made for the express purpose of making it consistent and righteous for God to exonerate the sinner from the infliction of punishment. Hence St. Paul says in the third chapter of his epistle to the Romans, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness." That is to show that God may be righteous and good in exonerating the sinner from the infliction of punishment, and in the "remission of sins that are passed, through the forbearance of God." "That he might be just," is the language of the Apostle, "and yet the justifier of him who believes in Jesus." Were there no Redeemer—no atonement

ishment, the penalty of the law. Christ having redeemed us from that, provides a way to escape from the punishment of sin. Mr. Austin replied that this meant the Levitical law. First, let us say, there is no proof of this whatever, except his *ipse dixit*. We are to take it on his authority, and to suppose we have the argument answered. My reply is this: In the first place, the Apostle was preaching to the Galatians, who were never under the Levitical law, and had nothing to do with it. How then could the redemption of Christ be intended to free them from the Levitical law? My second point, is that the object of this redemption was that the blessing of Abraham might come on the Gentiles by faith. What was that blessing? It was justification by faith; for, says the Apostle, "Abraham believed God, and it was accounted to him for righteousness." Now this blessing of Abraham existed before the Levitical law, consequently the redemption of Christ, was intended to save them, the Jews and Gentiles, and all the world, from a curse that existed anterior to the Levitical law. And the result of such salvation would be to bring them the blessing of Abraham, which is justification by faith. Is this consistent with Mr. Austin's version of the matter? In the third place, the Levitical law was typical of Christ, and hence in no sense a curse. If it was as Mr. Austin says, then God established the typical representation of Christ, his son, as a curse, and then sends Christ to redeem men from that curse! How does this look? Moreover this law is called the "shadow of good things to come." Is that a curse? The only sense in which Christ removed the Levitical law, was in bringing it to an end. When he came there was no further necessity for it, because it was all fulfilled in him. He therefore was the end of the law, for righteousness to every one who believeth. Moreover, Mr. Austin says, to remain under this law was a curse, but this same chapter says, "Cursed is every one that continueth not in all things written in the book of the law to do them." On his method of interpretation, how is he to harmonize with St. Paul? He says, to continue under the law is to be cursed; but St. Paul says, "Cursed is every one that continueth not in all things written in the book of the law, to do them." I think this is sufficient to show that his version of the matter was got up on the spur of the moment, as the best theory that could be presented to counteract a fact, in itself unanswerable.

I now present my *next argument*, founded on the scriptural view of pardon, forgiveness, and remission. These words are of very frequent occurrence in the scriptures as expressive of benefits conferred, or favors shown to those who repent and turn from their evil ways. With respect to such it is said, they shall be "abundantly pardoned," "be forgiven," "obtain remission of sins," and so on. All English dictionaries to which we have been able to gain access, agree that the signification of these terms, is, in substance, to release the guilty from penalty, from the obligation to

asserts that Christ is dead in vain, by affirming that there is no such thing as justification from guilt and punishment, by faith in Christ, whereas St. Paul says, "justification is by faith, and by the deeds of the law no flesh shall be justified." If we are to be punished for all our sins, to the full extent of our deserts, then we shall get our justification as the result of our punishment. There are but two methods of justification, by the law, and by Christ. But if by the law, it must be in one of two ways—either by keeping the law to the full extent of its demands, or by suffering the penalty of the law in our own persons. In either case justification would be by the law, and not by Christ; and hence in direct contradiction of the Scriptures, which say, "by the deeds of the law no flesh shall be justified." And further, there is no law given, that can give life either by obedience to its demands, or by the suffering of its penalties. Hence, the passage in Acts xiii. 39., "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." You see this goes directly against the idea of justification by law. This argument may be stated thus: To be justified is to be accounted righteous, and therefore secured against condemnation and punishment. And this justification is by faith in Christ, and hence a gospel benefit. Therefore, *gospel salvation embraces deliverance from just and deserved punishment.*

I now present my *seventh argument*, founded on the fact that some men have been saved from punishment; and we shall see whether Mr. Austin's declaration will stand, that the Bible nowhere speaks of salvation from punishment. The question is not whether the sinner is ever punished in this life or in a future life, nor in regard to the duration of punishment; but whether there is any way for him to escape from the punishment he deserves on account of sin. If I can show clear examples of this, recorded in the scriptures, I shall have sustained the affirmative of this proposition, and consequently refuted the dogmas of Universalism. Now for the proof—Ps. ciii. 10, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as the Heaven is high above the Earth, so great is his mercy toward them that fear him." Now it is the uniform language of scripture, that God is just in rewarding the sinner according to his iniquities, and in punishing him according to his sins. But this passage says God did not do so, therefore he saved these sinners from the punishment they deserved. 1. They were saved from **DESERVED** punishment. 2. They were saved by the exercise of mercy. 3. On condition of reformation—"they that fear him." Job xi. 6.: "Know therefore, that God exacteth of thee less than thy iniquity deserveth." Sam. iii. 22.: "It is of the Lord's mercies that we are not consumed." This language clearly implies that those here referred to, might have been justly consumed, and that they deserved to have been consumed, but they were saved from it by God's mercy. That is, they were *saved* from

understood him in the same way. "Nevertheless, my loving kindness will I not take from *him*," (David,)—the word *them* is not in the passage, but the gentleman takes the liberty to put it there, because without it, the text proves nothing to his purpose.—[*Time expired.*]

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[MR. AUSTIN'S THIRD REPLY.]

*Gentlemen Moderators*.—I trust my friend opposite, even if I did quote the passage alluded to, in the manner described, will not attribute it to design. Of course, I hold myself responsible to the audience and the public, for the course I shall pursue in this discussion. It would be very unwise in me to attempt to mislead by erroneous quotations of scripture. I think he is in error, in charging me with a misquotation. Be this as it may, whether the word "them" or "him" is used, does not, I am confident, change the meaning of the quotation in the least. The evident import of this passage (Ps. lxxxix. 31—33) is, that from those on whom God inflicts the threatened punishment, he will not utterly take away his loving kindness. If this is not the sentiment conveyed, pray what can it be?

The *second* argument of Elder Holmes, is founded on the passage which speaks of the name or title of Christ—"Thou shalt call his name Jesus; for he shall save his people from their sins." (Matt. i. 21.) I am surprised that he should quote that passage of scripture in proof of the affirmative of this question. "Thou shalt all his name *Jesus*"—Why? Because "he shall save his people from" the *punishment due* "their sins?" Does the language of the angel assert this? No: it asserts nothing of the kind. Is there not a marked difference between *sin* and the *punishment* of sin? Christ came to save men from *sin*, and not from *punishment*. My friend is unfortunate in quoting a passage in support of his position, which furnishes one of the strongest scripture arguments against it.

Elder Holmes asserts, that according to Universalism, God has made it first necessary that man should commit sin, and then punishes them because they do sin. Universalism affirms no such thing. And no inference of this description can be drawn from my positions. It is not my assertion, but the declaration of the Bible, (Rom. viii. 20,) that God has subjected man to "vanity," or an exposure to temptation. This does not make it absolutely *necessary* that man should sin. There is no such *arbitrary necessity* resting on him. While exposed to temptation, power has been given him to resist it. Moreover, he possesses abundant ability to do right. It is at his own option to pursue either good or evil. If while in possession of ability to resist temptation, he voluntarily gives way to it, and falls into sin, he is justly deserving of punishment. And

he *needs* it, that he may be enlightened into a wiser exercise of his powers, in order to be happy. In this *need*, we see the reason of the *certainty* of punishment.

My brother opposite, says that as according to the Universalist notion of punishment, it is designed for the good of those on whom it is inflicted, then whoever receive the most of it, must have the most good. I will not call this *absurd*, for that perhaps would be impolite; but I must say it is exceedingly weak. It might with the same propriety be said, that because *medicine* is designed for the good of the patient, to save him from sickness, therefore those who have the most sickness, and take the most medicine, enjoy the greatest amount of good among men. Here is wisdom!

The Elder attempts, (and no doubt will repeat it during this discussion,) to make a distinction between the punishment of *sinners*, so called, and that inflicted on the *righteous*. He insists that God punishes the righteous for a *different purpose* from that which influences him in punishing the wicked! A most remarkable distinction! The *punishment of the righteous!! A righteous sinner!!!* Pray, what kind of a sinner is that? If an individual sins wilfully against God, and incurs his just punishments, I take it for granted, no one will pretend he is a righteous man. Indeed, one who has had the light of truth granted him, and yet sins against that light, is deserving of *more punishment*, than the ignorant, unenlightened sinner. And this will be the only distinction made by God, in respect to their punishment, if justice, integrity and equity exist in his government. The argument of my brother is that God will punish his children on different principles—some for their own benefit—some for the good of others, by way of example. This would be like a parent who should whip one disobedient child for his good—to restore him to obedience and virtue—but another for no such benevolent purpose, but in such a manner as shall *confirm* him in wickedness—tormenting him perpetually as an example for the rest of the family!! Does not the good sense of all intelligent men teach them that no such distinction can exist in the perfect government of the Universal Father?

The simple fact that Christ came to “*save*” men, is no proof of the affirmative of this question. I sincerely believe he came to “*save*” the world. But from what? In other words, What is “*Gospel Salvation*?” If it is a salvation from *punishment*, then Christ came to save men from “*just and deserved punishment*.” But I insist, this is not Bible doctrine. In no place do the scriptures assert that salvation is from *punishment*, much less from “*just and deserved punishment*.” We must leave God’s word and turn to the creeds of men to find any sentiment of this description. What, then, is Gospel Salvation? It is a salvation from SIN. Or the same truth may be expressed in another form. It is salvation from that state wherein men are exposed to sin, and those unhappy consequences which inevitably flow from its commission.

In proof that gospel salvation is from *sin*, and not punishment, I will quote a few passages of scripture. The first shall be the same words on which my brother opposite based his second argument in the affirmative—"Thou shalt call his name Jesus; for he shall save his people from their sins." To say this teaches salvation from *punishment*, is to make the angel utter words without meaning. There is a wide distinction between the act of *stealing*, and the infliction of the punishment which our laws decree for that crime. So a declaration that men shall be saved from *sin*, cannot be understood as asserting, or implying, that the guilty shall be saved from just and deserved *punishment*. Again—"Behold the Lamb of God, which taketh away the *sin* of the world."—(John i. 29.) Mark, the *sin* of the world—not the *punishment* due that *sin*. Do not believe, do not flatter yourselves, my audience, that Jesus came to save you from the punishment of your sins! Again—"Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his *iniquities*."—(Acts iii 25, 26.) According to this declaration of St. Peter, the blessing to be wrought through Christ, is not salvation from just and deserved punishment, but from iniquity—or from that *condition* of mind and heart, in which men fall into iniquity.

Salvation is a work effected in the hearts of men through the instruction which Christ gives the world in his gospel, by which he leads them from darkness to light—from the darkness of error and sin, into the light of truth and righteousness. It is saving from a *sinful* state of the affections, and not from the consequences of past wickedness. To save man from *ignorance* is not to save him from the effects of past ignorance, but to *instruct* and *enlighten* him. In like manner to save from *sin*, is not to rescue from the consequences or punishments of *past* sins, but to enlighten and purify the affections, to make men *hate* wrong, and love piety and righteousness. Let me read another passage or two, in illustration. "Have mercy upon me, O God, according to thy loving kindness: according unto thy tender mercies, blot out my *transgressions*, wash me thoroughly from mine *iniquity*, and cleanse me from my *sin*. For I acknowledge my transgressions, and my sin is ever before me." (Ps. li. 1-3.) That was a prayer for true Gospel Salvation. Not "blot out" my punishment, but my transgressions! Not save me from just and deserved chastisement, but "*wash* me thoroughly from *iniquity*, and cleanse me from *sin*." Again—"Ye know that he was manifested to take away our *sins*."—(1 John iii. 5.) Yet my friend insists it was to take away the just and deserved punishment due sinners, that Christ was manifested. In this position he is at variance with the whole testimony of the Bible. Take another passage—"Who gave himself for our sins, that he might deliver



us from"—what? Elder Holmes says, from just and deserved punishment; but what does the Bible say?—"from this present evil world!"—(Gal. i. 4.)—Or, from the *wickedness* of this present evil generation. In our Lord's prayer we are directed to pray for what? That God would deliver us from *punishment*? No: but—"deliver us from *evil*," or *sin*.

I will now attend to my friend's *third* argument, predicated on the *sufferings* of Christ. His position is that Christ's sufferings were in the *place*, in the *stead*, of sinners. He attempted a brief criticism, on the original language, in which I wish he had ventured a little farther. The New Testament asserts that Christ "died *for* us." (Rom. v. 8.) "He died *for* all."—(2 Cor. v. 15.) "He tasted death *for* every man."—(Heb. ii. 9.) He "gave himself a ransom *for* all."—(1 Tim. ii. 6.) He "died *for* the ungodly."—(Rom. v. 6.) He was "made a curse *for* us," &c.—(Gal. iii. 13.) My friend says that the word "*for*" in these quotations, is from the Greek words "*anti*" and "*uper*," and that the meaning is "*in the place of* man." I maintain that "*for*" in these passages has not that signification. As for the Greek word "*anti*," it does not occur at all, in either passage above quoted. I can find no place in the New Testament, where it has the signification of "*in the place of*," or "*in stead of*," in reference to the sufferings of Christ. There are instances where it signifies "*in the place of*"—as the following:—"But when he heard that Archelaus did reign in Judea, in the room [*anti*] of his father Herod," &c.—(Matt. ii. 22.) Here the word *anti* is correctly translated "*in the room*." But let a place be shown in the New Testament where that word possesses any such meaning, in reference to the sufferings or death of Christ.

What is the general use of the word "*anti*" in the New Testament? It occurs in such sentences as this—"Ye have heard that it hath been said, An eye for [*anti*] an eye, and a tooth for [*anti*] a tooth."—(Matt. v. 38.) Here *anti* is used in its general and proper sense, not in reference to things that take the *place* of each other; but things that are set *opposite*. In David's exclamation, "would to God I had died *for* thee," in reference to Absalom, no doubt he meant *in the stead of* Absalom. Yet he did not express a desire to save Absalom from just and deserved punishment for his rebellion. It was simply a common expression, indicative of great grief for the loss of a beloved friend or relative.

In the passages quoted by Elder Holmes in support of his view of the sufferings of Christ, "*for*" is translated from the Greek word "*uper*." It is a preposition, to which Robinson's Lexicon gives *some ten* different meanings. It is singular that my brother opposite should take *one* of these meanings, and *assume*, (for he has attempted no proof,) that it has that signification in all those places where it refers to the sufferings of the Redeemer. It is true "*uper*" sometimes signifies "*in the place of*," as in St. Paul's exhortation—

"We pray you in Christ's stead [*uper*] be ye reconciled to God." (2 Cor. v. 20.) Also in the following—"Whom I would have retained with me, that in thy stead [*uper*] he might have ministered unto me."—(Phil. 13.) But I deny that "*uper*" has this sense, when referring to Christ's sufferings and death for the world. Robinson himself, while he says that some Lexicographers give those passages where "*uper*" occurs in connection with the sufferings of the Son of God, the sense of "*in the place of*," yet he places them under the signification of "*in behalf of*." For instance—"Christ died *for* the ungodly"—"Christ died *for* us." In these instances Robinson gives "*uper*" the signification of "*in behalf of*."

But in examining the meaning of disputed words, the most satisfactory and convincing method is to refer to their scripture usage. I will give some examples where the word "*uper*" occurs in the New Testament. By ascertaining, in this manner, its meaning when applied to others—to the Apostles, and even to God—we are prepared to learn its signification when used in reference to Jesus and his sufferings. "Pray for [*uper*] them which despitefully use you."—(Matt. v. 44.) Does praying *for* men, signify praying *in their stead*? Clearly not, but *in their behalf*, for *their benefit*? Again—"What shall we then say to these things? If God be for [*uper*] us, who can be against us."—(Rom. viii. 31.) "And Jesus said unto him, forbid him not; for he that is not against us, is for [*uper*] us."—(Luke ix. 50.) "Whereof I, Paul, am made a minister; who now rejoice in my sufferings for [*uper*] you, and fill up that which is behind of the afflictions of Christ, in my flesh, for [*uper*] his body's sake, which is the Church."—(Col. i. 23, 24.) "And whether we be afflicted, it is for [*uper*] your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for [*uper*] your consolation and salvation."—(2 Cor. i. 6.) "For unto you it is given, *in the behalf* [*uper*] of Christ, not only to believe on him, but also to suffer for [*uper*] his sake."—(Phillip. i. 29.) "Hereby perceive we the love of God, [or of Christ] because he laid down his life for [*uper*] us: and we ought to lay down our lives for [*uper*] the brethren."—(1 John iii. 16.) These passages should decide the question. In the last quotation, *uper* is used in both cases. Now, if it means *in the place of*, where it refers to Christ, it means the same where it refers to the brethren. Can we suppose that the Apostle John would use the word in the signification of *in the place of*, when it refers to Christ, and then go on and use it as *in behalf of*, in the other case. He makes use of the word *uper* in both cases in the same sense.

Many other passages where "*uper*" occurs in like sense, might be quoted. How is it to be understood in these instances? If we give it the meaning "*in the place of*," it will make utter *nonsense* of the language of divine writers. Try it! But understand

yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." We have the testimony of all commentators, except those who support Mr. Austin's views, that St. Paul, introduces this case to illustrate the sense in which Christ died for sinners. I have also the testimony of Thobuck, a distinguished German Divine, who has given the world a most learned and critical comment on the Epistle to the Romans: in which he says *uper* is used "synonymously, with *anti* when applied to the death of Christ."

When I sat down last, I was remarking upon passages Mr. Austin had quoted to sustain his view of punishment, and I alluded to the 80th Psalm 31-32. I do not intend to charge him with misquoting the passage purposely, of course, if he says he had no such intention, I am bound by all rules of discussion, and considerations of respect to regard it as a mere mistake. That is, however the sense in which I understood him, and others understood him in the same way. Perhaps I should not have alluded to it at all, if it had not been thus quoted in the "exposition of Universalism" by Mr. I. D. Williamson, in which he preaches a sermon on that very text, and reads it in that way in the text itself. I allude to it, because the correction of that word certainly vitiates the whole argument built upon that passage. Any one who will read the Psalm through, will see that the author is speaking of the family and throne of David, and promises that even though the children do transgress and incur divine punishment; yet his loving kindness "he will not utterly take from *him*," that is from David. You can see the difference at once. Mr. Austin quoted a number of passages to prove that Christ came to save us from sin, and also that he came to save us from the evil of this present world, that he came to take away our sins, &c. I never disputed this, I believe as firmly as I ever believed any thing, that all this will result from Christ's death to those who believe in him. But that does not vitiate my argument in the least. To make this good, Mr. Austin ought to have gone on and shown an inconsistency between being saved from sin and saved from punishment. He ought also to show how a man can be saved from sin and not saved from the punishment of sin. Unless he does this his argument is not worth a straw. I say there is no consistent sense in which a man can be saved from sin without being saved from its punishment: and moreover, he has not given you the phraseology correctly. He says "He shall save his people from the *commission* of sin." It is one thing to be saved from sin hereafter, another to be saved from sins already committed. True Christ came to turn away from iniquity, but also to save his people from *their* sins. That is the point alluded to in my argument, and in no way can he save his people from *their* sins, without involving salvation from punishment.

The passage quoted by Mr. Austin from 51st Psalm, claims a passing remark. It is as follows: "Have mercy upon me O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions." Let Mr. Austin tell me if he can, how a man can have his sins blotted out, and yet not be saved from the consequences of those sins. The tender mercy of God has been brought into the question, Now what is mercy? It is a term that relates only to those who are guilty, and who stand in need of favor which they do not deserve. And its proper application is only in cases where individuals are treated with favor, though deserving punishment. The very passage quoted is a refutation of Mr. Austin's views on that point. The position assumed by him is that God punishes man first *according to his deserts*. Hence there is no mercy to be exercised towards him, in any application of the term.

With these remarks, I proceed to present my *eighth argument*, founded on those passages that clearly imply salvation from punishment. Luke xiii. 7-9. The parable of the barren fig tree. This represents moral beings who deserve to be punished for past delinquency. The proposition to spare the tree another year as a trial, clearly implies that if it bore fruit, it should then be spared the punishment already deserved on account of past barrenness. If it should not bear fruit then, that punishment should be inflicted. The tree deserved to be cut down or it did not. If it did not, then God threatened unjust punishment; but if it did, then the proposition to spare the tree is a proposition to spare from deserved punishment. Ezekiel xviii. 21.: "But if the wicked will turn from his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed shall not be mentioned unto him." In Ezekiel xxxiii. 14-16, we have the same truth in nearly the same language. Jeremiah xviii. 7-8.: "At what instant I shall speak, concerning a nation, and concerning a kingdom, to pluck up and pull down, and to destroy it. If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." Here God promises that when he threatens punishment against a nation for its sin, if they repent of that sin he will not inflict the punishment. We have already seen an illustration of this passage in the case of the Ninevites. They were threatened with punishment, just and deserved, and it would have been inflicted had they not repented. But repenting at the preaching of Jonah, God did not inflict the punishment threatened, and hence they were saved from *just and deserved* punishment. "He that believeth shall be saved, but he that believeth not shall be damned." It is said in another place he that believeth not is condemned already. It therefore follows that he that believes is free from condemnation. Thence he must be saved from punishment. Micah vii. 18.: "Who is a God like unto thee,

God; and the punishment due to them must be executed upon you, unless prevented by your repentance and turning to him whom ye have pierced." Romans iii. 24—27.: "Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God. To declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Here it is said, that we are justified freely by his grace through the redemption that is in Jesus Christ—because or on account of our faith in him whom God hath set forth, as a propitiation. What is a propitiation? It is an act performed by a third person, for the purpose of effecting reconciliation between parties at variance: and this is done by turning away the displeasure of the justly offended party. This act was performed by Christ, who became the propitiation for the sins of the whole world. As the effect of this propitiation, the obstacles to human salvation are removed, the righteousness of God declared, or vindicated, while he proceeds in the exercise of *forbearance*, to remit the *past* sins of those who "believe in Jesus." Here the doctrine of forgiveness of punishment is clearly taught.—[Time expired.]

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[MR. AUSTIN'S FOURTH REPLY.]

*Gentlemen Moderators:*—I propose in the present half hour, to pass my friend's fifth and sixth arguments, based on his views of *pardon* and *justification*, until to-morrow, in order to give them a more critical examination. I wish to notice this evening, his *seventh* argument. It is drawn from certain passages of scripture, which, he asserts, teach that men have been saved from punishment. He has quoted these passages, he says, to prove that there are instances where God has not punished men *as much as they deserve!* I can but express my exceeding regret that he has thought proper to resort to an argument of this nature! Can it be possible he has maturely reflected on the *practical* influences of such an argument, on the minds of this audience, and especially the *youthful* portion of it? Has he duly considered the moral tendency of quoting *scripture* to prove to the young as well as old, that they may sin with impunity, to their hearts' content, and escape all punishment whatever? What more do the inexperienced need as an inducement to sin? I call upon my brother and all clergymen of the so-called *Evangelical* school, in the name of Heaven, and humanity, and for the good of society, to desist from such a course. I pray them to refrain from going to the Bible, and quoting God's holy word to prove that men can violate his commandments—trample on every thing holy and good—and yet be screened from all penalty! I beg

ness unto them which are exercised thereby." He maintains that *chastisement* is not *punishment*, but that it is a salutary course of *discipline*! I acknowledge that *chastisement* is a *salutary course of discipline*, and I insist that such also is the nature of *punishment*. These terms are *synonymous*, so far as the *object* of their infliction is concerned. The only distinction between them is, that *chastisement* is a lighter infliction of penalty for less heinous crimes, and *punishment* a more severe correction for deeper guilt. But they *both* are imposed for the *same purpose*, expressed distinctly in the language of the Apostle above quoted—that they may "*afterward* yield the peaceable fruit of *righteousness* unto them who are exercised thereby."—(Heb. xii. 11.) Upon what principle of propriety could the father of a family correct one portion of his children for their *benefit*, for the purpose of restoring them to obedience and uprightness; and another portion, only to *injure* them, and in such a manner as to *confirm* them in their disobedience and crime? The words "*chastening*" and "*corrected*," (Heb. xii.) are from the Greek word "*paideian*." Robinson's *Lexicon* gives as its definition—a training, consisting of instruction, admonition, examples, rewards, *punishments*. That this Greek word signifies *punishment*, is evident from its use in Luke xxiii. 16, where Pilate says, in reference to Christ, who was arraigned before him—"I will therefore, *chastise* [*paideusas*] him, and release him." Here this word has the meaning of *scourging*, *lacerating* the body with rods—[see Matt. xxvii. 26,]—which surely was a punishment of a severe and ignominious character. Dr. Adam Clarke says of *scourging*—"This is allowed to have been a very *severe punishment* of itself, among the Romans, the flesh being generally *cut* by the whips used for this purpose." (Clarke on Matt. xxvii. 26.)

Elder Holmes acknowledges God punishes his children, so-called—(i. e., those among men who are peculiarly his children by general obedience and imitation,) on a principle of salutary discipline, with a view to their amendment and happiness. Why should he not deal with all his children—all men—upon the same principle? If it is important to punish those who are but *occasionally* disobedient, with a view to their amendment, how much more important that those children who are *habitually* disobedient, should have such a punishment as shall lead them back to virtue and godliness.

But my friend insists the *chastisements* mentioned in Hebrews, refers only to the *righteous*. I have already alluded to the impropriety of speaking of the *punishment of righteous men*. The perfect groundlessness of this position will be made evident to all, by the declaration of St. Paul in the 11th verse. He says that *chastening* "*afterward* yieldeth the peaceable fruit of *RIGHT-EOUSNESS* unto them who are exercised thereby." This shows that chastening or punishment is not inflicted on those *already righteous*, but on the *sinful* to make them *become* *RIGHTEOUS*!! It is designed to *produce* *RIGHTEOUSNESS* where it was not before!

The Apostle differs from Elder Holmes in confining the chastisements of God to those who claim to be *righteous*. He declares in the sixth verse, "Whom the Lord LOVETH he chasteneth?" Who are embraced in God's love? The entire world of mankind—"God so LOVED the world," &c. (John iii. 16.) "But God who is rich in mercy, for his GREAT LOVE wherewith he loved us, even when we were *dead in sins*," &c.—(Eph. ii. 4, 5.) These quotations prove beyond controversy, that the principle or object of chastening, made known in the passage under consideration, is one on which God acts in his dealings with all men who incur the just penalty of sin. Elder Holmes read from Ballou on the Atonement, to show that on Universalist principles men are *compelled* to sin. I should have been happy to listen to more extended extracts from that book, for it inculcates many salutary truths and sound principles. But he failed to make the author prove that for which he quoted him. True, Mr. Ballou says man was created subject to vanity and sin. In this, however, he but agrees with St. Paul. (Rom. viii. 20.) But being created subject to sin is very different from being under an *absolute necessity* of sinning. This, Mr. Ballou does not assert. He only contends that the creature was *exposed* to sin. Yet he was left free to combat it and resist its temptations.

My friend in the affirmative, quotes Doddridge and Tholuck in support of his position, that in those passages which speak of the sufferings and death of Christ for man, the word "for," [*uper*] signifies "in the place of." Doddridge and Tholuck are good authority on points where they are disinterested witnesses. In this instance, however, they give to the passages to which reference is made, such construction as agreed with pre-conceived opinions, and theories already adopted. However learned and eminent commentators may be, the frequent and wide disagreements among themselves, show they are far from being reliable guides in all cases. Where they pointedly differ from the Bible, I shall prefer God's word to their *ipse dixit*. In the full quotations introduced in my last speech, I showed the *scripture* usage of the word "*uper*." These quotations proved conclusively, that its meaning when applied to Christ's sufferings and death, was, that they were "*in behalf*" of the sinner, and not "*in his place*." My opponent has not attempted, and will not attempt, to invalidate my argument from the *scripture* usage of "*uper*." He is perfectly aware that it is *invulnerable*.

I propose now to show that the position taken by my friend in the affirmative of this question, is in direct contradicton to the most *plain* and *positive* declarations to be found in the Bible. If any reliance can be placed on language, either the Scriptures or Elder Holmes take erroneous grounds on this subject. Which of the two would be most likely to err on a topic of this nature, the good sense of this audience will have but little difficulty to determine. What

is the doctrine of the sacred volume in regard to the certainty of the punishment of sin? Listen!—"Who will render to every man according to his deeds. To them who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon *every soul of man* that doeth evil; of the Jew first, and also of the Gentiles."\*\*\*For there is no respect of persons with God." (Rom. ii. 6-11.) My friend maintains that God *will not* render to *every man* according to his deeds—that he will not render indignation and tribulation to *every soul* of man that doeth evil—that he will do this to a portion; but that he will *screen* the remainder from all tribulation and anguish. In other words, that God is a respecter of persons. The audience must decide between Elder Holmes and the Bible. The statements of both cannot be received.

Again—"The soul that sinneth, it shall die.—(Ezek. xviii. 4.) My brother opposite, maintains that a soul may sin for a long series of years, and not die—that a man can do wickedly for forty years—a whole life time—and yet escape all punishment by repentance just before death. According to his doctrine, if I had the power, I might slay this entire congregation, run rioting in blood through the community, spreading devastation on every hand, killing men, women, and children—and at last be screened from every item of punishment, by becoming converted a day before I passed to another world!!

"The righteousness of the righteous shall be upon him, and the wickedness of the wicked, shall be upon him."—(Ezek. xviii. 20.) The doctrine of Elder Holmes perfectly destroys the force of this passage. It teaches that a man may be righteous and obtain no reward, and be wicked and receive no punishment. Suppose for instance, my friend is a righteous man, as I hope he is, and leads a righteous life for forty or fifty years. But shortly previous to his death, he falls into temptation—he sins and dies. Is he rewarded for his good deeds? No. He receives no reward in this life. According to the Evangelical school, all rewards and punishments are administered in the future world. He is not rewarded hereafter; because the last fatal act of his life cut him off from future reward, and plunged him into regions of endless despair. Hence for his long life of righteousness he is forever unrewarded. This is in point blank conflict with the scripture just quoted. On the other hand, if the Elder or any other man, should be a depraved sinner, and vile hypocrite through life; and yet repents before death, his wickedness is *not upon him*, but on an innocent substitute, while the sinner, after indulging in crime with impunity, darts through this loop-hole of *repentance*, into boundless bliss, and laughs at law, justice, punishment!

"Though hand join in hand, the wicked shall not be unpunished."—(Prov. xi. 21.) *Young men!* mark that declaration! I regret



liance of aromatic zephyrs. This is the Evangelical view of the pleasures of sin, and from the punishment of which God has provided, according to the same school of theology, an easy way of escape, by repentance. But the Bible describes the condition of the wicked as being like that of the troubled sea—overhung with dark clouds, and its waters lashed into commotion by the howling storm!! Again—God “will by no means clear the guilty.”—(Ex. xxxiv. 7.) I beg the young people of the congregation—those just about entering upon life—(and oh! how important it is, that the young should take a right view of the nature and consequences of sin at a period so critical)—to listen to this positive declaration of the Bible and govern themselves accordingly! Let them never forget that God solemnly declares he will by no means, clear the guilty!! It is to me the cause of the utmost regret and astonishment, that in the face of God's word, so positively uttered as in the passage last quoted, my brother opposite, together with all the self-styled *Evangelical* clergy, should devote so much of their time, their talents, their learning, to the proclamation of a doctrine which virtually enstamps *falsehood* on the Bible—a doctrine which insiduously instils in the minds of the inexperienced, the blinding, seductive and fatal delusion, that there are “means” provided whereby sin can be indulged and the *guilty* cleared of all punishment! It is a sentiment which not only contradicts the word of the Most High—gives the *lie* to all past experience—but is demoralizing in the highest degree!! Man wants nothing more than this to encourage him into sin—nothing more to induce him to walk there through life, under the flattering proviso, that *repentance* at last shall wipe off all scores.

Let it be noticed that the passages I have quoted to prove the inflexible certainty of punishment, are all plain, positive, unequivocal declarations. They are not clothed in *figurative*, *metaphorical*, or *parabolic* forms of speech. They belong to that class of Bible declarations which are strictly and rigidly *literal*, and hence there cannot possibly be any mistaking of their meaning. Whenever Elder Holmes will bring scripture declarations as plain, positive, and literal, that the wicked *can* escape a just and deserved punishment, we should then be brought to a stand in this discussion; because the Bible would be shown to contradict itself. But this cannot be. Neither is it possible to “explain away” the force and weight of these passages, by any well-grounded criticism. There they stand, plain, literal, unmovable—glowing with the light of eternal truth—truth as salutary and restraining as it is luminous and reasonable!! All that my opponent can do to weaken their force, will be to quote and dwell upon certain scripture declarations concerning *justification*, *remission*, *ransom* and *forgiveness of sin*—phrases of uncertain meaning, in regard to which there is a wide difference of opinion among equally intelligent theologians, and in regard to which, even those claiming to be *Evangelical*, do

from sin committed, is to be saved from punishment. Hence the language, "If any man sin we have an advocate with the father." The object of the advocacy with the father, is salvation from sins committed, and consequently from the *punishment* of sins. If this is not so, Mr. Austin can tell us what it does mean, by explaining the object of Christ's intercession.

I now present my *tenth argument*, founded on the fact that the Gospel proposes to save sinners *now*, which cannot be the case if sinners must first be punished all they deserve. The scriptures tell us that God now "commandeth all men everywhere to repent." "Now is the accepted time, behold, now is the day of salvation;" "to-day, if ye will hear his voice, harden not your hearts." All the invitations of the Gospel have reference to the present time. "Repent and be converted"—"Look unto me and be ye saved"—"Come unto me all ye that labor." Now, every sinner deserves to be punished, and hence if he is not *saved* from punishment, he cannot be saved at all, until he has *endured* all the punishment he deserves. This requires some time after sin is committed. If it requires no time, then salvation and damnation must meet at the same time, in the same individual. Hence they must be both eternal or result in the destruction of each other. As this will not be contended for, it follows that *some* time to say the least, must elapse after the sin is committed, before the sinner can receive all the punishment he deserves. This time may be long or short according to the turpitude of the sinner's crimes. The several schools of Universalism are not agreed among themselves in regard to the *length* of time necessary to punish sinners to the full extent of their deserts. Some think it may all be effected in a short time, others, that it may be done in this life at most, while others still, make it run over into eternity. Mr. Winchester taught that some sinners could not be saved until they had suffered 144,000 years. Such was their moral turpitude, their stubborn perverseness, it would require that length of time to subdue them, and bring them in harmony with the divine will. Mr. Skinner, when pressed on this point, admits future punishment, but does not tell us how long it must continue, in order to secure the desired results. All agree, it must take time. Very well, be that time more or less, it would be both improper and dishonest to offer salvation to the sinner *now*, when he cannot be saved until his punishment has terminated, no matter how long or short the period of his suffering may be. He cannot be saved until all his punishment has been experienced, and hence it must be dishonest and cruel trifling to offer him salvation *now*. Yet the gospel does this, and every minister of the gospel is authorized to do the same. Here we see, the notion against which we contend is contradictory to, and subversive of the gospel, and hence must be false. For, as the gospel offers salvation to sinners *now*, it follows, they may be saved from deserved punishment *now*.

I will now proceed to consider some points in my friend's last

speech. You are aware that a powerful sympathetic effort was made last evening: and from the fact that he has practised this artifice in considerable degree in every speech he has made, I am led to suppose it is his *peculiar fort*, when his arguments fail to satisfy himself, or convince the audience, he forthwith appeals to their sympathies. You may understand after this, when he indulges in this peculiarity that he is conscious of some defect in his argument, and wishes to fill your eyes with dust, lest you should detect it. An appeal to the sympathetic feelings of an audience is well enough when it has a proper foundation; but in this case the gentleman's great zeal was so perfectly baseless, as to be rather amusing than otherwise. It might serve to remind one of

———"Ocean into tempest tossed,  
To waft a feather or to drown a fly."

But I doubt whether any discerning mind discovered any relation between his declamatory flourish, and the merits of the question under discussion. And you recollect his addresses and appeals baseless as they were, were made to a particular class of individuals—to young men. Why was this? He knew there were many of of that class of persons here last evening, who would not be here to-day to have the false impressions made upon their minds corrected: hence his zeal in that direction.

I have presented a number of arguments, which my friend denominates metaphysical, but which he has made no effort to answer. He gives them the go-by, it is probable for the same reason that he refuses to define his views of future punishment. He knows that any attempt to answer the one, or explain the other, will involve him in inextricable difficulty. There is deep water in that region; there are winds and storms there: my friend does not wish to risk his cause on that sea! And here we have an indication of the real character of Universalism. It is a characteristic of error to be non-committal—to deal in generalities, and avoid if possible, every issue where its claims may be tested by established principles, by analogy or fact. I do not blame Mr. Austin for his non-committalism, nor for eschewing metaphysical proofs: the safety of the cause he advocates requires this course. Were I set for the defence of Universalism, I would as soon risk my personal safety in a leap over the falls of Niagara, as allow my theological system to go into the crucible of philosophical investigation and analysis. I wish, however, that the audience may have clear proof that Mr. Austin does studiously avoid the issues referred to. I therefore call on him again, to tell me whether he believes in future punishment, and if so, where and how it will be inflicted.

The gentleman charges me with teaching that sin may be committed with impunity. I have already noticed this charge sufficiently in another speech; but if any doubt of this remains, I will endeavor to remove it by a few additional remarks. He says, ac-

According to my doctrine of salvation from punishment, he might slay this whole congregation with impunity. Let us first see what would be the state of the case according to *his* doctrine. He teaches that punishment is in no sense an evil to the sinner. If not, then it must be a blessing—a blessing which corresponds in magnitude with the turpitude of the crime; hence punishment on his principles, furnishes no motive either to avoid the crime or escape the punishment; or, if we suppose, according to another declaration of his, that God punishes only to reform, and that the amount of punishment it takes to produce repentance, is *just* the amount the sinner *deserves* for his crimes. From this it would follow, as the least amount of punishment might lead to repentance, so the least possible quantity would suffice to atone for the crime of slaying the whole audience. How would the case stand according to the views which I advocate? Suppose the crime referred to, to be committed; I say to the murderer: "Sir, you have committed a crime of dreadful turpitude! you have not merely violated your relations to man; you have broken the great, *infinite* moral law of Jehovah: you cannot escape the penalty of the law in this life, the law of man—much less can you escape the penalty of the divine law, which says, thou shalt not kill, without repentance. You are now under the condemnation of law, both human and divine. The penalty of human law, which is the death of the body, you must suffer. The penalty of the divine law, which is *death*, both of body and soul, you can only escape by repentance so *genuine* and *thorough*, that God, who knows the heart, shall be pleased to grant you a pardon through Jesus Christ."

But according to Universalism, the murderer would have no motive to avoid the crime or the punishment, because the punishment is a *blessing*. Or if he should wish to escape the punishment after the criminal deed is done, he can effect his purpose by repentance, and so far as relates to the divine law, the crime is expiated. There is however, one penalty, that of human law, which cannot be averted in this way: and should the criminal doubt whether this punishment would be a blessing, he may escape it by murdering the sheriff, and putting an end to his own life, and thus transfer himself from the hands of the executioner, to the Paradise of God.

Here you see the difference between my friend's doctrine and mine on this point: and to make that difference still plainer, as also, to prove that the idea of salvation from punishment does not remove a sense of moral obligation from the minds of men, please attend to the following statements: 1. Every man is under a state of punishment in this life, (though connected with offers of mercy,) up to the time he repents and believes in Christ, and this embraces all that Mr. Austin contends for as punishment to the full extent of his deserts. 2. If he never repents he will never be saved, and never cease to be punished. 3. His repentance and faith in Christ will not save him from punishment, unless it produces a *thorough* re-

formation of life. 4. And this reformation of life supposes a restitution to the full extent of his ability. 5. If he abides not in Christ he *forfeits the benefit* of the pardon he has already received. Yet he told the young men last evening, that they must not believe this doctrine; that it was an awful thing to have faith in Christ to such an extent as to believe that they may be saved by him from sin in this life: or to allow their minds to be impressed with the belief that they might by repentance, faith in Christ, and thorough reformation, escape the moral consequences of sin. An awful thing indeed!! Let me ask the young men of this assembly—would it be deleterious to your happiness to believe that you can by faith in Christ *now* have full pardon for all your *past* sins, on condition that your faith produces thorough reformation of life. Having sinned against God and your own best interests, and feeling a conviction of your wretchedness so keenly as to extort the cry—"O wretched man that I am, who shall deliver me from the body of this death;" would it detract from your happiness to believe that "Christ is able to save you to the uttermost"—to deliver you from inward and outward sin—to give you an abiding sense of pardon from God—to enable you to walk in communion with him, and have grace to perform good works, and lead a holy life until your earthly pilgrimage should terminate? This is what Mr. Austin calls an awful thing!!!

My friend charges a demoralizing tendency on my doctrine, a point at which his own theory, is so vulnerable, that I regret his introducing it. I deprecate the necessity of going into personalities, and for the present I will only say, show me one clear case of reformation by the belief that the sinner may experience in his own person the full penalty of his sins in this life, and does so experience it as he goes along, for his sabbath-breaking, swearing, drunkenness, or any vice that may be named, and I will show you ten clear cases where this doctrine has had the contrary tendency.

do not doubt that there are some Universalists who are good citizens, and moral men, but they are so in spite of the tendencies of their doctrine. It is because they are restrained by other influences, that their hearts are better than their theology. But I can point you to scores of examples that have come under my own observation, of men who believing that they were now sinners and might now be forgiven, have forsaken their sins, believed in Christ, obtained pardon, and ever after led pious and devout lives, in the fear of God, and with an eye single to his glory. According to the tendency of Mr. Austin's remarks last evening, we should suppose all Universalists to be perfect pinks of purity. I do not wish to institute a comparison between the moral condition of Universalists and others, but if Mr. Austin wishes to pursue the subject in that direction, I can give him chapter and verse to his heart's content.

The disposition Mr. Austin makes of my quotations to sustain

the position that gospel salvation embraces deliverance from just and deserved punishment, is singular enough. All will recollect that those passages were most positive—that there were no ifs, or ands, about them—that they declared in so many words, that God did in certain cases, punish less than the iniquities of sinners deserved. His explanation of these passages was preceded by such a flourish of trumpets, that my curiosity was not a little excited! I began to think perhaps my friend has discovered some new and unlooked for method of evading the force of those plain and positive declarations. Well, after securing the attention of all, and creating great anxiety to hear, he brings out the denouement; and what was it? Why, those persons were smarting under the inflictions of divine punishment, and really supposed they had been punished less than they deserved! O wonderful discovery!! But for the fact that it is the old stereotyped exposition of Universalism, I should certainly recommend my friend to obtain a *copy-right*. What miserable quibbles the advocates of Universalism are obliged to resort to, to give their theory, even the semblance of truth! Who but a Universalist would have invented such an interpretation of these passages; and what system but Universalism, requires such a species of theological jugglery? How absurd—“smarting under the inflictions of divine justice, they conclude they have been punished less than they deserve.” The gentleman is fond of reasoning from the family circle to the government of God, when it suits his purpose. Does he find anything in the paternal government to confirm this chimerical notion? Does the disobedient and perverse child, smarting under the inflictions of the rod, deduce from his punishment, the conclusion that he has not been punished half enough?

I will next notice the gentleman's scripture proofs for the doctrine that God *never forgives punishment*. He presented a list of passages which go to say, that “God will render to every man according to his deeds,” and that “there is no respect of persons with God.” All this I cordially admit. So far from denying this, I laid it down at the commencement of this debate, as one of the five principles which govern the administration of law, and divine punishment, that when the law is violated, there is no power in the sinner to escape the punishment, nor does the law itself provide a remedy. Mr. Austin has not taken the slightest notice of these principles, and yet undertakes to prove from scripture what I not only admit, but took considerable pains to state in a clear and concise manner: that God “will render to every man according to his works.” Here we have another of my friend's controversial tricks. In the same connection, I stated that the penalty of the law would be inflicted upon the sinner to the full extent of his deserts, unless the law-giver, or governmental power should resort to some expedient that would satisfy justice, and support good government, while the sinner becomes the subject of clemency. I further stated that

this expedient is found in the gospel, and doctrine of atonement. The sinner can only escape through Christ, who is the propitiation for sins, "to declare the righteousness of God in the remission of *sins that are past*—that he might be just and the justifier of him that believeth in Jesus." My friend attempts to sustain his argument against me, and to prove that God never forgives in the sense of remitting punishment, by those passages of scripture which declare that every man shall receive "according to his ways," and that God "will by no means clear the guilty." The fallacy of this argument lies in supposing these declarations absolute, and unconditional, whereas they are all associated with conditions, expressed or implied. To be convinced of this, it will only be necessary to consider two or three of them, as examples of the rest. Take the passage from Proverbs—"though hand join in hand the wicked shall not be unpunished:" the same verse adds—"but the seed of the righteous shall be delivered:" Delivered from what? Why, from the punishment inflicted on the stubborn and wilful, who join hands in their course of iniquity. Equally easy is it to dispose of the passage taken from Exodus 34th chapter. "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin, and that will by no means *clear the guilty*." The plain meaning of this passage is, that those who repent and turn to God by reformation and submission to his will, shall obtain his pardoning mercy, while those who persevere in their guilty course, will be held responsible and punished accordingly. So Moses understood it at the time, for he immediately bowed before God and said—"O Lord, pardon our iniquity, and our sin, and take us for thine inheritance." Jeremiah says "God will give every man according to his ways:" but the same prophet also declares, God will pardon the iniquity of his people, when they return to him. Isaiah encourages the "wicked man to forsake his ways, and the unrighteous man his thoughts," from the consideration, that if he does so, "God will abundantly pardon" him. The guilty are those who are not only sinful, but persist in their course, rejecting the offer of reconciliation: and the above passages prove that for such there is no escape: but they prove with equal clearness, that those who repent and forsake sin, shall find a free and full pardon. Thus, see, the whole strength of my friend's scriptural argument rests a perversion of certain texts of scripture, concerning whose meaning he assumes everything and proves nothing.

One point more. Mr. Austin attempts to involve me in difficulty on the ground that I teach the justification of the *ungodly*; and quotes against me a passage which declares: "He that justifies the *ungodly* is an abomination to the Lord." The doctrine of this passage is, that he who justifies, or encourages the *ungodly* to continue *ungodly*, or persevere in his rebellion, "is an abomination to the Lord." But this is a very different thing from the justification

of the repenting sinner by the *faith of Christ*, and he knows it: and yet it afforded him an opportunity to exhibit that peculiar artifice for which he is so distinguished, and as usual, he improved it. As to justifying the ungodly, I wish it to be distinctly understood by this audience, that I teach that he who is now ungodly, may if he will repent, and by faith receive Christ as his present Savior, be justified, or acquitted from guilt and condemnation, and have peace with God through our Lord Jesus Christ." If Mr. Austin is disposed to dispute this, he must settle the question with Luke and Paul. Acts xiii. 38.: "And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses." To suit Universalism, this passage ought to read—by him we are *punished* for all things for which we could not be punished by the Law of Moses. Here is the doctrine of justification for the ungodly. The same doctrine is found most clearly in Rom. iii. 25–26.: "To declare his righteousness for the remission of *sins that are past*, through the *forbearance* of God; \* \* \* That he might be just and the justifier of him that believeth in Jesus." The plain meaning of this passage is, that it was the purpose of Christ in his advent to our world, to open the way through which the sinner might return to God—and by his atonement make it possible for God to justify, pardon, and save the sinner, in harmony with the principles of justice. Besides, I should be glad to know who are to be justified if the ungodly are not. Not the godly, certainly, for they need no justification. The ungodly alone are proper subjects of justification. Christ "came not to call the righteous, but sinners to repentance." If you wish proof still more directly in point, you may find it in Rom. iv. 4–5.: "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that *justifieth the ungodly*, his faith is accounted for righteousness."—[*Time expired.*]

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[MR. AUSTIN'S FIFTH REPLY.]

*Brother Moderators*.—The audience, and the public generally, will of course understand that it is impossible, in a debate of this description, during the limited time allotted to the speaker, to notice *all* the assertions that may be made by an opponent. As for myself, I shall endeavor in the best exercise of my judgment to take up such arguments and declarations of my friend opposite as I deem the most important. In regard to those I do not notice, I beg to be understood as omitting them, simply because they are least worthy of attention; and because, moreover, I can safely trust the good sense of an enlightened public to detect their fallacy. If my brother on the other side, can do better than this—if he can find an opportunity to notice all I shall say against his system, during this discussion—he assuredly shall have the advantage of it.



Elder Holmes has referred to my remarks last evening to the young. He calls them *baseless* arguments, and indeed is disposed to make merry over them—insisting that upon the whole, they were quite laughable. It was a matter of glee to him that young men should be taught of the *certainty* of the chastisement of guilt—should be instructed that the government of God is so organized, that the man who sins, cannot by any possibility escape from just and deserved punishment. While I was engaged in reading God's solemn admonitions to men, of the certainty of punishment—that “though hand join in hand, the wicked shall not be unpunished,” he, it would seem, was inclined to laugh in utter incredulity.” Of course, he would have the young imitate him in this respect, and *laugh* too, when the voice of God is sounding in their ears—“I will by *no means*, clear the GUILTY.” Well, every man to his taste. To me, this is no laughing matter. The declarations of Heaven, on any subject, especially one so vitally connected with human good, as the doctrine of the indissoluble connection between sin and its punishment, are too sacred, too important, to excite merriment in my heart. If there is any doctrine which can make the *sinful* laugh and rejoice, it is that for which my opponent is now contending; that they can sin through life without punishment—repent at death—and enter at once upon the endless joys of saints and angels in Heaven!!

He refers to my assertion, that according to his doctrine, I could with impunity, destroy the lives of this entire audience, and escape all punishment. Well, is it not so? Suppose I should slay this congregation—does not his system assure me that by *repenting* of the crime, I can avoid its punishment? I therefore repeat that there is a way opened by his doctrine for me to commit such a crime with impunity, and yet escape every particle of penalty, and be as happy as the best saint that has ever lived on earth.

He insists that his doctrine tells the young that if they do not repent, there is a severe and awful punishment in store for them. Ah, yes! “IF” they do not repent! That *if*, opens a wide door. The young will readily comprehend this, and take full advantage of it! They *mean* to repent, when they can sin no longer, and when repentance becomes necessary for their *safety*! They are looking to this *very provision* for escape when they see peril approaching. Will such a doctrine have any permanent restraint upon them? It cannot.

On the other hand, I come to them, and in the language of the Bible, impress upon them the *certainty* of penalty. I preach to them God's holy word of truth, that as surely as they sin, they will receive a just punishment for it, and that there is no escape, no salvation from that punishment. Who can fail to see that such a doctrine must have a far more restraining effect on the youthful and inexperienced, than that which assures them that they can sin and avoid punishment.

The Elder brings up the old case of the prisoner shooting the sheriff and going to heaven immediately. I am disappointed that a gentleman of the candor and intelligence of my opponent, should allow himself to fall into so marked a misrepresentation of Universalism as he must have known this to be. The denomination of Universalists do not entertain any views of this description. They do not believe any man will enter Heaven until he is fully *prepared* for that high abode, by an instructive, purifying, reconciling process. The very object of the advent of Christ, and the establishment of his Mediatorial reign, was to *prepare* men for heaven—not to send sinners there with all their iniquities on their shoulders. All representations of the kind alluded to, are utter perversions of our views, and show either *great ignorance*, or a wicked disposition to falsify the truth, in those who make them!!

He says I told young men it was an awful thing to believe in repentance! or that they should repent. I made no such assertion. I believe as strongly in the necessity of repentance as my brother opposite. But I insist it is an awful thing for young men to be taught from the pulpit, and made to believe that by *repentance* they can *escape* all the punishment due their crimes. This is both an awful and *demoralizing* thing. Nothing more surely leads them to wickedness!

The gentleman has also said something of my being afraid of *deep water*, in touching his argument. I am glad to be informed by my friend himself that there *is* deep water there, for assuredly I should not have been able to detect that fact in any other manner. He also insists I am afraid of *distinct propositions* and close reasoning. I would suggest it is rather an early stage of our discussion to indulge in a fling of this description. It will become abundantly apparent during our progress, how well grounded the charge is. Let me call the attention of the audience to what he denominates *close reasoning*, and the *deep water* in which his craft sails. He gives it to us in the form of one of Luther Lee's syllogisms, borrowed without credit:

Sinners cannot be saved from sin and then punished.

Sinners cannot be saved and punished at the same time.

Sinners cannot be saved after they have been punished all they deserve.

The construction of a syllogism is a favorite way to conceal *sophistry*. In this case, the sophistry is too evident to deceive even a child. It consists in taking for *granted* the exact thing in dispute, and which should be proved, viz: that gospel salvation is from *punishment*. This I deny. The whole tenor of the gospel shows that salvation is from *sin*, and not from punishment. Hence, the syllogism is stripped of all force, and becomes simply *ridiculous*! Sinners can be saved from sin after they have been punished all they deserve. Indeed they cannot be saved until *they are punished*

all they deserve ; for punishment is one of the means by which they are brought to salvation from sin.

Does the hearer see any *deep water* here ? To me the water appears exceedingly shallow ! I beg the audience to keep the sophistry attempted to be imposed upon them by this syllogism, in mind hereafter, as we shall undoubtedly be treated to many more of these hair-splitting arguments. They are the metaphysician's slimsy crutches, designed to help along a limping theory !

Elder Holmes has made an attempt to invalidate the strength of the passages I introduced last evening, in proof of the absolute *certainly* of punishment. He says they are all associated with conditions, expressed or understood. This I distinctly deny. After an individual becomes guilty of sin, there are no conditions expressed in the Bible, upon which he shall or shall not be punished. God's declarations are *positive* on this subject. What can be farther removed from all conditions, than the assertion : " Though hand join in hand, the wicked SHALL NOT be unpunished ! " He strives to do away with the force of this declaration, by quoting the remainder of the verse : " But the seed of the righteous shall be delivered. " Did God in this sentence, design to contradict his own assertion just made, and say that he has contrived a way by which the wicked *may* go unpunished ? No. In the latter portion of the passage it is simply asserted, that " the seed of the righteous "—in other words, those who obey God—shall not experience the wretchedness which comes upon the sinful. His efforts to nullify the solemn declaration that " God will *by no means* clear the guilty " were equally fruitless. He says the passage means that those who *repent*, shall receive mercy and be saved from punishment. The language neither asserts, nor *intimates* any thing of the kind. If it did, then it would overthrow the very truth it was designed to establish, and prove that there *were* means, by which God would *clear the guilty* ! The prayer of Moses which succeeds the passage under consideration, does not countenance, in the slightest degree, the sentiment in support of which the Elder introduced it. Moses prays that the *iniquities* and *sins* of the Israelites may be pardoned—that is, *removed*, blotted out—and not that the just *punishment* due past transgressions, might be remitted.

I desire to notice briefly, the criticism of Mr. Holmes on Gala. iii. 13—" Christ hath redeemed us from the curse of the Law, being made a curse for us. " In my second speech I contended that " the Law, " referred to in this passage, was the Levitical Law of Moses, and not the great *moral* law of God. My friend insists this cannot be, inasmuch as the Epistle was addressed to the Galatians, who were *Gentiles* and could know nothing about the Ceremonial Law. It is somewhat remarkable that my friend, who deals so much in *deep water*, should attempt to raise an objection of this character. It was a step in the dark, made at hazard, and without forethought. Does not a man of his learning know that there were

*Jews* at Galatia, and that many of them as well as of the Gentiles, had become Christians, when St. Paul wrote this epistle? If he doubts this, let me give him some authority on the subject, which he will not dispute. Dr. Adam Clarke says, in reference to the Epistle to the Galatians: "From the complexion of this Epistle, it appears to have been written to the *Jews*, who were dispersed in Galatia."—[*Preface to Galatians.*] Our Methodist friends can take their choice between Dr. Clarke and Elder Holmes.

That the Apostle throughout the Epistle treats largely of the *Ceremonial Law* of the *Jews*, must be evident to every intelligent reader, from the entire current of his language. In this I am supported by all commentators, except Elder Holmes. "These Galatians," says Dr. Clarke, [*Preface to Galatians.*] "were doubtless converted by St. Paul. But after his departure from them, some teachers had got in among them, who endeavored to persuade them, and *successfully* too, that they should be *circumcised* and *keep the Mosaic Law*. And the Apostle labors to bring them back from the errors of these false teachers." A knowledge of these facts, (of which my friend seems deficient,) will show that there was great necessity that St. Paul should write to the Galatians in regard to the *Ceremonial Law*; and good evidence that he referred especially to that Law, when he declared Christ had redeemed them from "the curse of the Law." This is farther evident from the fact, that four verses (v. 17,) from that under consideration, the Apostle informs us, the Law, to which he refers, was that delivered to the Israelites 430 years after the covenant made with Abraham. What Law was that? Necessarily the *Ceremonial Law* established at the commencement of the Mosaic dispensation.

I now come to the consideration of the *fifth argument* in the affirmative. It is drawn from "Forgiveness, Pardon, and Repentance." Universalists believe as strongly as any other Christian denomination, in the doctrine of forgiveness and remission of sins, and look upon it as based on the most beautiful attributes of the Divine Government. What is the nature of *forgiveness*, as applicable to the government of a perfect God? In other words—*What is forgiven?* My friend declares it is the just and deserved *punishment* due the sinner. Here we differ. I maintain that it is the *sin*, the *offence*, and not the *punishment* due the sinner, that is forgiven or remitted. No one can fail to see a wide distinction here. Forgiving or remitting *punishment*, is to screen a guilty soul from that infliction of pain or chastisement, which justice, equity and right demand, and which the *good*, the *reformation* of the sinner, require. I have already shown that to allow the guilty thus to escape what justice and right require, would be doing that which is palpably wrong and unjust, and moreover, injurious to the guilty themselves. Hence, this theory which charges such injustice, wrong and injury on the government of a holy and just God, must be *false*. The doctrine of forgiveness of *punishment*, is singularly

unscriptural. I wish the audience to understand, that the Bible never in a single instance, connects the words *forgiveness* and *punishment*, together. It is a remarkable fact indeed, if the scripture writers designed to teach the doctrine that God would save men from just and deserved punishment, that they did not say so in distinct language, and make the declaration so plain that there could be no misapprehension in regard to the matter. If God meant to teach that men could be saved from just punishment, it is remarkable that he should so often, and in such emphatic terms declare the absolute *certainty* of punishment! How are those things to be reconciled? For instance, the Bible declares: "The soul that sinneth it *shall* die." "Woe unto the wicked, it *shall* be ill with him." "Though hand join in hand, the wicked *SHALL NOT* be unpunished." "God will *by no means* clear the guilty." Are we to suppose the Bible contradicts itself? Would my Brother make the Bible teach two opposite doctrines?

"What then, are we to understand by the "*forgiveness*," "*pardon*," and "*remission*" of sin, in the Bible sense of these terms, and as applicable to the perfect government of a holy and just God? To forgive, pardon, or to remit sins, is to *wipe out the remembrance of sin*, and not to lay up the fact of the sinner's guilt, to be held as a continual charge against him. It is to *restore* one who has sinned—broken the divine law—to the *favor* and *approbation* of God, which he had lost by his transgressions. It is to have the transgressor brought back to the *same standing* in the estimation of the Judge of all, that he was in before he sinned. When a creature possessing a moral nature and a conscience, does a wrong, an evil, against any being, he feels there rests in the bosom of the one sinned against, a *disapprobation*, a condemnation, of his deeds. The consciousness of this fact, makes him unhappy, and that unhappiness is in exact accordance with the *goodness* of the being thus sinned against, and the favors and blessings received from him. Now for an offender to be *forgiven*, is to be assured by the being against whom he has sinned, that he has *wiped out the offence*, restored him to his approbation, and esteems him as highly as he did before the sin was committed. This—and no more, and no less—is the scripture doctrine of forgiveness.

On what *terms* does God forgive sinners? I answer—on sincere heart-felt *repentance*. Not sorrow because sin subjects to punishment merely. This is a spurious kind of repentance, which I sincerely believe is the character of a great portion of the so called repentance in the Christian world. It is the kind of repentance experienced by those who declare that if it was not for the fear of Eternal Punishment, they would lie, steal, murder, and *indulge* in every species of immorality. This spurious repentance is denominated by the schools *attrition*, in contradistinction to *contrition*, or genuine repentance. In the Bible sense, and the only true sense, repentance is a heart-felt, harrowing regret—a deep feeling of shame,

and remorse—not that we have done that which subjects us to punishment—(for the man who experiences genuine repentance, will not seek to avoid punishment, but is glad that it is laid upon him)—but that we have violated laws so wise, holy, pure, good and benevolent; so designed for our own best good, as those of God—a bitter sorrow that we have sinned against, and gained the disapprobation of a being so kind, just and benevolent, as our Father in Heaven! Such a sense of shame and regret as leads us to HATE *sin* and *evil* forever after!! This alone is *genuine* repentance. When the soul experiences this true repentance, God will blot out the *remembrance* of the sins committed. This is proved by the language of Peter: “Repent ye therefore, and be converted, that your *sins* may be *blotted out* when the times of refreshing shall come from the presence of the Lord.”—(Acts iii. 19.) Mark, the language is not—Repent and be converted, that you may be saved from the *punishment* due your sins, but that your *sins* themselves, may be *blotted out*?

What induces true repentance? It is pain, anguish, sorrow—or in other words, *punishment*, mingled with a sense of the goodness of the being whose wise and benevolent laws we have broken. No man can seriously repent of sin without being strongly convinced of the enormity of the crimes he has committed, by a sense of the goodness, beauty, sublimity and value of the principles he has violated, and of the kindness, equity and benevolence of the God against whom he has sinned. This sense of the nature of his deeds, fills his heart with bitter regret, wrings his soul with cutting anguish, and destroys for the time being, all his peace and happiness! And what is this state of the heart, but *punishment*, and that too, of the most *severe* character? What pain can compare with the upbraidings and gnawings of a *guilty conscience*, filled with a sense of the enormity of crime? Thus, it will be seen, repentance is induced by punishment.

There are two kinds of punishment—*outward*, or bodily, and *inward*, or mental. Outward punishment consists in inflicting pains, sufferings, and chastisements of a physical character—subjecting men to deprivations, losses and afflictions of a worldly nature. This, when faithfully and wisely administered, leads to a deep and mature reflection on the nature and heinousness of the crimes committed, resulting in a conviction of *guilt*, which leads to a sincere repentance. Such a repentance entitles them to the *forgiveness*, or *blotting out* the remembrance of their sins, and a restoration to the favor of God. Thus Jonah speaks of the influence of outward punishment inflicted on him: “When my soul *fainted* within me, while enduring punishment in the belly of the whale, I *remembered* the Lord, [was brought to reflection,] and my prayer [of repentance] came in unto thee, into the holy temple.”—(Jonah ii. 7.)

Inward or mental punishment, is that sorrow, regret, and anguish, which is very often experienced by the guilty, without the inflict-

tion of outward, or bodily punishment. In such cases, bodily punishment is *withheld*, being, unnecessary. But still the guilty are *punished* by that internal anguish which wrings their hearts. The wise parent does not inflict bodily chastisement on a disobedient child, when he sees it truly penitent and sorrowful. But the child goes not unpunished. There is a severe punishment experienced in the anguish which preys upon him, under a sense of his blindness and ingratitude in violating the requirements of a kind, watchful, and provident Father. When the child, however, is stubborn and hardened, and manifests no compunctions, then the *bodily* punishment is inflicted until sorrow for the crime, and repentance of its wickedness, are induced. Punishment then ceases, having brought that regret of sin, which is its great end and aim.

Thus God sometimes withholds outward punishments, which have been conditionally threatened, when he sees that *inward* punishment has done its work alone, and induced true repentance. The withholding of outward punishment, does not save from the infliction of inward. Neither is the outward withheld as a *reward* for repentance. But repentance is the fruit of the inward infliction. Thus the Ninevites were threatened with outward punishment—the destruction of their city—which was not inflicted. Why? Because they were brought to repentance, by that *inward punishment*—that sorrow and grief for sin, which pressed upon them in consequence of a deep sense of their guilt.

It is from considerations of this description, that I insist repentance does not *take the place* of punishment, or *save* from punishment, but is the legitimate effect, the direct result of punishment. Neither does *forgiveness* or *pardon*, *save* from punishment, but is the fruit or reward of *repentance*. Men are not forgiven because they have been *punished*, but because they have *repented*. And repentance is that frame of mind into which the sinful are brought through the infliction of punishment. Thus punishment leads to repentance, and repentance entitles to forgiveness.

In view of these facts, how evident it becomes that the doctrine of salvation from *punishment*, must necessarily be erroneous. To save a sinner from *punishment*, would be to keep him from *repentance*; and without repentance, there can be no *forgiveness*. From the structure of the human mind, no man can truly repent, without passing through a *mental chastisement*, which is the severest punishment that can be inflicted on intelligent beings.

The position I have taken on this subject is fully sustained by the scriptures. "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will *forgive* their iniquity, and I will *remember* their sin no more."—(Jer. xxxi. 34.) This is true forgiveness—the remembering their sins no more. Weigh the evidence of those passages where both the forgiveness and punishment of the

sinner are declared. "Comfort ye my people, saith your God ; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished—that her iniquity is *pardoned* ; for she hath received of the Lord's hand *double* for all her sins."—(Isa. xl. 2.) Here is both punishment and pardon administered in regard to the same offences—the latter following the former. The Prodigal Son [Luke xv. 11.] was *forgiven* by his father ; but not until he had suffered severe *punishment*, which brought him to *repentance*.

I will resume this subject in my next speech.—[*Time expired*.]

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[MR. HOLMES' SIXTH SPEECH.]

*Gentlemen Moderators* :—Mr. Austin repeats the fallacy in regard to escape from punishment, in connection with the remark I made on that point. He says he could slay this whole congregation and then escape from punishment by repenting and believing in Christ ; that he would have that in view in committing the crime and could avail himself of the means thus provided for salvation from punishment. Who except Mr. Austin could preserve his gravity while attempting to fix a consequence like that described by him upon the doctrine of salvation from punishment. I am surprised he should exhibit so little knowledge of the principles and elements of gospel salvation. The deliberate calculation which he supposes he might make before hand in regard to repentance and escape from punishment, would itself operate a forfeiture of the grace of repentance and salvation. No man who forms a plan in his own mind to go and commit a crime, to which his depravity would lead him, on supposition that he will be able afterwards to repent, and obtain divine pardon, will be able to carry out his plan : he may commit the crime, but the very fact that he had calculated upon this way of escape beforehand, would deprive him of the power of repentance when he most wished to call it to his aid. The power of repentance, and grant of pardon under such circumstances would, and must be withheld.

Can my friend give me any practical illustrations of the feasibility of his plan, provided it were a reality ? I can give him one attempted, but not finished.

I remember reading of a man, who having become weary of the world, and wishing to leave it, did enter into a calculation similar to that described by Mr. Austin. His plan was to commit murder, be apprehended, tried, condemned, and executed. In the mean time he intended to repent of the crime, seek and secure pardon, and leave the world in a state of preparation for heaven. And that he might not send a fellow being into eternity unprepared, he took the life of an infant. Thus far his plan had been formed with deliberation, and executed with care. But the most difficult part



remained yet to be consummated. He must repent or all is lost. But how shall he acquire power to repent? Alas—he called for it, but it came not at his bidding, and in the deepest despair, and utmost horror of mind he died in prison, before the day of execution arrived. Here we have a case in point showing the impracticability of that scheme of escape from punishment of which my friend speaks, and demonstrating the falsity of his view of the doctrine of salvation from punishment.

In the case of the man shooting the sheriff, Mr. Austin attempts to convict me of a perversion of the doctrine of Universalism. I said a man might commit a crime and then to avoid the penalty of the law might shoot the sheriff and take his own life and escape to Heaven. Whether he would go to Heaven and sing with the saints and angels, would depend upon whether there is any future punishment for those who die without repentance. Mr. Austin refuses to tell us whether he believes in punishment in the future state, and as it is known to be the general doctrine of Universalists that there is no future punishment, the only conclusion we can come to is that the sinner goes into an immediate state of happiness, having freed himself from the penalty of the law by killing himself. If the murderer, and all other classes of sinners do not go to heaven when they kill themselves, or otherwise leave the world, Mr. Austin will confer a favor by informing us where they do go. Let him provide some other place for them before he charges me with perverting the doctrine of Universalism, in saying the murderer, on his principles, ends his own life and transfers himself to the Paradise of God.

I have presented the following argument in proof of salvation from punishment. On the principles of Universalism, sinners must be saved, 1. Before they are punished. 2. At the time they are punished. 3. Or, after they are punished all they deserve. But as all these suppositions involve absurdity—hence if saved at all, they must be saved from punishment. Mr. Austin says I obtained this argument from Luther Lee. Well suppose I did? What does he expect to make out of it? I have read many authors on Universalism, though I have copied *none*. But has the gentleman derived no assistance from others? he has certainly read Mr. Williamson, or they have both practiced plagiarism, and drawn their materials from the same book.

The only way in which my friend has attempted to answer argument given above is by asserting that the last proposition contains a fallacy. But has he told us wherein that fallacy consists? has he pointed it out to us? Not at all—nor can he do so. He assumes the very point in dispute and on that assumption calls the last proposition in my argument a sophistry. What is this point? That God does not save men from their sins without saving them from punishment—that the one cannot be effected in any consistent way without the other following as a consequence, and that

men cannot be saved after enduring all the punishment they deserve. I have called Mr. Austin's attention to this point over and over again, and yet he has not shown this audience how there can be such a thing as salvation from sin without that salvation including with it necessarily a deliverance from punishment. Let him show how this may be done if he can.

The case of Galatians has been referred to again by my friend, but nothing that he has said in reply to my argument has at all removed the position which I took. I have never denied, but there might have been Jews at Galatia—possibly there were, but the apostle was writing to the Gentiles and refers to "the blessing of Abraham" as being brought "upon the Gentiles." Showing that he was there writing to the Gentiles. And this blessing was justification by faith, the very opposite of the curse of the law. Hence to have this blessing, is to be delivered from the curse of the law which existed in the days of Abraham, and certainly before the Levitical Law. Nor was the law given 430 years after the covenant with Abraham, the Levitical Law in its separate and independent character—it was the moral law of God, published from the top of Sinai, embodied in the ten commandments, embraced in the Mosaic code, amplified and adapted to all the relations of life—so far as made known, constituting the rule of moral action to the whole family of man through out all the periods of their existence, and summed up by our Lord in the following words, "thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself."

As my friend has alluded to Dr. Clarke in connection with his remarks on Gal. iii.—13.—I will give the Doctor's comment on that verse "*Christ hath redeemed us*"—"hath bought, us with a price," viz. his blood or life. *Being made a curse for us.* Being made an atonement for our sins: for whatever was offered as an atonement for sin, was considered as *bearing the punishment due to sin*: and "the person who suffered for transgression was considered as bearing the curse in his body."

This suggests to me the passage where it is said—"he bore our sin in his own body on the tree." My friend says that the Bible speaks of forgiveness and punishment both together. I am sure of the correctness of the remark, not having examined the Bible with reference to that point, but allowing that it is so, there is a very good reason for it. The fact is they involve each other—and deliverance from punishment is *forgiveness*. My friend has furnished us with an exposition of his views of forgiveness and pardon. He has not alluded to any standard, or established definition, that I recollect, wherein he is sustained in any position he has taken in reference to the meaning of these terms. Their definition, as furnished by all standard dictionaries, is directly contradictory to the idea that a man can be forgiven or pardoned, or have his sins remitted without being saved from the punishment which

his transgressions deserve. "To restore men to the favor of God which they have lost by their transgression," Mr Austin says is forgiveness. I should like to know if this is not a contradiction of all he has said on this question. Men lose the favor of God by their transgression; and is not that loss one of the consequences of sin, and a part of its punishment? Is it no punishment for a man to lose the favor of God? And yet he tells us that forgiveness, is to be *restored* to the favor of God which has been lost by transgression. The loss of divine favor is one of the consequences of sin, and a part of its punishment: that which restores divine favor to the sinner removes the punishment of sin. Mr. Austin says forgiveness restores what transgression lost: therefore the gentleman himself being judge, forgiveness delivers from *deserved punishment*. Verily I did not expect my friend would thus easily yield the point for which he has contended so stoutly.

On the nature of repentance much of what Mr. Austin has said is well enough, it would harmonize very well with my own views. Let me say however, it never existed in the sinners mind as a fruit of Universalism. I venture to assert, that no individual in the full belief of the doctrine that men do, and must expiate their sins by personal suffering, was ever known to exercise the feelings described by Mr. Austin. Let a man be exercised in this way, and he can no more be a Universalist than an Infidel. He possesses an element of saving faith, and if he yields to its moral influence, he will be led to Christ, and through the channel of mercy, experience the fruits of his forgiving power. In connecting *evangelical* repentance with Universalism, my friend has given another specimen of his peculiar artifice. But we might as well expect to "gather grapes of thorns, or figs of thistles," as that such repentance should flow from such principles.

Lest I should not have time to refer to my other arguments, I will do it now. My *eleventh argument* is founded on the fact, that if the sinner is, and must be punished to the full extent of his deserts, his punishment is so *indefinite* as to time, place and means, that it is unworthy of the government of God, and exerts no moral influence on his subjects. If the sinner is punished for his sins, he does not know the time when, the place where, nor the means by which this punishment has been effected. In many cases he not only remains in entire ignorance of these important facts, but entirely incredulous as to the whole operation. Such is the case with the Atheist, the Infidel, and the great mass of the ungodly, who die in a state of impenitency. Ask them if they do not know that they have been tried, judged and punished, for all their sins against God; and they will answer, "no, I know nothing of it. When, how, and where, was this done and I not know it? I do not so much as believe there is a God, how then can I know of his judgment and punishment?" Now supposing he has been punished for his sins, what good has it done? Where is the moral influence

upon his mind? Is such an administration worthy of God? But take the case of a living, active sinner, and many such there are, who neither fear God nor regard man. Suppose he has been a profane swearer and sabbath breaker, right straight along for twenty years, without interruption; we would suppose that if God punished the sinner according to his sins in this world, this man would know something about it by this time, but what is the fact? Ask him, "Sir don't you know that God holds you responsible?" He will laugh you in the face and tell you, "I am not afraid of God; besides if he is displeased with me, why don't he show it?" Ask him again, "don't you know that you are now a subject of punishment, that you have been tried, judged and punished?" He will tell you, "If this be the case I don't know it, besides, if what I have experienced the last twenty years be punishment, I would like a little more of it. Look at my poor neighbor here: if there are any Christians in the world, I suppose he would be called on. His crops have failed, he has been afflicted with ill health, his children are crippled, and he is scarcely able to procure bread for his family: and yet he is a christian. I make no pretensions of that kind, I do not believe in God even, and yet I have prospered in every way; and if this be punishment, the more I have, the better I shall like it." Now what has the government of God done towards producing a salutary effect on the mind of such a man. Where in the thousands of such cases is the honor of God's government, and the moral influence of his administration? What would be thought of that human government, which would allow the thief, robber and murderer to commit their depredations upon the lives and rights of others, and then punish them in such a way, that they would not know the time, place or means by which they had been brought to justice, and even would not acknowledge the authority or existence of any government? Would such a government be worth the name? And yet such, and even worse, does Universalism in this case, make the government of God. Such the divine administration must be, if Mr. Austin's doctrine be true; and this fact itself is enough to stamp it with the mark of falsehood.

My *twelfth argument* is founded on the fact that it removes the highest example in the universe for the forgiveness of insults and injuries. We are commanded in the Bible to be "followers of God, as dear children," "to forgive one another as he forgives us."—see Luke vi. 36. Now, on the principle of Universalism, God never forgives sinners in the sense of remitting punishment, hence we are not required to forgive one another, in the sense of forgiving any punishment, we may suppose due for the injuries done us. God exacts the last mite, and never forgives until the debt is fully paid. We therefore, as God is our highest example, are to follow him in this, and if our neighbor has injured us and done us palpable wrong, instead of exercising that forgiveness which would re-

mit the punishment, we are to pursue him to the very last degree, until we have exacted the very last mite of punishment, which their ill conduct towards us deserves, and then graciously and kindly give them a full and free pardon. Now it is an old adage—"show me the Gods, and I will show you the people." If the God whom the Universalist worships, exacts the last mite of punishment, never forgives, then it is certainly not to be expected that they should be more perfect than the God they worship. It should not excite surprise, therefore, if Universalists should adopt "*lex talionis*" as their rule of action, and "render to every man according to their deeds," that is, "an eye for an eye and a tooth for a tooth," according to the example of the God they adore.

I know, Universalists do not generally practice upon this principle in their intercourse with others, though by their theology they are bound to do so. And this fact is in proof that the theory of my friend is not only contradictory to the Bible, but to the common sense of Universalists themselves.

I will now notice a passage quoted by Mr. Austin, to prove that men are punished all they deserve, and then saved. Isaiah xl. 2: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, her iniquity is pardoned: for she hath received at the Lord's hand *double* for all her sins."

Mr. I. D. Williamson says the term *double*, is uniformly employed in scripture to indicate an exact amount. This is certainly a new discovery. But for this high authority, I never should have supposed the term *double* meant an exact amount of anything. But this is an age of improvement! What does this passage mean? I answer:

1. It is an obscure passage, and it is on this account that it is selected as a proof text of Universalism.

2. Whatever may be its real meaning it certainly does not aid my friend's argument. For if we suppose "*double*" to refer to punishment, to the quantity, it proves too much for Universalism, for I suppose Mr. Austin himself will not contend that God punishes the sinner *twice* the amount he deserves. It is a rule in logic—that which proves too much proves nothing.

3. This passage does not teach that Jerusalem had been punished all she deserved, because it speaks of her "iniquity being *pardoned*," which could not be the case if she had been punished *all* her sins deserve. My own opinion is, that the term *double* refers to her two captivities, into which she was led on account of sin. While in captivity her people humbled themselves—repented of their violations of the divine law—God forgave them in the sense of remitting their punishment—hence commissioned the prophet to "comfort" them with the promise of salvation.

Mr. Austin says if the sinner is saved from punishment he cannot repent. Here again he is at fault. Repentance always precedes salvation from sin and punishment. The gentleman has

been led into this error by the subverting influence of his system. The Bible says repent "that your sins may be blotted out." Universalism says when your sins are expiated by punishment, then, and not till then, will you repent. All know what is meant by blotting out. It is to cancel a debt, or release from an obligation. A merchant *blots out* an account, that has been forgiven, and thus exonerates the debtor from all obligation for the debt: so the sinner who repents, is released from the obligation to endure the penalty of sin. Forgiveness of punishment, so far from standing in the way of repentance, is one of its results, and must always be preceded by repentance, otherwise, there is no deliverance from sin in any sense.

I will now proceed to present my *thirteenth argument*; that *it makes perfect nonsense of the scriptures*. We have seen the meaning of pardon and forgiveness, and the remission of sins. Ephesians iv. 32: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, has forgiven you." How shall we interpret this passage on the principle that men are not and cannot be forgiven any part of their punishment? How can we be tender-hearted to those who have sinned against us if we exact from them the very last mite of punishment? The doctrine set up by my friend is wholly inconsistent with this passage of scripture, and would require it to be turned into perfect nonsense to read at all in consistency with his doctrine. Matt. vi. 14, 15: "But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." How would this passage be interpreted on the principles of Universalism? To harmonize with Universalism, it should read, "If you punish not men for their trespasses against you, that they may repent and be forgiven: neither will your heavenly Father punish you for your trespasses, that you may repent and be forgiven!" Suppose a man meets me in the street and abuses me: what is required of me that I may forgive his trespasses? I ought to say, "Sir, though I might go with you to the seat of justice, and make you smart for this insult, yet my Christian principles teach me to forgive those who despitefully use me and persecute me." That would be forgiving his trespasses, but on the principles of Universalism, I ought in the first place to seek satisfaction—first by giving him a severe drubbing, and then by prosecuting him through the law—and then I might say, sir, I am now ready to give you a free and full pardon, and extend you the right hand of fellowship!! "But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." If this would be the effect of not forgiving, what would be the effect of a contrary course? The application can be made by the congregation themselves. Luke vi. 36: "Be ye therefore merciful, as your father also is merciful." How is our father Merciful?—*[Time expired.]*

## [MR. AUSTIN'S SIXTH REPLY.]

*Gentlemen Moderators:*—Perhaps I cannot pursue a better course than by commencing this speech with a notice of the last remarks of my Brother Holmes. He says that my views of forgiveness make perfect nonsense of the scriptures. All careful readers of the Bible, are as capable of judging on this point as Elder Holmes. To their decision I willingly submit the correctness of such an assertion. He insists moreover, that according to the Universalist doctrine, we must first *punish* one another, and then *forgive* one another. No sir! Universalism teaches that individuals have no legal or moral right to take the punishment of offenders into their own hands. We believe that whoever inflicts insult or injury upon another, will receive a just punishment from the hand of God, through the operation of human laws, and the workings of his own conscience. As individuals, it is our duty, not to retaliate, not to punish, but to *forgive* the offence; leaving legal and moral consequences to higher tribunals. Hence all the display of wisdom and wit on this subject, from the other side, amounts to nothing. It shows more *cunning* to cover up an argument, than *intelligence* to fathom it, or *candor* and *ability* to meet it. Let me ask my friend what would be the course of action in the supposed case according to his doctrine, which teaches that God punishes an *innocent being*—Jesus Christ—in place of the offender, and then forgives the latter and allows him to go “unwhipped of justice?” On this principle, if we are insulted or injured, our first duty is to seek out some innocent person—the more pure and godlike, the better—flog him within an inch of his life, and then turn and *forgive* the guilty and hardened wretch. No doubt he would approve of this doctrine, as the depraved invariably do. He gladly clutches at this very convenient and easy mode of escape, and is prepared by such facilities, to go on and repeat his crimes on others!

The Elder has given you the reading of Eph. iv. 32, according to Universalism, as he declares, although in doing it, he totally perverts that system. Allow me to present the reading of that passage on the principles of modern orthodoxy: “Be kind one to another, tender hearted, forgiving one another, [after each one has punished some innocent neighbor, in place of those who injured them, and allowed the guilty to go free of all punishment,] even as God for Christ’s sake hath forgiven you,” [after punishing his holy Son—yea, himself—in your place, thus giving you an assurance that you can sin to any extent and be screened from all retribution.] The same reading will apply to the passage—“Be ye merciful as your Father also is merciful.”—(Luke vi. 36.)

My friend on the affirmative, insists the Universalist view of forgiveness—that God does not forgive until he punishes—amounts to no forgiveness whatever. If this objection is well founded, it

is as fatal to his system as to mine. His doctrine teaches that Deity *would not*, and *could not* forgive men, until *all* the PUNISHMENT due for *all* the sins of *all* men, had been fully inflicted on Jesus Christ, as a *substitute* for the world, and all the claims of justice for penalty on man, had become completely satisfied. Then God could forgive! Here is precisely the same principle which is urged as an objection against Universalism. Jehovah does not forgive until he punishes *somebody*—either the guilty or a substitute, and his justice is satisfied. The only difference between his system and mine, is this—that while his represents God as not willing to forgive until the *innocent* are PUNISHED, and the *guilty* go FREE, mine insists he does not forgive until the guilty are *themselves* punished! I submit to all candid minds, which of the two is the most *consistent*, and which must exert the best *moral* influence?

Elder Holmes inquires, who ever heard of a man *calculating*, when he commits sin, to avoid the punishment? In reply, I ask who ever heard of one, (except in some exceedingly rare cases,) who did not calculate to escape? It is this calculation, authorized by the popular doctrines of the day, and the expectation of succeeding in it, and avoiding all punishment, that lures millions into wickedness. He mentions a singular case of a cripple, who was tired of life, and wanted to go to heaven, and who thought the best way to get there would be to commit a murder, when he could repent, be executed, and go to glory! Brother Moderators! that case illustrates, in my estimation, the method in which most, if not all murderers reason. They believe if they take the life of a fellow being and are detected, there will be sufficient time allowed them to REPENT, and get to heaven. And they are encouraged in this expectation by the numerous instances of murderers who repent, or profess to, on the gallows, and who, we are told by Evangelical Clergymen, swing from the scaffold into heaven, without the slightest infliction of Divine punishment!! This illustration is an unfortunate one for my brother; for he unhappily belongs to that very class of preachers, whose teachings tend to foster and encourage this most seductive view of the facility of escaping the punishments of God. True, in this case, the poor cripple did not find that repentance on which he had been taught to place so much dependence. But this makes the case none the less a perfect illustration of the moral tendency of my friend's system. According to his own showing, it was this corrupting doctrine of the power of *repentance* to save from all punishment, that led the poor wretch to the commission of the murder. Had he been taught the Bible doctrine that repentance does not *save* from punishment, but is the effect of punishment, and that there is no escaping the just penalty of God's law—his hands would never have been stained with the blood of his brother man!

I desire now to finish my argument on the subject of *forgive-*



ness and *pardon*. It is objected by those on the other side, that the views I entertain violate the usual meaning attached to those words by the dictionaries. Suppose they do; that cannot invalidate their correctness. It should be borne in mind, the definitions of the dictionaries are taken from the nature of pardon as exercised in human governments, and under judicial laws, which from the nature of man, must be exceedingly imperfect. These afford no criterion for judging of the office of pardon or forgiveness in the Divine government. Human governments are administered in respect to criminals, too generally on the principle of *retaliation*. This principle has no existence in God's government. He has strictly forbidden his creatures to inflict pain in a spirit of retaliation. He cannot violate his own precepts. Human governments pardon, or remit punishment, I acknowledge. But they do it from a *necessity*, arising from the imperfection of all earthly tribunals. Human legislators are incapable of enacting laws that shall operate perfectly in regard to the detection and chastisement of wickedness. Courts, judges, jurors, are utterly unable to adapt punishment so that it shall, in all cases, be in *exact proportion* to crime and guilt. Sometimes they condemn an *innocent man*, or sentence one to a punishment too severe for his crime. At other times *extenuating circumstances* are brought to light during punishment, which show that it ought to be mitigated, or wholly remitted. In all such cases the judicial authority must have the power to *change* or *shorten* the punishment, or cause it entirely to cease. But it must be clearly seen that this *pardoning power* in human governments, grows out of their *imperfection*, and is indeed, necessary for the correction of their *mistakes*. Were they liable to make no error—could they adapt just the right *kind* and *amount* of punishment in every case—there would be no need of the pardoning power in human governments, as there could not possibly be an opportunity for its exercise. Let it be remembered that God is liable to no mistakes in the administration of his government. It is a *perfect* government, with *perfect* laws, rendering to every man exactly according to his deeds. He is able to adapt his punishments in accordance to the heinousness of the sin, without liability or possibility of error. He makes no mistakes in punishing the innocent, or allowing the guilty to escape under the impression that they are innocent, as do human courts. God never sentences to too much or too little punishment. Hence there is no place, no opportunity for the divine government to change or remit punishment. It is all *right*, in the first place!

The views of pardon I have adduced are sustained by some of the wisest and most eminent Law Commentators in the world. BECCARIA, an eminent Italian Law Commentator, says "The power of pardon, [i. e. remitting punishment,] does not exist under a *perfect* administration of law. The admission of this power is a tacit acknowledgment of the *infirmity* of the course of justice." Chan-

cellor KENT, the eminent jurist, the learned lawyer and judge, who has recently departed from life, utters the following language: "If there is in the universe, an administration of justice, that is *free from infirmity*—if there were an administration *so perfect*, as in every instance to maintain a *just proportion* between crime and the penalty—and were the rules of testimony, and the mode of trial *so perfect*, as to prevent every *possibility* of mistake or injustice—then this administration would need *no pardoning power*."

This is plain common sense. Is there not such an administration of justice in the universe? Is not God's administration precisely of this description?—a perfect administration, capable of inflicting the right kind and amount of punishment in every case? Answer—"The Law of the Lord is perfect, converting the soul." (Ps. xix. 7.) Therefore the Supreme Ruler of the universe can neither exercise nor need a power to remit or pardon *punishment*. I submit to the decision of the intelligent, which opinion is deserving of more weight on this subject, that of BECCARIA and Chancellor KENT, or that of Elder Holmes! I have already shown there can be but two purposes, so far as the guilty are personally concerned, for which punishment is inflicted upon them, viz: either for their injury or their benefit. If it is inflicted for their *injury*, then it becomes purely *revenge, retaliation*. But the penalties of a holy and benevolent Deity cannot be administered on a principle so low and wicked. Hence his punishments must be designed for the *benefit* of the sinful—to restore them to obedience and holiness. Why, then, should he screen them from its infliction? Who can fail to discover that the affirmative of this question is attempted to be sustained in direct violation of all enlightened views of the perfect government of a perfect God!

I hasten to notice an argument which Elder Holmes draws from *justification*. What is meant by justification? Clearly not what it is claimed to be—a work wrought for the sinner, by Christ giving himself a *sacrifice* to the justice of an offended Deity. The only mistake which my friend, and his Evangelical brethren, have made on this subject, is, that they have unfortunately adopted an old Pagan sentiment, instead of the New Testament doctrine. From remote antiquity the practice of offering sacrifices to their gods to appease their anger and obtain their favor, has prevailed in Pagan lands. It is susceptible of the clearest proof, that the whole modern theory of Atonement—of a substitute, for the sinner, is a *heathen doctrine*. It is one of those corruptions which crept into the churches during the dark ages, when it was overwhelmed by a mountain mass of Pagan errors. Among the Trojans, Greeks, Romans, and other heathen nations, human victims were frequently slaughtered as expiatory, vicarious sacrifices, or atonements to their imaginary deities. Among the many gross notions, which the multitudes who were converted from heathenism to christian-

ity, at the era to which I refer, brought with them into the church of Christ, was the belief that the gods, when offended by man's conduct, could be propitiated by sacrifices—especially by the offering of human beings. This notion they incorporated into their christianity, and believed that Christ turned away the anger of the true God from man, by offering himself a substitute, or sacrifice in their behalf. My friend is not ignorant of the fact, and will not deny it, that the doctrines of Christianity at that time, became greatly, almost totally, corrupted by the flood of heathen errors which poured in upon it.

That this doctrine of justification, or atonement, is of heathen origin, is further evident from the fact, that it was not known in the Christian church for two hundred years after the death of Christ. Why was this? Why were those men who immediately followed the Apostles, in ignorance of this doctrine? If it is a true one, they must have heard Peter, and John, and Paul, and others of the Apostles, proclaim it, as do our Evangelical brethren of the present day. But the early fathers—the successors of the Apostles—were silent on the subject; they knew nothing of it. My friend cannot find any thing in relation to it in their writings. This shows that it was not an Apostolic doctrine, and should now be rejected as a heathen dogma.

The Bible meaning of *justification*, when stripped of the heathen notions which have been incorporated with it, is that condition of heart in which man is *approved* of God. *Approbation* and *forgiveness*, are of similar import with justification. This is a condition into which the *guilty* cannot be brought, without having experienced a just punishment. The guilty can never *hate* sin—regret its commission—and repent of its enormity—without having experienced the bitterness of its nature, in the *suffering* it entails. This suffering, both bodily and mental, is its *punishment*. I have said, approbation and forgiveness are the same as justification. The original of this word justification, is the Greek *dikaion*—from *dikaos*, i. e., just, blameless, innocent, good, upright—"spoken of one who is *approved* of God, who enjoys the divine favor, and has received forgiveness of sins."—[Robinson's *Lexicon*.

It is not a Bible doctrine, that justification flows from the death of Christ, as an *absolute necessity*—nor can it properly be viewed in any such sense, as that if Christ had not died, men could never have been justified. The death of Christ is the medium of justification, in that it is the evidence and seal of that gospel, and of that display of God's love, through the instrumentality of which, connected with divine punishments, men are brought from the dominion of sin into a state of heart and affections wherein they are *justified*, or *approved* of God.

In no passage of scripture, is it intimated that justification takes the place of punishment due the sinner, or that it saves him from

just and deserved punishment. From its nature, justification follows punishment, and is not a substitute for it!

Here allow me to notice a singular assertion of my opponent, in reference to my views of Gal. iii. 13. He says that "the Law, which was 430 years" after the covenant with Abraham, (Gal. iii. 17:) was not the *Levitical Law*, but the TEN COMMANDMENTS! There is assuredly *originality* in this thought; but I marvel my friend should hazard his reputation by expressing it. Dr. Adam Clarke shall answer this assertion—"The Messiah did not come till 1911 years after the making of this covenant; [the Abrahamic;] and the Law was given 430 years after the covenant with Abraham; therefore the Law \* \* \* \* could not possibly annul the Abrahamic covenant."—(*Dr. C. on Gal. iii. 17.*) "It is worthy of remark that the Law is used by St. Paul, [in this chapter,] to signify not only the Law, properly so called, but the WHOLE of the Mosaic economy!"—(*Dr. C. on Gal. iii. 25.*)

Brother Holmes has frequently quoted, as of great weight in sustaining his views, Rom. iii. 25, 26: "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Does this passage teach the doctrine that men can be saved from just and deserved punishment, through faith in Christ, or in any other manner? It is only by a most strained sense, that any such construction can be put upon it. Men first adopt a *theory* taken from heathenism, and then construe scripture to match! Would a person who had never heard of the modern doctrine of atonement, have drawn any thing like it from this passage? Not at all. The Apostle does not even refer to the subject of punishment in any sense. It is evident from the context, that St. Paul was speaking of the Jews—their exclusive claims—and their objections to the *validity* of the gospel dispensation. They insisted it was impossible for man to obtain justification with God—i. e. his forgiveness of sin, and his approbation and favor—in any way except through the deeds of the *Ceremonial Law*. It was against this *pretension*, that St. Paul utters the passage under consideration. He would defend the *legality* of the Gospel dispensation, as a means of securing God's forgiveness and approbation. Through the riches of his grace, our Creator has opened a way, by "the redemption there is in Christ"—i. e. the scheme of redemption revealed through Jesus—whereby men can become justified in the sight of God. He has set forth Christ to be the medium—the mercy-seat—the "*ilasterion*"—through which this justification, approbation, remission of sins, can be secured. It is by "faith in his blood"—by a belief in his integrity, his truthfulness, the genuineness of his gospel, all which are manifested by his willingness to shed his blood—

that mankind can be brought into that state of heart—that genuine repentance, wherein they are fitted to receive remission of sin, through the forbearance of God. Thus the Apostle contends that under the gospel dispensation, God can be just, and the justifier of all those who at any time, and in any world, become practical believers in Jesus.

In a similar manner we should understand those passages which declare that Christ is the *propitiation* for our sins, and the sins of the whole world. They are figurative allusions to Jesus, as the *ilasterion*, [mercy-seat] or medium, through which God holds intercourse with man, and opens a way for the remission of sin, (not of *punishment*!) under the gospel dispensation, without reference to the ceremonies of the old Levitical Law.

My friend's *eighth* argument is built on those passages which he says, clearly *imply* salvation from *punishment*. In support of his position he introduces the parable of the *barren fig-tree*—(Luke xiii. 6-9.) This is very strange proof for such a doctrine. What does the parable mean? Certainly it involves nothing, even by *implication*, of the doctrine that men can be saved from the just punishment of sin. This parable has express reference to God's dealings with the Jews as a nation. The dresser of the vineyard requested the cutting down might be delayed until another trial might be made to cause it to produce fruit; and if it did not then bear, he would give his consent that it should be cut down. In this figure the Savior strikingly represents the condition of the Israelites at that time, and the fate which awaited them. At his advent, they richly deserved that temporal destruction which ultimately came upon them. But that punishment was delayed for a season that the gospel might be preached to them, to lead them from sin to repentance and righteousness. Suppose the gospel had produced this effect, would it not have saved them from their national overthrow? It would; but although they would escape that *form* of punishment, yet in the *repentance* which would have prevented their temporal destruction as a people, they would have experienced a punishment of the most afflictive nature. For all *genuine repentance* is the fruit of that *mental anguish*—that *heart crushing regret* for sin, which forms the severest punishment the human soul can experience.

In support of his position, he quotes Ezek. xviii. 21.—“But if the wicked will turn from all his sins, that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.” I can discover nothing here to strengthen the affirmative of this question. The passage simply teaches, that if the sinner will turn from the error of his ways and do right, he shall be released from that state of moral death, with all its painful inflictions, in which the wicked are continually plunged. Thereafter he will enjoy spiritual life and all its blessings as the reward of his obedience. But this does not screen

him from the punishment which is inflicted upon him while he is in a state of rebellion against God. From that there is no escape—it must be endured.

He has also introduced the language of the Savior—"He that believeth and is baptized shall be saved."—(Mark xvi. 16.) In this, as in numerous other instances, my friend *assumes* what he should *prove*. He gives no evidence that this salvation is from *punishment*. This cannot be taken for granted. Indeed it is far from being sanctioned by the voice of inspiration. From *what* are those to be saved, who believe? The angel answers the inquiry. "He shall save his people from their *sins*."—(Matt. i. 21.) It is not from *punishment*, but from *sin*, that Jesus saves those who are believers. What is it to be saved from sin? It is not to be saved from *punishment* due *past* sins, but to be so strengthened by the influences of gospel truth, that we can resist *temptation* to sin, and thus avoid wickedness, and all its wretched consequences.

Brother Holmes has asked whether it was ever known that a man was brought to repentance and reformation of life, under the belief of the doctrine of a just and certain punishment for sin? I trust he has no idea of convincing this audience, that sinners cannot reform under the influence of such a doctrine. I cast back any such imputation upon himself, and his own system. If the *certainty* of punishment will not exert an influence to bring the sinner to repentance, pray what effect must it have upon him, to instruct him that punishment for the most heinous crimes, can easily be *escaped*? There are multitudes of cases—the community is full of them—where men, (and in many instances, those addicted to the worst of habits,) have been turned away from iniquity, and brought to a faithful obedience to God, by the sentiments I advocate.

My friend has several times rather timidly alluded to my charge that his doctrine of salvation from *punishment*, is *delusive* and *demoralizing*, and in a somewhat threatening tone, objects to my pursuing this course. But I give him fair warning I shall continue to urge this charge in a manner still more forcible, when I have an opportunity to speak again.—[Time expired.]

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[MR. HOLMES' SEVENTH SPEECH.]

*Gentlemen Moderators and respected Audience*:—It will be perceived by those who have attended to this debate thus far, that I have presented a number of propositions and arguments, and defined my positions with the utmost frankness, in order that Mr. Austin might take hold of them one by one, and refute them if able. Whether he has been equally frank, according to the terms of our agreement, I leave to the audience to judge, or to those who shall read this discussion after it shall have terminated.

Christ towards us who have trespassed against him, is, according to the above passage, to determine our course of action. What then should be our course of conduct? Why according to my friend's doctrine, Christ never exercises "forbearance"—or forgiveness, in the sense of treating sinners *better* than they deserve. Hence we are not required under any circumstance to *forbear* to take full satisfaction in any way that affords the best promise of success. And when we have exacted and obtained our full demand by corporeal chastisement, or legal process, we may award to him a pardon for his offence, and we may not do it before, on pain of violating the example of Christ. Such is the theology of Universalism, but thank God, it is not the theology of the Bible. The example furnished by the conduct of Christ towards us, is one of *forbearance* and *mercy*. God is justly displeased with the sinner: there is a quarrel between the law of God and the transgressor. Yet instead of visiting him according to the demerit of his crimes—in the plenitude of his mercy, he provides a way for our deliverance. He offers us a free and full pardon for our sins and from the consequences which flow from them, and he makes this the criterion by which we are to forgive one another. Where is the room for the exercise of forbearance or forgiveness towards one another, if the criterion of our action is, that we are to receive the *full amount* of our punishment, in accordance with our transgressions against the divine law? There is no forbearance in the case, for, forbearance supposes that we are not punished to the extent our sins deserve. Ephesians i. 17: "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." Now the meaning of the word redemption is well understood. It means to buy off, to ransom from thralldom: it is an act through which we obtain deliverance. Christ has done this for us. In him we have redemption through his blood even the forgiveness of sins. And this how? According to the principles of law which deal out exact punishment to all. No, but according to the riches of his grace. Where is the riches of God's grace on the principles of Universalism? In our Lord's prayer we are taught to say—"forgive us our trespasses, as we forgive them that trespass against us." The same principle carried out in the conduct of God towards us, is made the criterion by which we are to deal with our fellows. How should this read—how should a man pray according to the principles of Universalism. He should kneel down before God, and say, "punish us for our sins, and then pardon us, as we punish those who trespass against us and then pardon them." I cannot for the life of me, see how it is possible to pray consistently with the principles of Universalism, unless it be something in this way. From the foregoing passages, and many more of similar character, which time will not allow me to produce, it is perfectly plain that Universalism on this point is wholly inconsistent with the

scriptures. My friend says these scripture requirements are intended simply to teach us, we should not be revengeful. Admit this to be correct, and it does not help the gentleman out of his difficulty in the least. To avoid revenge, we must copy the example of God's merciful dealings with us, "be followers of God as dear children." But to imitate God is to do in our sphere as he does in his—hence on the principles of Universalism, to avoid revenge we must withhold forgiveness until we have obtained full satisfaction for insults and injuries. As this conclusion is absurd, it follows that the language of the Bible is directly adapted to mislead us, or Universalism is palpably false.

My *fourteenth argument*, is founded on the fact that the dogma for which Mr. Austin contends, contradicts the common sense of mankind, and would be absurd and impossible in practice. First, the notion that God never forgives, or pardons in a sense that relieves the offender from punishment, contradicts the ideas that men generally entertain and attach to the *words* pardon and forgiveness. All men, except Universalists, and even they when not engaged in argument to support their dogmas, use these terms to mean exemption from the legal and moral consequences of their transgressions.

Secondly—it contradicts the meaning of these terms as found in our law books, the usages and customs of all nations, and the practice of all governments, and judicial tribunals—all of which proceed upon the supposition that pardon delivers from punishment.

Thirdly—it contradicts the standard or classical definition of these words, as found in all standard authorities. There is not a Greek, Latin or English Lexicon of any authority in the literary or religious world that does not directly contradict Universalism. My friend has not quoted from a dictionary that I know of during this discussion. He has to be sure given us a number of definitions, *made to order*, on the principles of Universalism, as for instance, his definition of justification. Yet these definitions are inconsistent with the scriptures, and unsupported by the authority of a single standard author. Universalism needs a new dictionary.

Fourthly—a pardon like that contended for by my friend, would not be considered worth a straw, by any sane man, in its application to the Judicial affairs of this life. What would the convict in the State Prison, or the criminal on the gallows think of pardon like this—that offered them no relief from punishment. Such a pardon would be despised as of nothing worth, or considered an insult intended to aggravate their sufferings. Suppose a Universalist raised to the office of Governor of the State of New York; he takes it into his head to make a practical use of his doctrine in the discharge of his official duties. As soon as he ascertains that a convict has served out his time in prison, he goes



to work and draws up a formal pardon, to wit: "This certifies that A. B. has been selected as a subject of executive clemency, and is hereby freely and entirely pardoned of the crime committed against the laws of the State; the officers of the prison are therefore directed to set him at liberty forthwith." How long would such a Governor maintain his reputation for sanity? If this is not sufficient proof of the absurdity of this notion, let any man not yet convinced attempt to reduce it to practice in his common intercourse with society, and if he does not renounce Universalism in twenty-four hours, it will be because he has not sense enough to discern the difference between wisdom and folly: or is not sufficiently honest to renounce in theory, what he finds absurd and impossible in practice.

My *fifteenth argument*, is founded upon the fact that if men cannot be saved from *punishment*, they cannot be saved at all, and *universal damnation* must follow. This we argue, first, from the nature of punishment itself. This is death—"The wages of sin is death,"—"The soul that sinneth it shall die." Now as there is no life in death, and nothing in death that can produce life, hence death is in its own nature eternal. I care not what kind of death it be, physical or moral, or any other kind, if you will show me that in death there is any life, you may do something towards effecting a refutation of this argument. For if life exist in death, that life may possibly overcome that death itself; but if there be no life in death, then death is of its own nature eternal. Death is the punishment of sin—the sinner will be saved from this punishment or he will not. If he is not saved from it, he must remain dead eternally—if he is saved from it, then he is saved from deserved punishment. Hence if he is not saved from deserved punishment, eternal damnation must follow as a natural and necessary consequence. Secondly—if men are punished all their sins deserve, then if saved at all, they must be saved either before they are punished, or at the same time they are punished, or after they shall have ceased to be punished. Mr. Austin admits that they cannot be saved before they are punished, for it would not only be unjust to punish a man after he is saved, but if punishment be inflicted after salvation, it follows that salvation is no preventive of damnation. Again, men cannot be saved at the same time they are punished for their sins, for then salvation and damnation would meet at the same time in the same individual. This also, is admitted by my opponent. Only one alternative remains. They must be saved after they are punished all their sins deserve or not at all. But this we shall soon see is impossible. God's law requires our love and service to the full extent of our powers—*mark that*. Hence when sin is once committed, the sinner can never expiate his sins by personal suffering. To suppose he can, is to suppose he has moral powers with which to endure punishment, which are not already pledged to God in

the way of obedience, which is unscriptural and absurd. It is the demand of the law—"Thou shalt love the Lord thy God with all thy heart." Therefore the sinner cannot answer the demands of God's law, and be punished for his sins at the same time. While he is being punished according to his deserts, he cannot be loving and serving God with all the heart, hence his sin is increasing, and he is deserving more punishment, while he is being punished what he already deserves. He cannot cease to sin, until his punishment ceases, and he cannot cease to be punished until he ceases to sin. Hence if he may not be saved from punishment by pardon, his sin and punishment must be eternal.

I will now attend to some points in my friend's last speech not yet noticed. He carries the idea, in all he says of the atonement of Christ, that he was *compelled* to endure punishment for our sins—that the father took the son and punished him, and thus forcibly laid on him the iniquities of the guilty—compelled the innocent to suffer for the guilty. Now the fallacy of this, is found, in the fact that it is not true. It is not the doctrine of the Bible, nor of any orthodox church of which I have any knowledge in our land. The doctrine is, that Christ, in concurrence with the will of his father, "gave himself a ransom for the world." He did, what you or I or any other individual has a right to do; employed his powers in benevolent acts for the good of those who needed his services. As the poet most beautifully expresses it:—

"With pitying eye, the Prince of Peace,  
Beheld our helpless grief,  
He saw, and O, amazing love:  
He ran to our relief.

This is the doctrine of the Bible—the doctrine I preach, and which I understand to be held by all orthodox churches. There is nothing in it inconsistent with the principles of justice. It is what every benevolent man does on a limited scale, every year of his life. Mr. Austin says that if Christ bore the sins of men, then he was guilty—that the guilt of men as well as their punishment became his. This is a *non sequiter*. To bear the sins of men involves a transfer, not of guilt, but of the legal consequences of guilt—to deny the possibility of this, is to war with facts. A common form of this transfer, though not for the same end, exists in the infant world, who, though personally innocent of crime, nevertheless experience in part the consequences of another's guilt. It is a fact that men may and some men have, voluntarily assumed the consequences of the sins of others, and this to some extent, is done by every philanthropist, who in the benevolence of his heart endures labor and suffering for the benefit of the human race. But does this imply or involve a participation in the guilt of those whose miseries are alleviated? Does he who by personal suffering and toil, lifts the drunkard from the

ditch, and restores him to habits of sobriety and industry, become thereby a sharer in the drunkard's guilt? Does he who interests himself in behalf of the criminal, and by incurring pecuniary expense, or otherwise giving satisfaction and security to the violated law—obtains pardon, and release from punishment, become thereby a criminal himself? Did the Lockrian king, in submitting to lose one of his eyes, that he might support the law, and at the same time relieve his son from the *full* penalty of the law against the crime of adultery, become himself *guilty* as an adulterer? So it would seem, according to the gentleman's notion: and yet the idea is so palpably erroneous, that the bare statement of the above examples, is a sufficient refutation.

Mr. Austin says the murderer to whom I alluded in a former speech, was led to his fatal end, by the system which I advocate. Unless the gentleman's intellect is more obtuse than I have reason to suppose, he knows this is untrue. There is a great want of generosity and fairness, in such representations. I can only account for the pertinacity with which he clings to those false representations of the doctrine of salvation from punishment, on the ground that it is his only hope of success in this discussion. As he cannot answer my arguments, if he fails to make an impression at this point, the ground he occupies, is destitute of even the semblance of validity.

One of Mr. Austin's objections to the doctrine of atonement, is, that it represents God as exacting of the substitute, the whole amount of what was due from the sinner. Though this is not strictly true, yet, if it were, it could not be consistently urged as an objection by a Universalist, since it is fundamental in Universalism, that God never pardons a sinner until he has paid the last mite. This objection comes with an ill grace from the gentleman who appears here as the champion of a theory which admits no pardon, without the full infliction of penalty. This however, is a specimen of the consistency and harmony of my friend's course of argumentation.

We have said the above objection is not strictly true; that is, it does not represent the subject fairly. Christ, as the sinner's substitute did not make satisfaction for him, by suffering, in *kind* and *quantity exactly* what the sinner deserved: but the satisfaction is found in the dignity of the substitute, and the *moral value* of his sufferings.

The gentleman also says there is no pardoning power in a perfect government. But is not God's administration perfect? and is it not the doctrine of the Bible, that the pardoning power exists in the divine government? If he means to say that in a perfect government there is no occasion for the exercise of this power on account of misgovernment, I agree with him; but if he intended to say that there was *no* pardoning power in such a government, that I deny. God is the arbiter of the whole universe, and prof-

fers a general amnesty to all, whatever may be their state of degradation, on condition of their improving the advantages he gives them in redemption. The case is, as though the Queen of England should proffer an amnesty to the prisoners at Botany Bay, on conditions which would sustain the ends of good government, as fully, as the course that would retain them there, according to the original terms of banishment. He has referred to law commentators, and I would ask if the very declarations he has quoted from them do not sustain my views of pardon? They do, to the very letter, every one of them. And in addition to the names he has given, I would add Blackstone. He says in his commentaries, book 4, chapter 31: "to pardon is to remit treasons, and felonies," and by consequence, to save from punishment for these crimes.—[*Time expired.*]

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[MR. AUSTIN'S SEVENTH REPLY.]

*Gentlemen Moderators.*—My friend opposite has misstated my argument on the pardoning power, though of course, not intentionally. I said that in the government of a perfect God, there was no pardon from *punishment*; not that there was no *pardon-ing power*. God pardons the sinful, on the principle of repentance. But his government being perfect, there can be no necessity for the exercise of pardon from a punishment designed for the good of the creature. And besides pardon from *punishment*, pre-supposes some *error* in the adjustment of the infliction, to the sin committed. This liability to error cannot attach to God's government. To save the guilty from punishment designed to restore them to virtue and godliness, would be as wise as to save a patient from a salutary and health-restoring medicine, because it is nauseous to the taste, and gives temporary pain.

He says I maintain that if Christ was punished for the sins of men, then their *guilt* must also rest on him. I do not know that I have said this, but concede that I did. If Christ was *punished* in the stead of mankind, then the *sins* and the *guilt* of all men must necessarily have been placed upon him. Punishment pre-supposes guilt. You cannot punish a being if he is not *guilty*. *Suffering* may be laid upon him, but it will not be punishment. There can be no such thing as *punishing* the *innocent*. They may be injured, scourged, tormented, but all this will not be punishment, in the true sense of that word. They may endure privation, pain, ignominy, in behalf of others, but in no correct view can all this amount to the least particle of punishment. It is only when pain is inflicted on the *guilty*, in correction of their guilt, that it is punishment. If Jesus was not *sinful*—if *guilt* in black and dread *reality*, did not rest in his heart, then, (however much he may have *suffered*,) he was not *punished*. And if my friend's doctrine is true, that no man can be saved unless Christ has been

punished in his place, then the whole world will be lost forever! The Son of God was not punished in the place of sinners, but he suffered in behalf of men—for the benefit of the world—setting mankind a noble example of devotion to the good of others, and the benefit of the race.

The *ninth* argument which Elder Holmes brings in the affirmative, is based on the *intercession* of Christ. What is an intercessor? It is one who acts in behalf, or for the benefit, of another. This is the sense in which Christ is our intercessor. Being the *Mediator* between God and men, (1 Tim. ii. 5,) through whom all our spiritual blessings flow from the Father, he is represented as our Friend, or in a figurative sense, as our *Intercessor*. He is not described in the scriptures as interceding to save men from punishment—but as one who obtains blessings and favors for us.

Dr. Adam Clarke gives us the following explanation of the office of Jesus as an Intercessor: "Our Lord makes intercession for us, by negotiating and managing, as our Friend and Agent, all the affairs pertaining to our salvation."—(*Clarke on Rom. viii. 27.*) This undoubtedly approaches a true view of the work of Christ as man's Intercessor.

The *tenth* argument in the affirmative, my friend builds on the assumption that the gospel proposes to save sinners *now*, which, he says, cannot be, if men are punished all they deserve. I cannot appreciate the point of this argument. I am aware the gospel proposes to save sinners *now*—that there is a *present* salvation. The scriptures clearly teach this. "Behold, now is the accepted time; behold, now is the day of salvation."—(2 Cor. vi. 2.) "God is the Savior of all men, especially [i. e. immediately] of those who believe."—(1 Tim. iv. 10.) But I cannot conceive how this important truth affects the argument in relation to the certainty of punishment. Recollect salvation is from *sin*, and not from punishment. The fact that an individual *repents* and turns to God, and experiences present salvation, so far from proving he has been or will be, saved from punishment, is the strongest evidence he has already been punished. For punishment is one of the instrumentalities through which men are brought to genuine repentance of sin. No moral being can experience true repentance of crime, without having felt the chastisement which sin, sooner or later, invariably receives.

His *eleventh* argument, is founded on the fact, as he asserts, that if the sinner is, and must be punished to the full extent of his deserts, his punishment is so indefinite as to time and place, that it exerts no influence on him.

It requires but slight reflection to discover that this argument possesses no real weight. We maintain that upon the principles of Universalism, the scriptures inculcate all the definiteness in regard to place, and time, and means, of punishment, that can produce the slightest *practical* influence. A knowledge of the place and

time of punishment is not so important to deter from sin, as a belief of its *certainty*. My friend's own system is far more defective upon this subject, than any thing he can justly charge on my views. If there is imperfection on either side, it is better for men not to know positively when or where punishment is to be experienced, and yet that at some time, and in some place, it will assuredly, and without failure, be inflicted, than to have an exact knowledge of time and place, and still cherish the belief that it can very easily be *avoided*! Of what utility is the knowledge of the location and of the moment of punishment, except to encourage the believer of it, that it furnishes him greater facilities to escape its infliction!

Elder Holmes declares Atheists, Sabbath breakers, and other vile sinners, do not know whether they receive any punishment or not, in this life. Does he speak from experience, on this subject—or how does he know what is suffered by these classes, through the power of *conscience* and the numerous other ways in which God chastises the guilty? Let him consult those who have been addicted to immoral practices, and when they speak the honest convictions of their hearts, they will instruct him, that they found no true happiness in sin; but that however fair they endeavored to make the outside, there was a worm *gnawing within*, that destroyed all real peace of mind. He refers to their worldly prosperity—to barns full of grain, as an evidence that they are not punished.\* Does he not yet know that God frequently causes the very *abundance* of the possessions of the wicked, to prove the greatest torment and curse of their lives? Hence all he says in regard to governments who so punish the criminal that they do not know they are punished, is wholly inapplicable.

The *twelfth* argument in the affirmative, is that Universalism repudiates the highest example in the Universe of the forgiveness of injuries. This is a most remarkable argument, or rather charge. What more salutary or beautiful example can be placed before the world, than the principle which my system attributes to God, that at any time, and in any world, he forgives men their offences, *on due repentance*. But look at the example of the Creator as represented by Elder Holmes, and theologians of his school—That God would not forgive the transgressions of men, until an *innocent* being had been punished in their place. Ah! worse than even this—That if sinners do not, during the brief years of

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\*This proof that the sinner is not punished here, which pre-supposes also that the righteous are not rewarded in this life, reminds me of the couplet of the poet:—

"But sometimes virtue starves while vice is fed,  
What then? Is the reward of virtue, bread?"

Oh, fool! to think God hates the worthy mind,  
The lover and the love of human-kind,  
Whose life is healthful, and whose conscience clear.  
Because he wants a thousand pounds a year!"—POPE.

this life, *believe* that the innocent Son of God has been punished in their place, their heavenly Father will *never* forgive them, but will inflict an endless storm of retaliation and revenge upon them ! What kind of an example is this ? What influence would it have on society, were man never to forgive an offender until some innocent person was punished in his stead ; and then, if the guilty man did not believe this, within a given space of time, turn upon him and seek revenge during the entire course of his life ?

His *thirteenth* argument I have already noticed at the commencement of my last speech. He complains that Universalism represents God as exacting every *iota* of punishment on the sinner. Acknowledged. And does not his system attribute the same principle to Deity ? Does it not insist that he exacts *all* the punishment due every sin that has ever been committed, and that his exaction is so rigid, if it cannot be fulfilled by the guilty, he will accept of it from the innocent ? Have it, he will, in one way or another ! We do indeed maintain that God exacts punishment to the "last *iota*." And why ? Because it is designed for the reformation of the sinner. The physician very properly demands that *all* his medicines shall be taken, because it is designed for the recovery of the *patient*. Is it *cruel* to give a sick man all the medicine that his restoration to health requires ? Is it cruel to punish the sinful all their restoration to moral health requires ?

His *fourteenth* argument rests on the assertion, that my views contradict the common sense of mankind and the common usage of words. He reiterates his complaint that I have not quoted from Dictionaries and Lexicons. I acknowledge I have quoted more from the scriptures than from Dictionaries. And the reason is satisfactory to me, if not to my brother opposite. It is because I have more confidence in God's word, than man's explanations. I would give more for one "Thus saith the Lord," than all the Dictionaries ever made. Most of them were compiled by men under the influence of what I believe to be erroneous views of religion ; and they have made their Dictionaries conform to their preconceived opinions. This is especially obvious in regard to words of uncertain or disputed meaning. I would not by any means repudiate Dictionaries or Lexicons. I give them all the weight they can legitimately claim. But I go to the Bible as the best Dictionary to teach us its own meaning. So long as I can explain scripture by scripture, I feel satisfied.

The supposition of the Elder, that the keeper of a prison should draw up a petition to the Governor for the pardon of a convict whose term of imprisonment had expired, is *pointless* and *witless*. It rests on the old mistake which has run through the entire length of his arguments, that pardon or forgiveness is from *punishment*—whereas the Bible declares it is from sin. The question whether a discharged convict should be forgiven his crimes—i. e. have the *remembrance of them blotted out*, and be *restored* to good standing

in community—would depend upon the influence which his imprisonment had exerted upon him. If it had brought him to sincere repentance, he should be forgiven—restored. But if he came forth unrepenting and hardened, who will maintain he should be forgiven, notwithstanding he had been imprisoned all the law required?

His *fifteenth* argument is built upon another assertion—that if men cannot be saved from *punishment*, they cannot be saved at all, and hence universal damnation will prove the doom of the world! It cannot be necessary I should spend a moment in examining this assertion, for it is not an argument. Salvation is from *sin*. Punishment is one of the *means* of salvation. How absurd to speak of saving men from that which leads to salvation!

I proceed now to urge another argument against the affirmative of this question. My friend complains I have insisted with much pertinacity, that his doctrine exerts an immoral influence. This I have done from a deep and solemn conviction that such is its tendency. I now re-assert the position. I introduce it as an argument of the most weighty and convincing nature against the truth of the whole theory of the affirmative of this question. The practical influence of the doctrines maintained on this subject by Elder Holmes and his Evangelical co-laborers, is to throw open a broad highway in which the transgressor can proceed to the commission of crime at pleasure and with utter impunity. I insist it is precisely such a doctrine as sinful men want and approbate. Ask them, and they will tell you they desire nothing better.

Under the influence of sinful promptings, mankind are ever seeking to separate *wickedness* from *punishment*—striving to contrive ways and means to indulge in sin, and avoid the infliction of its just penalties. We see all around us, men plunging into every species of immorality, under the deceptive expectation that it will make them happy, and then struggling to get away from punishment. To delude and flatter themselves that this *can* be done, they go to work and invent *theories, systems, doctrines*. A great part of the modern Evangelical theories and creeds—are but a grand contrivance—cunningly and adroitly penned—to allow the indulgence of wicked passions, and to shift the just punishment from the *guilty* to an *innocent* substitute! I regret exceedingly that learned Professors of Theology, Doctors of Divinity, Ministers of the Gospel, and professors of religion, lend themselves to such a work—I do not say intentionally, yet none the less certainly. They virtually take their place alongside the most depraved, and insist that men ought to be allowed to sin under such circumstances, that they can escape all punishment! Instead of teaching the people the great and salutary truth, that sin and punishment are *indissolubly* connected, they continue to proclaim the most seductive and flattering error, that there is a way



expressly arranged by Heaven, whereby sin can be indulged in to any extent, and by an easy expedient, its penalties all avoided!

This system is sometimes denominated a way in which God can be merciful and yet just. But its true name should be—"A contrivance to allow mankind to drink their fill of sin, and still escape all Jehovah's threatened penalties!" I repudiate the whole theory *in toto*! It is false and unreal as "the baseless fabric of a vision"—and delusive and dangerous to the last degree. The theory is a great "air castle," resting on—*nothing*! It is made from "whole cloth." Not only does it contradict the most plain, literal and emphatic language in the Bible, but it violates all proper conceptions of propriety and justice, and wars against the clearest dictates of common sense.

This theory necessarily represents sin as sweet and desirable, and as calculated to impart enjoyment and happiness. I say *necessarily*—because the moment it is allowed that sin is a *bitter*, an *evil*, in itself, or that it gives *pain* and *unhappiness*, to those who are guilty, it would be virtually acknowledging that there is a punishment connected with it, which is *unavoidable*. Hence we often hear Evangelical preachers speaking of the pleasures of sin—the enjoyments of transgressors, and the prosperity and happiness of the wicked—pointing to their well-filled barns, as my friend opposite has, to prove that they have no punishment in this world! All can see how dangerous is this representation, how immoral its tendency, how eager the youthful and inexperienced will be to follow the promptings of their passions, and plunge into that sin they are told is so *sweet*, and that wickedness which is so *prosperous*. But when to this most false and dangerous view of the *nature* of sin, is added the gigantic and monstrous error for which my opposing brother and all the Evangelical clergy contend so strongly, that the sinner can easily be saved from all punishment justly due his wickedness, the work of delusion is *completed*. So far as their influence extends every barrier to sin is broken down, and millions plunge into wickedness and ruin! And that this theory is so strongly contended for in public discussion—as on this occasion—and openly proclaimed from the sacred desk, from Sabbath to Sabbath, by learned, popular, and influential ministers of the Gospel, in the presence of the young and inexperienced of both sexes, and has all the solemn and weighty sanctions of a popular religion, only makes the theory the more dangerous, and its deleterious effects the more wide-spread and deplorable.

Reflect! How can it be otherwise, than this doctrine should be demoralizing in the extreme? What more does the sinner ask; what more can he want to encourage him in wicked practices! He is tempted to sin, and feels a strong desire to give way to that temptation. He is told by men of piety, learning and influence, that to indulge in sin is to enjoy happiness and prosperity—that

the wicked do not know they are punished in this world, and that there is a way provided whereby they can escape from every partacle of the punishment God has threatened against sin hereafter! What more can be said, to encourage men to commit sin? What effect would it have in human governments, should legislators enact laws, providing that all criminals should be punished *unless they repented* of their crimes; but that if they would repent, they should be pardoned from all punishment, and an innocent *substitute* should satisfy the penalty of the law? All must see that such a law would be destructive, even in human governments. How is it possible that it can be *salutary*, in a divine government!

What has been the practical effect of this theory upon the community at large? It has allured millions into wicked practices, and is still doing the same abhorrent work every hour. It has encouraged to all sinful acts ever committed on earth. This very doctrine was the *lying sermon* preached to our first parents. "Ye shall not surely die"—there is a way provided whereby ye may commit sin, and be saved from its just punishment!! That was the theology proclaimed by the serpent to Adam and Eve. It was a great falsehood, and they found it to be so. And from that day to this, it has been the delusion which has led men to the perpetration of all crime! No man ever committed a wilful and known sin, except under the direct influence of one or both of these two errors, viz:—That wickedness affords *pleasure*, and that just and deserved punishment may be *escaped*. Go to our prisons, our penitentiaries, our jails—go to the sinks of pollution, the haunts of licentiousness—ask their inmates why they pursue their reckless career of wickedness? Without an exception, they will return the same answer: "I believed sin would make me truly happy, and that I could *escape* its punishment!"

It is true, the advocates of this theory, have much to say in regard to punishments. They warn the sinner of great, appalling and endless tortures. Much of their time is spent in dwelling on these punishments, and in exhorting the wicked to flee from the wrath to come, in another world. But of what avail is all this, on the great mass of the sinful? How can it restrain them from wickedness? Punishment is put *afar off*—in an *unseen* and *unknown* world—and abundant opportunity is furnished to avoid it entirely. This way of *escape*, neutralizes all the influence which the threatened penalty might otherwise exert. Sinners are taught there is no punishment here—or so little that the wicked do not know when it is inflicted—but that all punishment is hereafter! At the same time they are instructed that religion, the gospel, the death and atonement of Christ, are designed expressly to enable them to escape that *hereafter* punishment. All restraint is thus taken away. When they give way to temptation they keep their eyes fixed, not on the far off, endless punishment, which they be-

lieve exists in another world, but on *the way of ESCAPE* from it ! Of this way of escape, they mean in due time to avail themselves. By this, alas ! they are allured to transgression. The wicked man sees he may sin with a high hand—run a reckless career in crime—indulge in every species of wickedness—lie, steal, rob, defraud, plunge into licentiousness, riot in pollution—yea, even stain his hands in the heart's blood of his brother man, and yet at *the last hour*, while standing on the gallows even, by *repentance*, may escape with perfect impunity, all punishment hereafter ! Aye, he is taught, that, swinging from the gallows, under such circumstances, he ascends up to glory, to shout hallelujah, with the highest angels around God's throne ; while perhaps, the poor victim he killed in an instant, *giving him no opportunity to repent*, has gone down to hell, to be tormented by demons forever and ever !! And this is really some men's idea of moral restraint, God's justice, and the operation of a *perfect government*.

*Brother Moderators* : There is, there can be, *no moral restraint* in this doctrine. I do not wonder my brother seeks to prevent my dwelling on this feature of his system. I would if I were he. But I deem it my duty to expose the demoralizing tendency of this theory. I regret that I am compelled to do it, and I deeply sympathize with Elder Holmes, when he is made to look the immoral influence of modern Evangelism directly in the face. Yet I am under solemn obligation to call the attentinn of community to this marked and fatal defect of *the system* which is strangely denominated *orthodox*.

Compare the *moral* influence of the two systems. Here is a man tempted to sin. He is inclined to give way to the temptation, and looks round for encouragement. He inquires of Universalism, what will be the effect of indulging in crime ? That system assures him there is *no pleasure* in sin—that in its very nature, and in all its influences, it is a *bitter evil*—that its whole effect on the heart and life, is injurious and destructive—that “the way of the transgressor is hard :” (Prov. xiii. 15)—that his path is dark, dreary, full of thorns, brambles, and poisonous weeds, and infested with venomous reptiles and deadly adders—that so long as he walks therein, he must unavoidably experience *pain* and *wretchedness*—and impresses on his mind the deep conviction that *sin* and *misery* are *inseparably* connected, being in fact, united by *cause* and *effect*, which no human art can separate. With such a prospect in view, he sees no encouragement to sin, and turns to the modern Evangelical system. How different the representation. This teaches him there is *enjoyment* in sin—that it is calculated to make men *happy* while indulging in it—and to satisfy him of it, points to *the barns of the wicked* filled with grain, and insists if they receive any punishment in this life, it is so light they are *not aware of it !* The pathway of the wicked is described as smooth and pleasant—there the sun always shines brightly—the flowers bloom—the birds sing—the

trees of wickedness bend with golden delicious fruit! All is brightness, all is happiness. So far as THIS WORLD is concerned, the way of sin is the place to find pleasure and enjoy life! True, it is insisted that the flowery road of sin, leads to a dark and dreadful gulf, *in another state of existence*, into which the transgressor will assuredly fall, and be tossed on fiery billows forever, IF he does not turn to God. But he is told that all along this beautiful road, there branch numerous paths of *repentance*, which lead directly to *safety*, and that *at any time*, he can escape through them—avoid the gulph of perdition, and ascend up to heaven!!

I ask the candid portion of this audience, which of these representations, would be most likely to lead the tempted man into wickedness—and which the most calculated to restrain him? One important fact throws much light on the subject, and will greatly aid in deciding this inquiry. Take the map of the world—point to the spot on the globe where doctrines which teach *escape* from punishment, *most generally prevail*—and that will be a community where *the mass of the people*, are the most immoral and depraved among men! Point to a place where those doctrines are the most generally *repudiated*, and where belief in the *certainly* of punishment is the prevailing sentiment, and there the people will be found the most moral, pure, and upright! I challenge the investigation!!

It is the solemn conviction of my heart, that those denominations who virtually encourage men into wickedness by continually *proclaiming* and *insisting* that punishment can be easily *escaped*, are held responsible by Jehovah for the deleterious effect of this theory on the world! I believe he will *enter into judgment* with them, for the great evil they are inflicting on society. Yea, he has already commenced his reckoning with them. I see it in the low state of religion, the indifference, the deadness, which prevail in their midst! I see it in the divisions which are tearing them asunder. I see it in the fact that some of the largest of these sects are rapidly decreasing—and that to which Elder Holmes belongs, the most rapidly of any! I plainly behold “MENE, MENE, TEKEL, UPHARSIN!” written all over the walls of their spiritual edifice!! They have been weighed in the balance and found wanting!!—[*Time expired.*]

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[MR. HOLMES' EIGHTH SPEECH.]

*Gentlemen Moderators:*—If Mr. Austin has in reserve, other arguments than those already presented, I wish to call his attention to that rule of the discussion which requires that no new arguments be presented in the closing speech by either party. To offer additional arguments in a closing speech would conflict with this rule, besides being an act of injustice to the opposing disputant, as he can have no opportunity to reply.

He has read to us in substance the same essays three or four

times over—though not always in the same phraseology. To these dissertations, I have as often replied, in a manner that has satisfied the candid portion of this assembly: and yet nearly as often as he speaks, he brings forward the same matter again, with as much apparent assurance, as though nothing had been said in reply. The gentleman ought to know, if he does not, that four-fifths, if not seven-eighths of all he has said during the last fifteen minutes is utterly false. I mean, not to charge him with *intentional* falsehood, but that the facts in the case do not justify his conclusions. Of a man of his standing, talent, and means of information, it was reasonable to suppose he would be more candid than to indulge in such misrepresentations. I am sorry he has found it necessary to take such an uncandid course, because such a course imposes upon me the very disagreeable task of entering into details which I hoped to avoid—of giving a comparative view of the morality of Universalism.

I hold in my hand a book written by Matthew Hale Smith, twelve years a Universalist preacher; and were I disposed to act on the principle of retaliation, I could produce from it facts and circumstances which would cause my friend to blush—if he is susceptible of this outward proof of inward shame. I know that after the most strenuous efforts to prevent his renunciation of Universalism, Mr. Smith is *now* denounced as anything but a decent man: but as denunciation is no part of argument, the facts he has collected remain as proof positive of the immoral tendency and fruits of that theory, which through prejudice and false education, he was induced to advocate for twelve years.

The declamatory assertions of my friend respecting the immoral tendency of the doctrine I advocate in this discussion, have not a single fact to support them. Does he mean to institute a comparison in a moral and religious sense, between the Universalists as a people, and the orthodox churches of the day? It were an insult to the good sense of this audience to attempt a formal defence of the Evangelical churches from the conclusion sought to be established by such a comparison. That there are bad men in all communions, may be admitted without reflecting at all upon the moral tendency of the doctrinal peculiarities of those communions. The native corruption of the heart when yielded to, often prompts men to break through all moral restraints, and indulge in vice. In this case they are vicious in *spite* of the restraining, moral influence of their doctrine. As the doctrine they embrace, condemns their course, and denounces against them punishment in this life, and that to come—their corruption is chargeable to themselves, not to their creed.

This, however, is not true of Universalists and Universalism. The Universalist is quite willing to *dare* the retributions of God in this world, it does not appear that they exert any restraining influence upon his mind; and as for the future, it is a general

proposition of the system in which he confides, that men are neither better nor worse in the future state, for their conduct in this life. There is really no moral influence in Universalism, which does, or can form, and establish a virtuous character. I have called upon my friend to produce a single clear case of reformation by the influence of the dogma for which he contends in this discussion : but he has not done so—nor can he. On the contrary, I have in my mind now, many with whom I am personally acquainted, whose names I could announce, were it proper to do so, who, the moment they embraced Universalism, ceased the duty of prayer, ceased regarding the Sabbath with reverence, ceased to fear God or keep his commandments, and gave free and unrestrained indulgence to the passions of their depraved hearts. To be a christian, a man must repent, forsake sin, resist temptation, deny himself and take up his cross, and follow Christ in the regeneration ; he must maintain his christian character by constant faith and prayer—but in being a Universalist, he may cast off fear and restrain prayer : he may roll sin as a sweet morsel under his tongue, and float down the stream of natural passion and propensity ; and his theory assures him he is perfectly secure from consequences with respect to a future state, and if he is visited for his sinful indulgence in this life, his punishment will be in no *sense* an evil, but a *wholesome medicine* to cure his disease. Such is the difference between Universalism and the true gospel of our Lord Jesus Christ. No wonder that so many ungodly men, love the doctrines of Universalism.

The principles for which I contend here have been so repeatedly perverted by my friend, and I have called his attention to the fact so often to no purpose, that I am compelled to believe he does it for the purpose of presenting a false issue to the congregation, and thus diverting their attention from the real merits of the question. I have contended here, as does the Bible, that the world *is* in a state of death ; a state from which they cannot recover themselves ; and that it was the object of the atonement to remove the obstacles to human salvation. Not to save men from punishment for voluntary sins, committed by presuming upon divine goodness, and on supposition that God is bound to forgive those sins because Christ has died ; but to save them from that condition in which they *were lost*, and must have continued so, without the atonement. It is true, the gospel makes provision for the forgiveness of personal transgression, when the sinner yields to its claims, and repents ; but it affords no promise that those who reject the offers of *present* salvation, shall ever be saved at all. Hence those who continue in sin, because they love it, after the offer of salvation is made to them, and with the expectation of future repentance and salvation, do so at the peril of their souls. Mr. Austin says, that on my theory, men are not punished in this life. But this is not true. I have repeatedly shown, that my theory embraces all the punishment in *this life*, which he himself claims as due the sinner. So

that if punishment be a motive to deter from sin, it is as strong in my theory, as his, even in this world; besides, on my principles, the motive is strengthened a hundred fold, by extending God's retributive administration into eternity. I say that this life is a state of retribution; and that God gives the sinner frequently in this life, the first fruits of eternal perdition, and that these *first fruits* embrace all that my friend contends for, as punishment in full for the sinner's crimes.

In his argument on the subject of pardon and forgiveness, Mr. Austin says, the error in my use of these words, consists in taking their meaning, as it is understood in its application to human governments. But how does it appear that this is an error? Let the gentleman tell us if he can, how we are to form our views of the divine government, if not from the analogy of human governments. Human governments, as authorized by the Deity, in connection with the revelation of his word, furnish all the information within our reach, respecting the *nature* of the divine government. If my friend has any other source of information let him present it. God reveals himself to us, as Lawgiver, King, Ruler, Governor: he speaks of punishing and rewarding, pardoning and forgiving; and where is the proof that these terms are not to be understood in their common acceptation? The only difference I can conceive of, is in the comparative perfection of the divine and human governments. God and his government are perfect and changeless; man and his government, imperfect and mutable. If Mr. Austin has any farther light on this subject, I hope he will let it shine. Pardon is pardon, and forgiveness is forgiveness, and their *nature* is the same whether in the divine or human administration. The terms may, or may not be properly applied, but the idea conveyed by *pardon* and *forgiveness*, is perfect in itself, and is the same in the government of God, and the governments of men. The meaning of these words is always and everywhere, *the same*. Let Mr. Austin disprove this if he can.

My friend represents punishment in the light of medicine, intended only for the cure of the sinner's disease—"in no sense an evil" &c. What a powerful motive this must furnish to deter from sin! A medicine!! And on the principles of Universalism, this medicine is made necessary by the direct act of the Almighty. Mr. Austin in the Universalist Expositor says, "sin proceeds from the bodily constitution, not from the mind or soul." God has made man subject to vanity not willingly, that is, he has given him such a physical constitution, that sin is the necessary consequence; sin is the sickness, punishment the medicine to effect a cure, and *both* are the result of God's arbitrary act. So my friend teaches, and such is the teaching of his brethren; that God administers punishment to counteract the natural and necessary consequences of the physical constitution. Query: Does the medicine ever effect a

cure? If it does, does it change the original constitution of man's physical nature?

Now as Christ came to save men from their sins, how does he effect this work, if it is effected by punishment. Besides, what a degrading view this notion obliges us to take of the character and work of Christ! What an exalted personage Christ must be, and how exalted the work, to save men from certain physical obliquities, made necessary by the creating act of God!! Where is the moral influence of his sufferings, the moral effect of the atonement? What has moral means to do with physical laws, and their effects? The legitimate conclusions flowing from the premises of Universalism, leave nothing for a Savior to do: hence it has become quite common with the teachers of that school, to dispense with Christ in all but the name, and build their system of salvation on ground independent of the gospel. For illustration I refer you to a fact. Not long since, at a Convention of Universalists held in one of the Eastern States, a discussion sprung up, and continued several days, on the question—whether it was necessary that a minister of the gospel should believe the Bible account of the character and miracles of Christ. After an excited debate, it was finally resolved, by how much majority we are not told, that to be a minister of the gospel, it is necessary to believe what the Bible says of Christ's character and miracles. Hence it appears, that after fifty years or more of the existence of Universalism in this country, the question referred to, remains unsettled. When we hear a Universalist preach, we don't know whether he believes the Bible account of Christ or not. The discussion referred to above was *lengthy* and *exciting*: there must therefore, have been a respectable minority to say the least, who did not then, and do not now, think it necessary to believe the Bible account of Christ and his miracles, in order to be a minister of the gospel. "*O tempora! O mores!*" Here we see the infidel character and tendency of that theory of which the gentleman seems proud to be an advocate. In this case the cloven foot is uncovered. But after all, those who, in the convention, maintained the negative of the question, were clearly in the right, that is, their conclusion was legitimate from the premises of Universalism. Deny the divinity of Christ—the vicarious nature of his atonement—give every man the power to atone for his own sins by personal suffering, and the cable is slipped, and there is really no stopping place for the mind, until it is launched upon the broad sea of universal scepticism. This fact might be illustrated by dozens and scores of examples, that have occurred in the history of Universalism. As to the moral influence of this theory, as compared with Evangelical truth, it is enough to settle this question, to know that to be a Christian, a man must "crucify the flesh with its affections and lusts," he must engage in, and prosecute a warfare, against the world, the flesh, and the devil, and "purify



himself even as Christ is pure;" but nothing like this is necessary to be a Universalist. If he is a moral man, well and good: if he is immoral, all the same. He may believe little or much of the Bible, as best suits his purpose; he may avoid, hate, and abhor, every appearance of a religious life—he may substitute swearing for praying—and still, if he *disbelieves* the doctrine of endless punishment, he is a good Universalist.

I have already admitted that there are *some* moral Universalists, in the *common* acceptation of the term, though they are so in *spite* of the tendencies of their system. But as regards practical religion, self-denial, prayer, the devotion of the heart to God, and other religious duties which have God for their object, and holiness for their fruits, and must be maintained if at all, in spite of the vicious tendency, and natural depravity of the heart: no one expects Universalism to bear such fruit nor is any one disappointed or surprised when he sees Universalists cut loose from all restraints, and live in utter disregard of religious obligation. The vicious influence of Universalism, is one of that class of facts, established by general observation, the plainness and positiveness of which, cannot be increased by argument.

The gentleman talks of the distraction and division of my denomination. Well—"first pure, then peaceable," is the doctrine of scripture. If my denomination has admitted any degree of error, I go for such agitation as will purge out the old leaven, and restore the church to its original purity. Methodists have their religious views and their standard of morality, clearly defined, and published to the world; hence it is an easy matter to detect departures from the old landmarks, and as easy to tell when the defection is cured. I rejoice to know that our activity and zeal for God and truth, has hitherto kept us from religious stagnation, and consequent corruption.

But how is it with the gentleman's fraternity? Is there no distraction there? Will he tell us how many parties there are in his brotherhood, whose distinguishing characteristics consist in the comparative distance at which they are removed from Bible truth? Will he tell us how many stand points these various parties have, between orthodoxy and broad Atheism? No, my friend will not lift the veil and give us a view of that incongruous medley, whose only bond of union consists in a *disbelief* of the doctrine of endless perdition for the ungodly. And for this state of things I see no possible remedy, without the destruction of the whole superstructure. Universalism is out upon the sea of skepticism without a rudder or compass, and as some of its crafts have already dashed upon the rocks of infidelity, a similar destruction awaits the whole fleet, unless in some way, they shall manage to return to the starting point, and take truth for their pilot, and Christ, the *divine* and *eternal* son of God for their captain. But to drop the figure. Universalism has *no published or acknowledged standard of moral-*

*ity, or religious belief.* Now and then a few individuals convene and put forth a few *general* propositions, admitting as many constructions as there are different tastes and views among them. But these proceedings are looked upon as a work of supererogation, and regarded as wholly irresponsible by the denomination at large. As Universalism has no standard of doctrine or morality, so, they have no *church discipline*. Hence we never hear of expulsions from the brotherhood of Universalists, either for heresy or immorality. Occasionally they withdraw fellowship from a preacher, whose infidelity and immorality has become too *rank* and *glaring* to be tolerated by the better sort of people among them; but who ever heard of their expelling a laymen by any formal act of church discipline, either for heresy or immorality? It is possible such a thing may have been done, but the first case of the kind has yet to come to my knowledge! I repeat it, Universalism is a system of *unbelief*—it stands not upon affirmative propositions—its only principle of unity consists in subscribing negatives.

Mr. Austin objects to my theory on the ground that it allows the sinner to escape punishment on repentance. But I would ask if this is not precisely the ground he has contended for in every speech he has made. He has taught us that God punishes only to produce repentance—that the sinner *only deserves* that amount of punishment which will create repentance—that when he repents he ceases to be punished—and finally, that repentance is punishment, and yet he objects that I allow the sinner to escape punishment on condition of repentance. How logical, how beautifully consistent his course of argumentation appears!!!

Mr. Austin has referred to, and attempted to explain away the passage in Rom. iii. 24, quoted by me in support of the doctrine of the vicarious atonement of Christ; but he has failed entirely. Indeed that passage cannot be explained away. It is one of the bulwarks of that truth for which I contend—a standing refutation of all skeptical views of Christ and his atonement. “Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus.”

This paragraph sets forth three things, all which unite in confirming the doctrine of a vicarious atonement.

1. The justification of the sinner is an *act of grace*. “Being justified freely by his grace.”
2. As an act of the divine administration, it is also an *act of justice*. “That he might be *just* and the justifier of him that believeth.” It is no infraction of the justice of God; it requires no abatement of the claims of law, to remit the sins of the guilty.

3. The claims of justice *are harmonized with the work of mercy*, in extending pardon to the guilty. How? "Through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, *through faith in his blood*, to declare his righteousness for the REMISSION of sins that are past, *through the forbearance of God.*"

Mercy finds the channel of divine favor open to the lost sinner, through the redeeming blood of Christ. Justice points to the propitiatory death and blood of Christ, as the satisfaction of its demands, while the sword is sheathed, and a dispensation of grace is granted to a guilty world. "Mercy and truth are met together: righteousness and peace have kissed each other." O wonderful plan! "O the depth of the riches both of the wisdom and of the knowledge of God!"

"Here the whole Deity is known,  
Nor does a creature guess,  
Which of the glories brightest shone,  
The justice or the grace."

The gentleman says justification is a heathen doctrine. If he means to say that this doctrine *exists* among the heathen in connection with sacrificial worship, I will not dispute it. This fact is a confirmation of its truth. It may be regarded as the *relict* of that ancient system of worship established by God himself, intended to prefigure the sacrificial atonement of Christ, and under which Abel acted when he "offered a more acceptable sacrifice than Cain." This original system of worship, and method of approach to God, has never since been lost sight of entirely, even by the heathen world. It was re-established in the covenant with Noah—in the covenant with Abram; and the Mosaic economy was intended to perfect the arrangement, and keep it alive until, Christ should make his appearance, and put away sin by the sacrifice of himself. He became "the end of *this* law for righteousness"—"Behold the lamb of God that taketh away the sin of the world." The heathen, through ignorance and corruption, perverted the doctrine; but the fact that they had it in any form, is proof of its truth, since its existence among them can only be explained on supposition that it was a feature of that system of worship, originally established by the Deity. There can therefore be no valid objection to the doctrine, arising from the fact that it is found among heathen.

The gentleman also asserts that justification by the atonement of Christ, was unknown for the first 200 years after Christ. In this declaration he assumes what he ought to prove, viz: that the doctrine is not taught in the Bible. That it is taught there I have shown abundantly. If the Bible was known for the first 200 years, then this doctrine was known. But if this doctrine should not be found stated and defended in a formal manner in any production of the fathers of the age referred to, this cannot be proof against it,

because most of the writings of that age have perished—only a few fragments have come down to us. Moreover, this and other fundamental doctrines were not called in question during that age, hence would not be likely to be stated in a very formal manner. Mosheim says that during the first ages of the church, “there was not the least controversy about the *capital* doctrines of christianity.” I think however, had I Eusebius’ work here, I could produce passages which would show that the gentleman has reckoned without his host. I know that he uses language from which the doctrine under consideration may be fairly inferred—such as, “Christ the *Redeemer of souls*,” &c.

I will now employ the few minutes of my time yet remaining, in recapitulating my arguments. The question is, Does gospel salvation embrace deliverance from *just* and *deserved* punishment.

In support of the affirmative of this question I have presented *fifteen* arguments.

1. Argument based on the *nature* of the gospel—“good tidings of great joy.” This would not be true in any consistent sense, unless the gospel proposed to deliver men from punishment.

2. On the object of Christ’s advent—“He shall save his people from *their* sins.” I have shown conclusively I think, that there is no way to save men from *their* sins, without saving them from the punishment of sin.

3. On the doctrine of redemption as expressed in Galatians 3d—“Christ hath redeemed us from the curse of the law being made a curse for us.” I have shown that the Greek word *katara*, translated “curse,” means the penalty which the law inflicts upon the transgressor; and as Christ has redeemed us from this curse, hence he has provided that we may escape from the punishment we deserve.

4. On the sufferings of Christ for sinners—Christ “suffered for us”—“died for us”—“suffered for our sins”—“bore our sins in his own body on the tree”—“was wounded for our transgressions,” &c. Mr. Austin has not been able to show what Christ suffered and died for, if not to relieve man from sin and suffering: and the full force of this argument remains.

5. On the atonement made by Christ. Here I have proved by Rom. iii. 24–6, and other passages that Christ became our propitiator, that the legal obstacles to pardon might be removed, that God might be *just* in remitting sins that *are past*.

6. On the intercession of Christ. “If a man sin we have an advocate with the Father.” The object of Christ’s intercession being to procure favor for the guilty, which implies salvation from punishment.

7. On the meaning of the words *pardon* and *forgiveness*. I have given the standard definition of these terms, and shown by their scriptural usage, that they imply salvation from punishment.

8. Some men have been saved from punishment. Here I exhibited those scripture proofs, which assert in so many words, that God did in some cases punish men "*less than their iniquities deserve*," consequently he did save them from punishment.

9. On passages which clearly imply salvation from punishment. On this point I introduced a long list of passages which can only be understood on the supposition that God delivers from just punishment.

10. On the fact, that if men are always and necessarily punished to the full extent of their deserts, the process by which this is effected, is so indefinite as to time, manner and place, that it exerts no moral influence upon their minds, and involves a mode of retribution unworthy the government of God.

11. In this argument I have shown, that the negative of the question we are discussing, would make perfect nonsense of the scriptures.

12. That it removes the highest example in the universe for the forgiveness of injuries, and makes the "*lex talionis*," the rule that should govern the intercourse of men.

13. It contradicts the common sense of mankind, and would be absurd, and impossible in practice.

14. This argument is founded on the fact that the gospel proposes to save men *now*, which cannot be, if men must *first* be punished all their sins deserve.

15. On the fact that if men *must* be punished all they deserve as sinners against God, they can never be saved at all, and *universal damnation* must follow.

And what has the gentleman done to remove these arguments? He has shown considerable ability and skill in the management of his part of the debate on this question, but he has really effected nothing towards *establishing* his position.

1. He has not answered my arguments. I am surprised at the little effort he has made in that direction. He has attempted a formal reply to only half my positions: to a few others he has merely alluded, by a few common place remarks: to some half dozen he has not referred at all, and probably will not; and yet he has evidently done the very best he could.

2. In his negative arguments, he has been confused and contradictory. As often as he has laid down one principle, he has contradicted it by another. He has taught that Christ saves from sin—that punishment saves from sin—and, that sin is its own cure. He has maintained that the sinner must be punished all he deserves—that he deserves to be punished until he repents—that God inflicts punishment to produce repentance—and, that repentance is punishment. He has taught that all sin comes from the body, and all punishment is in the mind—that sin is the result of a physical cause, and that moral means are employed to remove it. He has repeatedly refused to tell us whether he believed in future punish-

ment, and yet has sometimes left us to infer future punishment from his general declarations. Besides this, he has made a strong effort to establish a false issue, and divert attention from the merits of the question. In the meantime, I am left in possession of every argument presented. He has not succeeded in taking one from my grasp. They stand as so many firm and unshaken pillars, to support the blessed doctrine I have advocated for two days—"He that confesseth and forsaketh his sins, shall find mercy." I offer this mercy now, to every sinner in this assembly, in the name of Christ who has "suffered the just for the unjust, that he might bring us to God."—[*Time expired.*]

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[MR. AUSTIN'S EIGHTH REPLY.]

**Brother Moderators:**—In reply to the remark of my friend in regard to the absence of all traces of the modern system of Atonement, during the first two centuries of the christian era, I will quote from an article on the Atonement, by Rev. David Holmes, A. M., in the *Methodist Quarterly Review*, for July, 1847. In that article he says: "there were *no theories* of Atonement during the first two centuries." He insists *now*, that all professors of christianity at that day, were believers in Atonement. Here we have *David Holmes, vs. David Holmes*. The truth of the matter is, the early Christian Fathers made no mention of the Atonement, because there was no one in the church who believed it as it is now held. In the the name of reason, if all Christians then, received that sentiment as it is now believed, would it not have been found in the writings of those ages? The fact that they are silent on the subject, is positive evidence, that for *two hundred years* after Christ, there were none in the church who believed the modern doctrine of Atonement. What other conclusion can we adopt, than that it is a heathen doctrine, which afterwards crept into the church, amid the corruptions with which christianity became loaded in the Dark Ages! Would not the fact that no traces of *Universalism* can be found for two hundred years past, in the writings of those sects in our day, who style themselves *orthodox*, be considered a thousand years hence, strong evidence that these sects did not believe that sentiment?

**MR. HOLMES.**—Read the whole of the paragraph, if you please, and it will be seen that the latter part explains all.

**MR. AUSTIN.**—I have no objection; here it is:—

"Not that the immediate successors of the Apostles had no definite conceptions of the nature of Atonement; but the age of philosophical speculation had not yet commenced in the church. These 'fathers' adhered to the simplicity of the Bible, and attempted no nice distinctions or metaphysical statement of the facts and principles involved in this great subject."

This language only confirms my position. It is undoubtedly true that the Fathers did adhere to "the simplicity of the Bible," in regard to the Atonement. All they knew or believed on the subject, they learned from the New Testament, which taught them that the Atonement—[Al-one-ment]—consisted simply in the reconciling of man to God—not God to man—through the displays of his love, as manifested in Jesus Christ. Hence we see nothing in their writings of the huge, mis-shapen, contradictory theory, of modern Atonement. But when "the age of philosophical speculation" arrived—i. e. when heathen philosophy, and the crude teachings of Polytheism began to take the place of the simple doctrines of christianity—then, for the first time, we find traces of what are now mis-called Evangelical sentiments, in regard to the *Atonement*, and the kindred doctrines of the *Trinity* and *Endless Punishment*, prevailing in the Church! No fact in history can be more fully established, than that all these dogmas are the legitimate offspring of Pagan theology, surreptitiously introduced into the christian church, "during the age of philosophical [heathen] speculation."

Allow me to refer briefly to what my friend has said in regard to my own denomination. He charges that we have no standard of belief. This happens to be quite a mistake. The *Bible* is our standard of belief. Does the gentleman know of any better? If, however, by "standard of belief," he means articles of faith, he is equally at fault. Near fifty years ago, our General Convention drew up certain "Articles of Faith," as the basis of our organization, which we have recognized as such to the present day.

He asserts also, that our only bond of union is *opposition to endless punishment*! This is a remarkable declaration for a *candid* man to make. No bond of union! We have a great and glorious bond of union! We believe a doctrine which teaches that God, in his infinite goodness and wisdom, will in due time, gather all his wandering children home to himself, so that there shall be one great and happy family in Heaven, all loving and praising him. To my friend this may all appear very trivial, and of little weight. But we view it as an infinitely important truth. It is this, that forms our "bond of union"—it is this that draws and knits us together, in a most perfect unity; and not an *opposition* to endless punishment, or to any thing else.

He charges us with internal divisions. This is not so, in any such sense as he would imply. We allow the utmost freedom of opinion in our midst on all minor topics. Hence there may be, and is, diversities of views on many points in theology of secondary importance—we agree to disagree, in harmony in these matters. But in regard to that great and comprehensive doctrine of the final extinction of all sin and pain, and the reformation and salvation of a lapsed world—a doctrine radiant with a light and glory which cause all other sentiments in comparison to fade away into obscurity—in respect to this sentiment, which forms the basis of our

union, there is, and ever has been, the utmost harmony in our ranks. But how is it in the school to which my friend belongs? Are there not radical divisions on *fundamental* and vital principles, prevailing between different sects of evangelicals, and even rending individual denominations asunder? Have they not been engaged for years in the most hot and angry disputes on these matters of difference? Let the history of the past answer!

Elder Holmes refers to dissensions, which he asserts, now exist among Universalists in the Eastern States. In this he seeks to make a mountain of a mole-hill. Some three or four young and uninfluential men had become tinctured with what is termed *Parkerism*, at the east—a species of German rationalism—which the denomination at large repudiates. A position was taken by one of our Associations to meet this exigency. A hearing was granted these Rationalistic individuals. But very few indeed were found to sympathize in sentiment with them. The great mass of the denomination—the experienced fathers—all the learned, the wise, the eminent, in our midst—took sides strongly against their views, and they are now left to themselves. What capital can my friend expect to make of this matter?

He speaks also of a skeptical tendency in the Universalist denomination. I throw back the imputation. Nothing will so effectually save a man from skepticism and general infidelity, as the consistent principles of Universalism. I believe the doctrines of my friend, and the partialist school, have driven tens of thousands into skepticism. Indeed, I am satisfied they have made the great mass of infidels that now exist in the world. Their representation of God and his government—of the Bible and its teachings, is the great stumbling-block over which men plunge into the gloomy depths of infidelity! I can name, to my brother, many who have been saved from skepticism, by the power of Universalism—by the power of gospel truth, as we preach it, and as we feel it—who were made infidels by the monstrous absurdities of modern orthodoxy!

He says that according to Universalism, when men get to heaven, they will shout, "Glory to punishment, for our salvation!" I do not wish to believe my friend is disposed to misrepresent. Such, however, is the character of his assertion. He knows, or should know, that we believe no such sentiment—and that no conclusion of this nature, can be drawn from our doctrines. Punishment gives a man no title to the infinite bliss of Heaven! Because a criminal has served out his time in the State Prison, it gives him no claim to be admitted into the family of the Judge who sentenced him, to participate in his wealth and his enjoyments. God rewards all men for their good deeds, and punishes them for their sins. But neither reward nor punishment authorize them to demand immortal and endless felicity. The happiness of heaven is purely the gift of God, through infinite grace. "By grace are ye saved."—(Eph. ii. 8.)

My friend has said also, that christians who have embraced Uni-



versalism, have forsaken prayer, and that such is the tendency of the doctrine. He declares he can mention names, where men have lost their good character, and fallen into immorality, on becoming Universalists. I regret to be compelled to declare that in these statements Elder Holmes wholly misrepresents the influence of the sentiments I defend—and that too, on a point where his own doctrines are the most defective. That Christians on leaving some other denominations and uniting with the Universalists, may become convinced of the impropriety—nay, absurdity—of loud and boisterous prayers, as though the being they addressed was *asleep*, or *absent on a journey*, (1 Kings xviii. 27,) I have no doubt. They may moreover, have believed that prayers at the corners of the streets, and on the house tops, were uncalled for, and no reliable mark of true piety. But that an individual ever gave up prayer, as enjoined in the New Testament, in consequence of joining the denomination to which I belong, I do not believe. My experience affords no such instance. As to immorality, I have no disposition to deny there may be found some men calling themselves Universalists, whose conduct is far from what it should be. But where is there a sect of which the same cannot be said? The conduct of even one of the most prominent of the disciples of our Lord, was once such that the Master said to him—"Get thee behind me, Satan; thou art an offence unto me."—(Matt. xvi. 23.) While my friend is bringing this charge against some Universalists, in heaven's name let him view his own denomination. How many multitudes of Methodist church members, class-leaders, and even preachers, have proved corrupt to the very heart's core!

Elder Holmes insists that Universalism is a *down-hill* path, and that Religion, (Evangelical Religion, so called,) "is up-hill work." Ah, yes! this is the old representation. It is a hard and grievous thing to be religious! How many have such views kept back from attempting to lead religious lives. I deny that Christ's religion is "up-hill work." His "yoke is *easy*"—his "burthen is *light*." That the Elder's religion is "up-hill work," I have not a doubt. And this is simply because it is a *false* religion! *Turn, my brother! turn your footsteps into the true path! Seek and adopt the religion of the Savior, and you will no more complain of "up-hill work!" You will find by sweet experience, that "its ways are ways of pleasantness, and all its paths are peace."*

I will now reply, before leaving the question, to the inquiry which my brother opposite, has so frequently made—Where does the sinner go, when he dies? He has charged Universalists with believing that he goes immediately to heaven! This I deny.

MR. HOLMES.—I have given the brother an opportunity in every speech he has made, to answer this question. My object was to present an argument which I must necessarily withhold unless he answered this question. I object, therefore to his entering upon the question now, as I have no opportunity to reply.

MR. AUSTIN.—This is singular indeed. I am refused the privilege of answering an inquiry which has been pressed upon me so often. Of what is my friend afraid? The only reason why I have not attended to it before, is that from the multiplicity of points pressing on my mind, I have not seen a convenient opportunity. I could not foresee—and indeed, cared but little—what use he wanted to make of my answer. There have been many things uttered by my opponent that I was anxious to notice; but time would not permit. The inquiry under consideration I have designed from the beginning to answer at some stage of the debate on this question. But now, finding myself on my last speech, with the question unattended to, I was determined to find a place for it. But lo! my friend objects—objects that his own inquiry should be answered. I desire the Reporter to note this fact.

MR. HOLMES.—The rules require that in the closing speech no new argument shall be presented.

MR. AUSTIN.—*Brother Moderators*, I ask if this is a new argument? I am not about to make an argument of any description. I am simply desirous of replying to an inquiry which I have not been able to notice before. I ask the Moderators to decide whether I can go on.

MR. HOLMES.—I would like to speak before the decision is made. I introduced this subject in my very first speech, by asking him this question. My object was to draw an argument from his answer, showing that this world was not a state of perfect retribution, and that the Bible represents the condition of the righteous during life, as in many instances more unhappy than that of the sinner; and drawing other arguments that would naturally arise out of his admission, or definition of his position. He has designedly avoided defining his position. Some three or four times I distinctly put the question to him; and now he says he has not had time to answer it. How does it happen that he has time now. I shall submit to the decision of the Moderators, of course, and if they decide against me, do it without grumbling.

MR. AUSTIN.—I have already explained to the satisfaction of every candid mind, why I have not before noticed the inquiry. I wish to lose no more time in this digression. If Elder Holmes persists in his objection, I will pass the matter by.

[The MODERATORS decided that it was not proper for Mr. Austin to answer the question, as Mr. Holmes would have no opportunity to reply to his remarks.]

MR. AUSTIN.—The same objection can as reasonably be made to my taking notice in this speech, of any thing Elder Holmes has offered, even during his last half-hour. But I pass the subject.

. My friend complains that I misrepresent him in regard to his views of present punishment. If I have misrepresented him, I have done it unconsciously, and regret it.

He made a declaration on that point which I was both surprised and rejoiced to hear. It is the *one* redeeming feature in his positions on this question—the light that happily shines out for a moment, amid all the darkness which enshrouds his views. It is, that he believes *this world* is a state of *retribution*! Here then, is *one* partialist clergyman who believes in a state of retribution on the earth. I fellowship him on this subject. For once you are right, my brother. At last you have taken a position which is *TRULY orthodox*, and one too, in which you will find ample support from the scriptures. But what becomes of the doctrine of *probation*, which the Evangelical School have talked so much about? The old theory was that this world is a state of probation for the next—that men are neither rewarded nor punished in this life, but are placed here to form characters for eternity, and that rewards and punishments are only administered in the immortal state. I am gratified that my friend has left this ancient dogma, and adopted the Bible doctrine, that there is a *present* punishment for sin. I hope he will continue to advance in his knowledge of the truth. But if this world is a state of retribution—if the wicked are punished here, as Elder Holmes allows, on what principle does he contend that they will be tormented forever in a future existence? Does he believe in double punishment?

The Elder has a book over there, of which he seems very choice. He has not ventured to read a word from it, but merely holds it up as a rod, which he shakes *in terrorem* over me. It is the work of *Matthew Hale Smith*, which I pronounce a book of *FALSEHOODS*! I know the author thoroughly. His entire history is perfectly familiar to me. He was my nearest ministerial neighbor—(his church being not quite two miles from mine, in Massachusetts)—when he went through the farce of *two* pretended conversions to partialism. *Three times* has he renounced Universalism, and twice *begged* his way back to our midst, under the plea that he was *insane* when he left us. Once he was allowed to return, as it was thought by many, he might possibly have been *beside himself*. After the second renunciation had taken place, amid a deafening “flourish of trumpets and beat of drums” from the rejoicing orthodox, but a few weeks elapsed before he “*came to his senses*” again—re-renounced partialism, and made an attempt to raise up a new Universalist Society. But the Universalist denomination utterly refused to receive him, or have any thing to do with him. Greatly chagrined at this rebuff, and with his heart deeply embittered in consequence of it, he once more, for the *third time*, joined the pie-bald ranks of the Evangelical, where he remains to this day the most deadly foe to the Universalists who rejected him. His book, which is but the outpouring of his gall against his old friends.

because they would not open their doors to receive a man in whom they had lost every particle of confidence—is from end to end, one tissue of misrepresentation and falsehood. No more dependence can be placed upon its assertions, than on the declarations of the Alkoran.\* If my friend dares read a line from that work, I shall be compelled to do that which will be a painful duty, viz: cover him with “confusion of face,” by pointing to the *corruption* which festers in the bosom of his own denomination, not among the laity alone, but among the clergy! But I will not dictate. If he chooses to introduce Matthew Smith into the discussion, I am ready for him.

The Elder has quoted a passage which I must notice: “Behold the lamb of God which taketh away the sin of the world.”—(John i. 29.) By taking away the sin of the world, the Elder insists is meant taking away the *punishment* due the sin of the world! If this is the true sense of the passage—if Christ has already taken away the punishment due the sins of mankind—then I would inquire why the world is not exempted from punishment? According to the theory of my opposer, all the punishment God’s justice demands of the sinful, the Savior has already received. Allowing this to be so, on what principle of right and equity, could God punish me or any other human being, when my punishment has already been received by another? This would be violating the first principles of common uprightness. In this case justice would receive a *two-fold* satisfaction. First through Christ, who has fulfilled and discharged *all* its claims on a world of sinners—and then through sinners themselves, who are to be tormented for ever and ever!! Would that be called justice even among men? Such a view of justice in human transactions, would be spurned by all the world. If a friend has paid a debt for me, it is discharged, and the creditor cannot in equity turn and ask me to pay it again! God’s justice has received *the whole* of its demands. Yet it is contended by my friend that if sinners do not *believe* this, then God will allow justice to have its demands all fulfilled again on those in whose behalf Christ endured the penalty of the law. This makes the death of Christ in vain! And yet this is the theory which Elder Holmes and learned Doctors of Divinity spend their time to propagate in the world, and to sustain by metaphysical, hair-splitting arguments.

Elder Holmes has presented a large number of arguments—soon fifteen in all, I believe. A goodly number truly, if there had been strength in them. But there is this singular feature in his course—before entirely unheard of, I venture to say, in any public discussion. *Nine* of his *affirmative* arguments are based, not on any *affirmative* propositions at all, but on *negative* propositions—on what he denominates the *errors* of Universalism. Thus—Universalism errone-

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\*An able and thorough reply to this book, has been published from the pen of Rev. L. C. Brown. It can be procured at any of the Universalist Book Depositories.

ously teaches so and so, *therefore*, "gospel salvation embraces deliverance from just and deserved punishment!" This is a new and remarkable method of argumentation. Its entire strength consists in an assumed fact, so *self-evident*, viz—that one thing is *true* BECAUSE another is *false*!! I humbly submit my friend has made a most egregious blunder in this matter. Allowing that all the doctrines he attributes to Universalism are *false*, it does not by any means follow that the *affirmative* of the question in discussion is *true*. A thousand errors cannot make one truth! He has in fact introduced but six arguments, that can legitimately support the affirmative. These I have noticed and answered, as I hope, to the satisfaction of the audience. As to the nine *negative* arguments, I have shown their fallacy, even allowing their *legitimacy*. But in every discriminating and logical mind, the fact that all their strength rests on the assumed erroneousness of opposite opinions, of itself, entirely nullifies them.

I wish here to take a brief view of a doctrine advocated by my friend, which will tend to show its fallacy.

MR. HOLMES.—If the gentleman is taking new ground—one not taken by either of us before, I wish to object to it.

MR. AUSTIN.—My object, Brother Moderators, is to take a view, which will place in its true light the doctrine of the Atonement, which Elder Holmes has introduced into this discussion. He has laid down the principle that God has punished an innocent substitute in the place of the sinner. To that I wish to speak.

MR. HOLMES.—That is taking directly new ground. It is assuming what has not been said during this discussion, and raising objections to a principle that I have not advocated at all, and in which I do not believe.

MR. AUSTIN.—I am truly pained that my friend is reduced to the deep perplexity in which he is evidently involved. It is pitiful to see him striving to hedge up my way, when I would lay bare the absurdities of his theory. I freely grant him my *sympathy*, but I cannot help him. My duty is plain before me and I cannot neglect it to spare the humiliation of my brother. It is my legitimate work to expose the nakedness of the position deliberately assumed by him, that God inflicts the punishment due the guilty on an innocent substitute!

MR. HOLMES.—I wish the reporter to note my denial of bringing forward such an argument, and my disbelief in the principle.

MR. AUSTIN.—I hear with pleasure that the brother does not believe God inflicts punishment on an innocent substitute

MR. HOLMES.—That was not my language.

MR. AUSTIN.—Mr. Holmes denies that such was his language ;

but says his declaration was that Jesus Christ satisfied infinite justice in his own person. How, but by himself receiving the punishment which God's justice demanded of the sinful? There is no other way of satisfying justice on my friend's theory. The Elder is descending to a system of mere *pettifogg*ing, instead of manly argumentation. He insists the justice of God demands a certain amount of *punishment* of the guilty, and that Christ became their *substitute*, and fulfilled all the claims which justice held against them. How could he do this without receiving the punishment himself? This is the real ground the Elder has taken through the entire discussion of this question. How many passages has he introduced to prove that Christ suffered *in the place* of the sinner! Does he now throw them all aside? The truth is, he is ashamed or afraid of the old system of the Atonement, which has so long prevailed, and still generally prevails among the partialist sects; and seeks for new grounds. But where he would take his new position, I doubt whether he knows himself. Well, I will be as careful of my brother as possible, and will not crowd him up in his new wanderings and turnings, any harder than faithfulness to my cause demands. But if Christ has not been punished *in place* of the sinner, then he has not been *punished* at all. Where then is the evangelical refuge of the Atonement? There has no Atonement been made, of the description for which he contends; and hence all men must suffer forever for their own sins. But if he repudiates the position that an innocent substitute endured the punishment due the guilty, I will pass the matter! I pause for direction.

[The Moderators decided that Mr. Austin could proceed.]

MR. AUSTIN.—I wish to show that the modern popular doctrine of the Atonement, is characterized by three prominent, fatal, defects, viz:—*Impossibility—immorality—cruelty!* 1. It attempts to satisfy the claims of God's infinite justice upon a world of *guilty sinners*, by the sufferings and death of Jesus, an *innocent* being. This is a moral *impossibility!* 2. It leads men to sin with utter impunity, by teaching them that God's infinite wisdom has expressly prepared an easy and convenient expedient whereby the most vile can escape all punishment. This opens the broad highway of *immorality!!* 3. It teaches that *Justice* will forever prevent *Mercy* from exercising its affectionate office towards any on whom the punishments of eternity have commenced their inflictions, however *sincerely* they may *repent*, however anxious they may be to *turn to God*, and become obedient and loving children! This would be the distilled essence of *Infinite Cruelty!*

In his recapitulation, Elder Holmes has done me great injustice. He charges me with taking positions which I did not take—with making assertions which I have not made—and in a variety of ways has distorted my arguments and general course of procedure about as thoroughly as his ingenuity could well enable him. I have not

an opportunity in the limited time remaining to me on this speech, to enter into a detail in regard to this matter. I must trust to the candor and intelligence of my audience for the remedy in rectifying the misrepresentations of my opponent.

It remains now, Gentlemen Moderators, for me to draw the discussion of this question to a close. It has been of a character somewhat novel. Indeed I do not know that I have ever heard of an oral debate on the doctrines involved in this investigation. I trust those who have listened, have been both interested and profited. I had great confidence in the soundness of the principles I have advocated before this discussion commenced. If possible, that confidence has been strengthened by this interchange of opinion. My friend has brought to his aid all that learning, skill, and scholar-ship could afford him, and yet has signally failed, as I think he must himself see, in establishing the fundamental principles of his theory. I have been enabled I trust, to offer abundant testimony to satisfy the intelligent portion of the audience that "gospel salvation *does not* embrace deliverance from just and deserved punishment." I have shown that the doctrine of salvation from punishment, by means of a *substitute* for the guilty, is of *heathen* origin, introduced into the christian church in dark and ignorant ages, and perpetuated only by the power of prejudice and an ignorance of the scriptures—That the affirmative directly and flatly contradicts a class of the most plain and positive passages found in the scriptures—That the tendency of the doctrine of salvation from punishment is *demoralizing* to the highest degree—That it is but a *contrivance* of man to indulge in sin and avoid its consequences—That it is precisely such a doctrine as the depraved and licentious approve, because it flatters them with the lying deception of the serpent in the garden, that they can sin and not *surely* be punished—That it is a *dark fountain of error*, which has been open in christendom for ages, and sent its streams of corruption to the very vitals of society!! No wonder such numbers of clergymen who have taught this doctrine have been led to gross sin by its deceptions! Public morals can never become corrected so long as it continues to be proclaimed from the sacred desk!

I have shown that the affirmative of this question has grown from erroneous views of God's government, overlooking the great fact that it is *parental*, *protective*, and *restoring* in its character—from erroneous conceptions of the nature of divine punishments; viewing them as *vindictive* and *retaliatory*, rather than as *corrective* and *reformatory*.

To conclude, let me ask the audience and the public at large to look at the practical operation and final results of these systems, in reference to the eventual condition into which they bring the great race of man. The one representing God as ordering the affairs of his universe so imperfectly, that countless millions of immortal souls become plunged into a condition of infinite agony.

where they will be compelled to live, only to sin and blaspheme the name of their heavenly Father through countless ages! The other system teaching that the Creator has made the world on principles so wise, and exercises over men a government so holy, just and perfect, that in the "fulness of times" all rational beings will be brought to repentance, purification and happiness, and shall surround the throne of infinite love, and cause the courts of the heavenly Jerusalem to resound with the triumphant song, "Great and marvellous are thy works, Lord, God Almighty, just and true are thy ways, thou King of saints! Who shall not fear thee O Lord, and glorify thy name? For thou only art holy. For all nations shall come and worship before thee."—(Rev. xv. 3, 4.)

I call upon all to examine critically, candidly and prayerfully, both systems, and determine which is the most in accordance with what may consistently be expected from a God of infinite power, wisdom and love—which is the most honorable to the Creator, which the most *desirable* to God, to Christ, to Angels, and which most accords with the dictates of your reason, the teachings of the scriptures, and the best and purest feelings of your own hearts!—[*Time expired.*]





## SECOND QUESTION.

IS THERE SUFFICIENT EVIDENCE FOR BELIEVING THAT ALL MEN  
WILL BE FINALLY HOLY AND HAPPY?

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[MR. AUSTIN'S FIRST SPEECH.]

*Gentlemen Moderators and Respected Audience.*—The question we have assembled to discuss this morning, is one which assuredly ranks higher in its scope and importance, than any other that can claim the attention of man. Into what utter insignificance do all those topics shrink which have agitated the world, in the presence of one which takes hold on *eternity*, and involves the destiny of vast multitudes of beings formed in God's own image, and who stand next in rank to the angels around the throne of Heaven! Let no one entertain a fear that the cause of Religion will receive injury by an investigation of this description. If conducted in a christian spirit, it can but tend to bring out truth before the people; and who can object to the prevalence of truth? who would forbid that its divine light should be diffused throughout the world? In the words of the poet Milton, "Though all the winds of doctrine were let loose to play upon the earth; so Truth be in the field, we do injuriously to misdoubt her strength. Let her and falsehood grapple. Who ever knew Truth put to the worse, in a fair and open encounter."

I stand here, Brother Moderators, to mislead, to deceive, no man. My only purpose is to discharge, to the extent of my ability, a solemn duty resting upon me, to advocate and defend what I believe to be the truth of Heaven. The Judge of all, knows the sincerity and depth of my faith in the doctrine I shall labor to maintain. He knows my love of its principles, my perfect confidence in the salutary moral influence it exerts upon the lives of its adherents. Believing in my heart that my labors in this discussion will be productive of good—that the system of Religion I inculcate, is more scriptural and reasonable, than the prevalent theories of the day, and far better calculated to promote true morality, christian charity, benevolence and good will in the world, I feel I am engaged in God's service, and in promoting the welfare of my fellow beings, in advocating its claims to be received, believed, and practiced by all men!

I sincerely trust we shall lay aside whatever of prejudice,

bigotry, or pride of opinion that may rest in our minds, and weigh candidly, maturely and prayerfully, all the considerations presented by both parties in this controversy. One wish alone should occupy our hearts, and that is that we may be led to behold and adopt the truth as it is in Jesus—that truth “which maketh free indeed.” We can utter no better prayer on such an occasion as this, than that conveyed in the language of the poet:—

If I am right, thy grace impart  
Still in the right to stay;  
If I am wrong, O teach my heart  
To find that better way.

Let none of us forget that the All-seeing Eye rests full upon us, beholding not only our words and acts, but reading the thoughts treasured in the inmost recesses of our souls—remembering that he holds all men strictly accountable for the use they make of their time, their talents, and the degree of light he has granted them.

In taking the affirmative of this question, I enter upon the work of its advocacy with a pleasure, a heartfelt satisfaction, I have no language to describe. Blessed with a doctrine which receives the entire sanction of all my mental capacities, and excites the highest admiration of my heart, how could it be otherwise than that its propagation and defence should be a pleasant labor. That I have an *advantage* over my brother on the opposite side in this respect, I am frank to acknowledge. The doctrine that all men will finally become holy and happy, is surpassingly grand and unspeakably desirable! What sentiment can be more sublime and imposing—what more honorable to that God who is *the Father of all*—what more in accordance with his attributes, or more highly calculated to surround his name and character with a greater effulgence of glory—what more creditable to that Redeemer who announced himself as the “Savior of the world,” and “who tasted death for every man,” or more in accordance with the work he came to accomplish—what more desirable to the purest and holiest feelings of every christian heart—what more pleasing to angels, to Christ, to God himself, than the doctrine which teaches that every sinner in the universe, shall at last be brought to repentance, every stubborn heart shall be melted into contrition, and all souls, having become purified from sin and filled with love to God and man, shall be allowed to enter the golden streets of the New Jerusalem—

———“No wanderer lost,  
A family in Heaven.”

To establish these exalted and soul cheering truths, is the pleasing task before me. But alas! what is the labor Elder Holmes has entered upon? How unsatisfactory and undesirable, how

dark, gloomy, appalling, the task of attempting to show that a doctrine so desirable is untrue! What a work! to strive to prove, virtually, that Jehovah's government is imperfect! that his law will forever remain unfulfilled! that his beneficent purposes in man's existence, are frustrated! his plans of creation and redemption fallen into inextricable confusion! his love, the yearnings of his mercy, his parental affection, all unsatisfied! Jesus Christ *defeated* in the great object of his mission, unable to "see of the travail of his soul and be satisfied!" countless millions of intelligent beings, bone of our bone and flesh of our flesh, who are capable, under favorable influences, of arising up to an equality with angels in holiness and love, thrust down to the companionship of devils, to roll in agony and blaspheme the name of their Father throughout eternity! and *Ruin! RUIN! RUIN!* written all over the greater portion of the moral universe of the Most High!!!!

Such is the disparity between the labors of the parties in this discussion! While I can say in all sincerity, in the presence of God and his angels, that I utterly *detest* and *abhor*, with unspeakable loathing the distinguishing tenet for which my opponent will contend, *Endless Punishment*—I know he can return no such compliment. He can entertain no feelings of this description, in regard to the great doctrine I shall advocate, but must grant it his entire *love* and *admiration*. While not a person in this assembly—not even my friend opposite—no, nor any being in the universe, except such as may possess the feelings of fabled demons—can pray for the truth of the doctrine of endless woe—all present, my opponent none the less than others, all good beings in the earth, in every world created by omnipotence, and in Heaven itself, will grant their ardent prayers for the truth of the doctrine of the repentance and salvation *of all men!* What an infinite distinction! His a doctrine universally *disliked*, and in maintaining which, he will have to contend against the best and holiest feelings of his heart! Mine a sentiment as universally loved, and fully according with the highest and purest desires of every soul. I sincerely pray the Father of spirits to enable me to conduct this debate in such a manner as to be instrumental in throwing light upon the minds of my opponent and those who sympathize with him, and in leading them out from the error of their ways—from their limited and darkened views of the character of God and the salvation of the gospel, into the broad and truth-illuminated fields of boundless grace and mercy!

My *First Argument* I build on—

#### THE DESIRE OF GOD.

- PROPOSITION:**—1. God *Desires* the final holiness and happiness of all mankind.  
2. His desire will ultimately be satisfied.

**PROOF.**—I presume my friend on the opposite side, will not deny the existence of such a desire in the Creator. Every attribute per-

taining to his moral character, attests the presence of such a desire. He is righteous and holy. Can a righteous and holy being possess any other desire than that creatures formed in his own image, should all finally become holy and happy? The wise man declares—"The desire of the righteous is only good."—(Prov. xi. 23.) If God is *righteous*, and the righteous only desire *good*, then his desire in regard to the final condition of mankind, must be that they shall all enter upon obedience, purity, and felicity! God is the Father of all men. He is a wise, good and compassionate Father. Can such a parent entertain any other *desire* for his offspring, than that their final state shall be one of holiness and bliss? "God is Love."—(1 John iv. 8.) Can a being whose whole nature is *love*, cherish any other wish than that all the objects of his love—and he loves the whole world—(see John iii. 16, 17)—shall eventually enter upon a state of endless happiness? But I need not elaborate this point. It will undoubtedly be acknowledged by my brother on the opposite side. "That God *desires* the holiness and happiness of all men, I freely admit"—(Elder Holmes' "*House upon the Sand*," p. 21.) This is my friend's own acknowledgment!

Will this desire of the Deity be satisfied? I maintain that it will, and that too, without the slightest *liability to failure*. Will my friend oppose, take the ground that God's desire will not be fulfilled? Such a position would be in plain violation of all enlightened conceptions of a perfect God. *Unsatisfied desire* is one of the most certain and prolific sources of wretchedness. To insist that the Creator's desire for the eventual purity and felicity of all his creatures, shall forever remain unfulfilled, is but to maintain that he will forever *be unhappy*! Can a father who ardently desires that his son should become a virtuous and honorable citizen, be happy in the *frustration* of that desire, when he beholds him led to a felon's death? Can the Heavenly Father, whose love for his offspring infinitely exceeds that of any earthly parent, be happy, if his *desire* for the endless good of all, shall perish in disappointment? Can he be happy if multitudes innumerable of the children of his affection, fall into endless sin and misery? If the Creator *Desires* the final holiness and happiness of all men, then he has Willed it. A consistent and perfect being, would not Desire what he could not Will. If it would be improper and impossible for such a being thus to *Will*, it would be improper and impossible for him thus to *Desire*. If he has Desired and Willed the final holiness and happiness of all men, then he has provided *adequate ways and means* to accomplish that desire and will. And if he has provided ADEQUATE ways and means, then all men must eventually become holy and happy! Where is there defect in this argument?

Think again:—The Psalmist declares "The Lord shall rejoice in his works."—(Ps. civ. 31.) How can the Lord *rejoice* in his

iii. 17.) "I came not," says Christ, "to judge the world, but ~~to~~ *save the world*."—(John xii. 47.) The Apostle John exclaims—"We have seen and do testify, that the Father sent the Son to be *the Savior of THE WORLD*."—(1 John iv. 14.) "Behold the Lamb of God, which taketh away the sin of the world."—(John i. 29.) Again, listen to the Redeemer—"And I, if I be lifted up from the earth, will draw *all men* unto me."—(John xii. 32.) These scripture testimonies are sufficient to prove that in his *original purposes*, God *intended* the doctrine to be true which teaches that all men shall finally be holy and happy.

If such was his *intention*, then such manifestly must have been his *belief*, also. It cannot be supposed God would have sent his Son to be "the Savior of the world"—"to save the world"—"to take away the sin of the world"—"to draw all men unto him"—unless he *believed* Christ would be *able* to complete that work. Hence he must have *believed* the final salvation of all mankind would be accomplished through his Son. Thus believing, we see why it was God inspired *all* his holy prophets to *preach the same doctrine*! St. Peter declares "the times of the *restitution of all things*, God hath spoken by the mouth of *ALL* his holy prophets since the world began."—(Acts iii. 21.)

The Savior also must have believed the same doctrine. Most certainly he would not have come to *save all men*, as the scriptures declare, if he had not *believed* all would be saved. Why should a reasonable being *attempt* to do that which he did not believe could be done! Moreover the angels of God, and all the hosts of Heaven, must have *believed* the salvation of the world. For their belief assuredly would correspond with that of God and Christ. Thus the doctrine of Universal Salvation prevailed in Heaven, and formed a glorious theme for the songs of angelic hosts around the throne of Infinite Goodness!!

Is it a matter of great marvel, that a sentiment which was believed by the Father, the Son, and all the spirits who bowed in worship before the throne, should be received by us on the earth? If the evidences of its truth were sufficient to commend it to those higher beings, ought not the same evidences, revealed through Jesus, to satisfy *men* of its truth? And can a doctrine which was admitted into the celestial courts above, and filled the hearts of pure and spotless beings, who worship in the very presence of God, be a *false* and *dangerous* sentiment on the earth? Moreover can it be imagined for an instant, that the Father of spirits, and his Son, and the holy beings around his throne, were all believing a **FALSE DOCTRINE**? If so, who deceived them? who led them astray?

The fact, which my opposing friend will not deny, that God originally *intended* to make all men holy and happy, is proof positive, that they will in due season, become so. Has the Deity

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abandoned or changed that design? If so, *when and where?* I call for *dates and facts!*

That God has not changed his most worthy and glorious purpose to save all men, is a position the first dictates of reason, and the whole testimony of the Bible, call upon us to believe. He has not changed it of his *own accord*. This is evident: for with God there is "no variableness, neither shadow of turning."—(James i. 17.) That he has not changed his purpose at the *solicitation*, or the *command* of others, we may be assured by the declaration of inspiration—"He is in one mind, and who can turn him?"—(Job xxiii. 13.) Who *could* command him? None. Who *would* solicit him to change so good an intention? No one, but an infinitely malignant being! And would he give heed to *such* a solicitation from *such* a being? That our Father in heaven would give his creatures *no power* to thwart his purpose, and rush to their total destruction, is self-evident! Why should he do so? Why should he bestow upon man any ability, agency or liberty, whereby his own most gracious intentions would be defeated, and man himself made endlessly miserable? What *call* was there for a course so destructive? What *exigency* demanded it? What *combination of circumstances*, would render the Deity willing to endow the creature with power to overthrow the plans of his Creator, and ruin himself?

That God cannot be *disappointed* in any of his intentions, we are bound to believe by every enlightened conception of a *perfect* Deity. This, indeed, is a great fundamental truth asserted by the Bible. "He doeth according to his will, in the army of Heaven, and among the inhabitants of the Earth; and *none* can stay his hand, or say unto him, what doest thou."—(Dan. iv. 35.) Now as it was God's *original intention* and *deliberate purpose* to make all mankind finally holy and happy, and as he *doeth* according to his Will, or purpose, in Heaven and on Earth, and none can *thwart* him—it is impossible to arrive at any other conclusion, than that, in the fulness of times, the entire human race will be brought to repentance, purity and Heaven!!

My *Third Argument* is drawn from—

### THE GOVERNMENT OF GOD.

**PROPOSITION.**—1. Jehovah is a Sovereign. 2. He has established a Government over all mankind. 3. His Government must be designed for a specific object. 4. That object is the secure and permanent establishment of the good of each an every being over whom it is exercised. 5. God is perfect—his Government is perfect—and in its final results it will bring all men to a state of perfect holiness and happiness.

**PROOF.**—1. Jehovah is a Sovereign: "O Lord God of our Fathers, art not thou God in Heaven? And rulest not thou over all the kingdoms of the heathen? And in thy hand is there not power and might, so that none is able to withstand thee?"—(2

Chron. xx. 6.) "To the intent that the living may know that the Most High ruleth in the kingdom of men."—(Dan. iv. 17.)

2. God has established a Government over all mankind. "Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all."—(1 Chron xxix. 11, 12.) "The Lord reigneth, let the earth rejoice."—(Ps. xcvi. 1.)

3. His Government is designed for a *specific* object. God is an intelligent being. Intelligence never acts without a *motive*, or a *distinct purpose*. All the doings of a wise and intelligent being, is a constant and well-regulated adaptation of fitly chosen *means*, to well-defined *ends*. In establishing a government over men, the Creator must have designed to accomplish some distinct purpose.

4. That purpose was to promote the Good, and secure the Welfare, of each and all beings, over whom his government is extended. In other words, to bring every human being to yield entire obedience to those two commandments, which are the *sum* of the law and the prophets, viz: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."—(Matt. xxii. 37–39.) To cherish this love is to be *happy* in any world. That the Government of God is established for the good of all, is a clear deduction from the *moral character* of the Deity. He is a holy being. "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."—(Isa. vi. 3.) He is *just* in his ways. "Just and true are thy ways, thou King of Saints."—(Rev. xv. 3.) He is impartially *good* and *merciful*. "The Lord is good to all; and his tender mercies are over all his works."—(Ps. cxlv. 9.) A God who is holy, just, good and merciful, would not establish a Government for the good of a *part*, and the everlasting injury of the remainder. Had Deity pursued this course, in no possible sense could it be said, that he was *good* to those whose injury was designed, even though it was inflicted for the benefit of others. Hence the declaration of the Psalmist "that the Lord is good unto all," would be *untrue* in every particular. Neither could he aim at "the greatest good of the greatest number," as usually understood—that is, the greatest good of a *portion*, at the expense of *endless evil* to others. Human governments may feel themselves authorized to act in some instances on this principle. But such a terrible anomaly can only come from their *imperfection*—their lack of power, skill, ways and means, to secure the greatest good of all. If they had the *ability* to do this, yet *neglected* or *refused* to accomplish it, their reign would be tyrannical and oppressive, and they could be justly and *fully* hurled from power. In no possible sense can it be supposed, a Deity whose goodness extends to all, and whose entire



nature is *Love*, would voluntarily so constitute his government, or so administer it, that it would be necessary to render a part endlessly miserable, to secure the happiness of the rest. Neither could his Government or his plans become so disarranged, as to compel him to pursue this course, in opposition to his *original purpose*. His *knowledge* is infinite—his *foresight* extends through all time and eternity, and the entire frame-work of his Government, with all its *details*, were formed under the light of Wisdom that cannot err. So far from aiming at the greatest good of a *part*, through the evil of the *remainder*, as do the imperfect, erring governments of short-sighted man, the Government of God was designed to secure the "*greatest good of the greatest number*" in the true sense of that phrase—that is, the greatest good of the *whole race of man*!! To deny this, or to attempt to conceal it, is to deny the justice, impartiality, goodness and love, of the Most High.

5. God is a perfect being. "As for God, his way is perfect."—(2 Sam. xxii. 31.) "His work is perfect."—(Deut. xxxii. 4.) If Jehovah is *perfect* in his "way" and in his "work," then his Government over man is a *perfect* Government. It is perfectly adapted to accomplish the *object* or *end*, for which it was established, viz: To secure the *permanent good* of every human being over which it extends. If God has made his Government *perfect*, then it is perfectly adapted to man, in all the varied conditions, circumstances and exigencies, of his being. It has *light* and *truth* for the *ignorant*, which it will assuredly pour into their minds and hearts. It has *laws* to restrain the sinful—*rewards* for the virtuous, and *punishments* for the guilty. But these punishments are not retaliatory, revengeful, or vindictive. They are inflicted in justice, tempered with mercy, and designed for the reformation of the guilty, and an example of warning to others. To suppose that Deity, in establishing a Government to promote the good of all men—to bring all to obedience to the commandments which require them to love God supremely, and their neighbors as themselves, would take any step, enact any law, or inflict any penalty, which would result in fixing vast multitudes in endless disobedience, hatred and misery—is to suppose him affected by greater *blindness*, ignorance and stupidity, than has ever been exhibited by earthly rulers in all time!! Originating his government for the endless benefit of the whole intelligent creation, nothing would be done by him to *counteract* or *frustrate* that worthy and holy purpose; but all his measures would be aimed directly and solely at its completion. His Government being *perfect*—its means and resources being amply *sufficient* to accomplish the object of its establishment—the infinite Law-giver being infinitely *able* and *willing* to secure the greatest good of the *greatest number*, which is THE WHOLE—we are brought to a conclusion, as gratifying as it is glorious, that the final and grand result of the operations of

that Government will be the establishment of Universal Obedience, Universal Love, and Universal Happiness!!

This conclusion is fully corroborated by the scriptures. "The law of the Lord is perfect, converting the soul."—(Ps. xix. 7.) The law of God is *so perfect*, that it eventually works *conversion*, on every soul subjected to its sway. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, surely say, in the Lord have I righteousness and strength."—(Isa. xiv. 22-24.) This language predicts with remarkable emphasis, the arrival of a time when all intelligent beings will yield *obedience* to the Government of God, and bow before him in adoration and praise. I consider this argument as sound both in premises and conclusions. To strike a link from its chain of reasoning, is but to strike an Attribute from the nature of Jehovah!!—[*Time expired.*]

[MR. HOLMES' FIRST REPLY.]

*Gentlemen Moderators, and Respected Auditors.*—In my first speech on the question already discussed, I assured the audience of my intention to give them food for thought. I trust I have thus far redeemed my promise. I might have provided myself with any quantity of irrelevant matter, adapted to produce a popular effect, and have read it to the congregation, in all the pomp and display of high sounding words and extravagant bombast. But this would have been neither creditable to myself, nor useful to the hearer. I might have gratified a foolish vanity, supposing I possessed it, by exciting the smile of superficial minds; but the audience would have been neither better nor wiser than before. But I have felt bound, both in principle and honor, to take a different course. I stand pledged to the gentlemen who are to publish this discussion, to use my best endeavors to make the book worthy of publication, and perusal, so far as I am responsible for its contents: and no personal considerations shall induce me to violate this pledge.

I also reminded you, that if my opponent should refuse to define his position on incidental questions, or should attempt to befog your minds by flourishes and double dealing, you ought to attribute it rather to the weakness of his cause, than to any deficiency in talent or information.

Now I ask, if one half of all that my friend said in the discussion of the first question, can be regarded as any thing else than a direct attempt to throw dust into the eyes of this congregation, and thus blind them as to the nature of the issue between us. He seems to have acted on the supposition that if he throws dirt enough, some of it will stick.

MR. AUSTIN.—If the brother is going back to the first question, I must claim the privilege of replying.

MR. HOLMES.—I am not going back to the first question, being quite satisfied with the discussion as it stands: I am simply explaining the bearing of remarks made in my opening speech, and which refer to the whole discussion.

My friends, if Universalism be an error, it is one of no ordinary character. It is one of the most heaven daring and fatal heresies to be found in the religious world. It is directly antagonistic to every fundamental doctrine of the Bible, and every principle of God's moral administration. There are differences of opinion existing on some points amongst those of the evangelical school, but they do not unsettle the foundations of religion and morality, nor disrupt the bonds of christian fellowship. If the system of salvation I advocate be erroneous, it detracts nothing from public or private morality, or from the interest and happiness of man in this life, nor does it hazard their souls in the world to come. Not so Universalism. If it be false, it is fatally false: it cuts men loose from all saving influence—it wrecks the spiritual interests and hopes of men for both worlds, and wo to the man who makes it his religious trust; such being the character of the gentleman's theory, it becomes us to proceed with caution in the discussion of this question, on the support of which the whole fabric of Universalism depends.

Mr. Austin has told us that his doctrine has a direct moral influence on the minds of men—especially in preserving them from scepticism. How does this appear? If to be confirmed in a notion directly subversive of christianity, is to be saved from scepticism, I will not dispute the claim. Most men wish to observe at least, a show of respect for religion, for worldly and selfish ends, though they may at the same time despise it in their hearts. How are such men saved from scepticism? They may be saved from an *open* avowal of the infidelity of their hearts: but they maintain an inward hostility to every thing like true religion, in both principle and practice. If they can get some form, or profession of religion, that will allow them to retain their enmity of heart to divine truth they are ready to put it on and wear it. Universalism saves men from scepticism, if at all, by furnishing them with a few scripture epithets, and evangelical phrases, as a sort of fig-leaf covering for the baldness of their infidelity. But such are the worst of infidels. A *pretended* friend, is more dangerous than an *open* enemy. I can honor the independence, though I may pity the delusion of the man who rejects christianity entirely; he gives some evidence of honesty, however mistaken; but he who pretends friendship for the Bible, and yet, robs it of its truths—he who professes love for the Savior, and yet Judas like, *betrays* him into the hands of sinners, is entitled to no credit, either for his independence or religion. All honest minds are disgusted with such trickery and double dealing.

And is not this a characteristic of Universalism? A gentleman, a resident of this place, met me on the sidewalk yesterday, and remarked that he had learned something new since the commencement of this discussion: he had lived in the midst of Universalism for many years, but was not aware until *now*, that Universalists rejected the atonement. Here is proof that the teachers of this system do sometimes talk like christians, though they believe like sceptics. And yet my friend says his theory saves men from scepticism!!!

The question now under discussion reads as follows:—[Is THERE SUFFICIENT EVIDENCE FOR BELIEVING THAT ALL MEN WILL BE FINALLY HOLY AND HAPPY? The affirmative of this question is defended by my friend, and to sustain it, is essential to the existence of his system. If this proposition be not sustained to a *certainty*: if there be any, even the *least defect*, in any one link of that chain of argument which the gentleman shall present: that very defect, which of course creates a possibility that the system may not be true—is a sufficient reason why every man who values his religious interests, should repudiate the whole theory as unworthy of his confidence. A mere probability that the proposition affirmed by Mr. Austin, is true, will not answer the purpose. It must be established with the force of a demonstration, of so clear a character, that the human mind can rest upon it with *certainty*. The truth of this proposition is certain—or it is uncertain. If uncertain—then all who hang their hopes of heaven upon it, are in the same proportion uncertain, whether they will ever be saved at all, since, by depending on this system, they repudiate every saving gospel truth. And now I take it upon me to say, here in my place, that the gentleman, so far from demonstrating the truth of his doctrine, cannot establish a reasonable probability that it is true. Indeed, Universalists themselves are *doubtful* of the soundness of their arguments. To show this, it is only necessary to advert to the fact, that they employ different and discordant processes to arrive at the same conclusion. One says, the doctrine is made out in this way. No, says another, I do not like that course of argumentation, it is better and more conclusively made out in *this* way: and often the same advocate blows hot and cold with the same breath, and pulls down with one hand what he builds up with another. The gentleman has now started upon his course of argument, and if I do not show him contradictory in his proofs, before we finish the question, I will frankly acknowledge, that in one respect I have been mistaken. —I am here reminded of a remark of the gentleman, respecting my own denomination—"that it is much divided on *vital points*." I deny this, there is not one word of truth in it.

MR. AUSTIN.—Not his denomination—I said his class of evangelical theologians.

MR. HOLMES.—He referred to my denomination in particular, and thus far my remark applies. I will leave others to defend themselves from this allegation, if any defence be necessary: but so far as relates to my own communion, the assertion is not true. There is scarcely division enough on “vital points” to create a single ripple on the surface of that sea of peace and unity, which mirrors forth the doctrinal fellowship of the denomination. There has been some contention and division on the subject of slavery and abolition, and I hope it will continue until the last vestige of this abomination is swept from the land. (MR. AUSTIN: *Amen!*) I showed, in a former speech, what sort of fellowship and unity may be found in the brotherhood of Universalism, on *vital points*: and I now ask if there is any division or contention in that community on the question of slavery? I believe not—at least I have heard of none—and we may account for it in two ways:—that there are no Universalists at the south—or, if there are, the question of ethics has not received sufficient attention to produce a conflict on the moral bearings of slavery.

As on the question already discussed, I was left in full possession of all my arguments—so on this question, I intend to take from Mr. Austin every argument he shall bring forward. If I omit any one, it will be through inadvertence. I shall not tell you at the close of the discussion on this question, that I have not had time to devote to the subject.

If my friend's arguments are too strong for me, and I find I cannot remove them, I will not make a lame attempt to excuse myself, by whining about the want of time. I have no idea that the gentleman will present any thing new on this question: he will pursue the old beaten path—present the same stereotyped arguments, brought forward a thousand times, and as often refuted: and I intend, on this occasion, to fully and entirely refute them, or at least weaken them, to an extent that will suffice to overturn the proposition they are brought to support.

As the gentleman maintains the *inevitable* final salvation of all men, I wish him to tell us what he means by salvation, *when* it is effected, *where* and *how* it is effected. Especially is he bound to tell us what salvation is. Of what use is all his declamation, all his rhetorical flourishes respecting salvation, the attributes, intention, desire and will of God, and all that catalogue of phrases used by him to indicate the track of his argument?—this is of no sort of value, until we know what salvation is. Let him first define the terms of the question, with the same frankness that I did, when I opened the debate on the other proposition. Let him tell us what men are saved from, how they are to be saved, and when, whether in this life, or the future world. These are questions which I now put to Mr. Austin; they lie at the very foundation of this question, nor can it be properly discussed unless they are answered. I wish also to know whether the final holiness and happiness for which

he contends, is effected by Christ and his gospel, or by some other agency. Is Christ and his gospel, *necessary* to that final condition of the human race which my friend affirms to be inevitable, or not? If not, I wish him to say so—to commence with such a declaration, and not talk of Christ as the Savior of men in their *final state*, when in fact he has no part nor lot in the matter.

If Mr. Austin does not answer these questions, I beg the audience to note it, and to remember that his non-committalism arises from the indefensible nature of his cause. The subject is beset with difficulties and absurdities, which he does not wish exhibited before this congregation. I say, the gentleman is *afraid* to explain himself on these points. I will now attend to my friend's arguments; commencing with the first, which is, that all men will be finally holy and happy, because "God desires it." God desires the salvation of all men. Well, so far as the terms of this argument are concerned, I have no objection to offer. I perfectly accord with him in the simple fact that God desires the happiness of all his creatures. And this desire has no exclusive reference to their *final state*; it applies to *man's* present state, and is as strong with respect to men in this world, as any other world, or state of being where they may exist. There are as many elements in the desire of God now, as there ever will be, and these elements are as efficient now, as they ever will be; they are as powerful and controlling in their influence now, as they ever will be. God's desire is therefore as absolute now, as it ever will be, and nothing can be unconditionally predicated of the desire of God in the future state, beyond what is effected by it in this life.

And now I ask, is the desire of God absolute in regard to human salvation in this life? If so, why are not all men holy and happy *now*? God gives the clearest proof that he desires the salvation of men *here*, by the revelation of his word, the gift of his son, and the means he employs to restore them to himself; and yet all men are not saved—thousands reject and despise the offers of salvation, and "wax worse and worse," the longer they live. How will the gentleman explain this, if salvation *depends* on the desire of God? Does he say these characters are not saved *now*, because they reject the gospel? This is giving up his argument, which makes salvation *depend* on the absolute desire of God; besides, the very same reason may prevent their salvation hereafter. The gentleman has absolutely no escape from this difficulty, except by proving that God's desire will be stronger, and more irresistible hereafter, than it is now, and will be more absolute with regard to one class of men than another. If he can do this—show that the desire of God has moral power when applied to the future world, which it does not possess in its application to this life—then there will be some foundation for his argument, and not before. This he will not be able to do; we challenge him to the trial. To effect it, he must disprove the immutability of God,

and overturn the argument from the analogy of the divine government. And even then, the work will be but half done. "He that believeth shall be saved, and he that believeth not shall be damned," is the general proposition of christianity. This is God's *plan* of salvation; it must therefore explain the nature of his desire. If God desires the salvation of all men, it is in consistency with this plan, which involves conditions to be performed by sinners. To desire the salvation of men in any other way, would be to subvert the gospel which provides salvation. Again, God's government is moral, and his intelligent creatures are moral agents; and as the principles of his government, and the constitution of his subjects are changeless, the moral results which men experience under the divine government, do not flow from the desire of God in itself considered, but from the harmony of the divine administration, considered with respect to moral and responsible agents. Hence, God's desire that the human race may be saved, must equadrate with the constitution of man, and the constitution of his own government.

We conclude, therefore, that though God desires the salvation of all men in heaven, that desire does not, in itself, create any degree of *certainty* that all men will be finally holy and happy.

Moreover, this conclusion is still farther strengthened by the existence of vice of every degree and form; and the thousand occurrences, which God neither desires nor approves. How often has God said to the children of men, "do not that abominable thing which I hate," and yet they did it. But if they did what he hates, then he neither willed nor desired it. If the desire of God controls, absolutely, the results of men's actions in regard to themselves, it controls the actions also: but this would remove responsibility from man—make God the direct author of all sin in the universe, and contradict his own published declarations.

My reply to the gentleman's argument on the desire of God, may be summed up thus:

1. God's desire is not absolute, but contingent—hence does not exert any absolute control over the *final* destinies of men.
2. The government of God is moral—and men are moral agents, and must be condemned or justified, saved or lost, on the principles of moral law, considered with respect to moral agency.
3. If men are considered as not under the law, but under grace the question is not changed, since the gospel of grace affords relief to the sinner only on condition of repentance.
4. The desire of God does not subvert, but must move in harmony with his government—his gospel—and the constitution of man.
5. If the desire of God should be regarded as absolute and unconditional, in its moral and controlling power, it would not assure us of the final holiness and happiness of all men, inasmuch as it does not produce the holiness and happiness of all men in this

life. That which does not produce *present* holiness and happiness, can be no sufficient security for the *final* salvation of men.

The gentleman's *second* argument is founded on the *intention of God*. Well, to this we do not demur. God intended the happiness of all originally, and when they apostatized, he redeemed all. He has given the very best proof, that his benevolent intentions embraced the whole family of man. The fallacy of the argument does not consist so much in the terms employed, as in the application. An argument may be fallacious, either in the premise or the conclusion; in the present case, the fallacy is in the conclusion. We know that God did *intend*, in the establishment of a government, to bring into existence a universe of intelligent beings, under circumstances adapted to secure their happiness. But this is a different thing from intending to control, *absolutely*, their final destiny. Against such an idea, the word of God and the analogy of his government, raise their voice. Let Mr. Austin tell us, if he can, on what principles, other than those embraced in moral government, and moral agency, a universe of intelligent, moral beings, can be constituted happy? If the happiness for which he contends be moral, it can only be conferred by moral government—can only be enjoyed by moral agents. Moral government, and moral agency, necessarily *exclude* the idea of absolute control over *final* destiny; and yet, without such control, the argument from the intention of God, is entirely worthless. God's intention is absolute, or it is not. If not, then it depends in some measure upon contingency, and that contingency is inconsistent with the *certainty* of the final holiness and happiness of all men. But if the intention of God respecting the final state of men, be not contingent in any sense, but absolute, then does it rob man of the freedom of his will—the power of choice, and of moral happiness, and overturn the moral government of God.

The gentleman may take which of these conclusions he pleases. One of them he must take, and either of them will disprove Universalism.

Moreover, as the desire of God harmonizes with the *plan* of salvation through Jesus Christ, so also must his intention: hence, the nature of the gospel as revealed, must be regarded as the only reliable exponent of the divine intention.

Now we have already seen that the gospel promises salvation to sinners only on condition of repentance and faith; and my friend will not deny that gospel salvation is conditional. "He that believeth shall be saved, he that believeth not shall be damned." "God so loved the world that he gave his only begotten son, that *whosoever* believeth on him might not perish, but have everlasting life." These and other similar passages express the conditionality of gospel salvation so plainly, that the loose and deceptive methods of interpretation adopted by the Universalist school, have not enabled them to avoid their force. It follows,



therefore, that in making the final salvation of men depend on the *absolute* intention of God, my friend contradicts the nature of the gospel, and his own admission as to the conditionality of gospel salvation; or else, gospel salvation is *not necessary* to the *final* holiness and happiness of men.

My reply to Mr. Austin's argument from the *intention of God*, may be summed up thus:

1. To control the final destinies of men by the *absolute* intention of God, is to rob them of moral agency, and the power of choice, and deprive them of moral happiness, as moral agency is essential to moral happiness. If, therefore, the argument from the divine intention annihilates hell, it also annihilates heaven, and leaves man without a character adapted to either.

2. To make the final state of man depend on the absolute intention of God, is to destroy the *moral* character of the divine government—exclude the influence of moral law and moral obligation from his retributive administration, and deprive the intelligent universe of a moral governor.

3. The notion that God's intention respecting human salvation absolutely secures it, is a positive contradiction of the nature of the gospel, and the conditionality of gospel salvation. Hence, if this notion be true, gospel salvation is in *no sense necessary* to the final holiness and happiness of men.

4. If we suppose the intention of God respecting human salvation to be *absolute*, the argument creates no certainty that all men will be saved, since the controlling influence of that intention does not secure present salvation. That which does not produce present salvation, can afford no sufficient security that it will effect the salvation of all men in the future. Let the gentleman refute these conclusions if he can.—[*Time expired.*]

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[MR. AUSTIN'S SECOND SPEECH.]

*Brother Moderators* :—To all Elder Holmes has said in regard to high sounding words—bombast, and *throwing dust* into the eyes of the audience, I of course, have no reply to make. It displays a peculiar kind of taste, in which I have no disposition indulge—and a lack of something more *substantial* which may cite the sympathy of those who hear, for my friend's unhappy predicament, but cannot increase their respect for him or his cause. If he desires to make capital out of any such material, he is liberty to do so. For myself, I shall not be his imitator.

He says, if Universalism be an error, it is one of the most *heaven daring* and dangerous, ever given to the world! If it is *an* error! Ah, that IF, is a very important word!! Sirs, is it *heaven-daring* to ascribe infinite wisdom and goodness to God—to insist that he loves all his creatures, and will finally bring them to repentance and happiness. Is it heaven-daring to declare in God's

own words, that he "will have all men to be saved and come to the knowledge of the truth?"—(1 Tim. ii. 4.) If that is heaven daring, let me ask what it is virtually to ascribe to him a *lack* of wisdom and goodness? What it is to proclaim that he will not "have all men to be saved," but will thrust his own offspring into eternal torments, and hear them shriek in agony, and beg to be granted the privilege of repenting, and yet beg in vain!!—not one particle of sympathy or pity for them, existing in the Divine nature! These dark and unholy imputations, are not heaven daring, I suppose!

But if Universalism be *false*, those who believe it, my friend asserts, will be in *great danger*! What a miserable attempt to frighten the timid from a great truth. IF it should prove false!! This is surmising an *impossibility*. Before Universalism can prove false, the Scriptures must prove false!—the Apostles and all the holy Prophets since the world began, must prove false! CHRIST and his Gospel, must prove false! GOD and his pledged and sacred OATH, must prove false!!! If it should turn out that all these are false, then I will allow my doctrine may also prove false. But until there is some remote possibility that falsity thus pertains to every thing divine, the word "if," in such connection, has no significance whatever.

Allowing, however, that no dependence can be placed on the positive declarations of Prophets and Apostles, and of Jesus Christ, that all men shall be saved—allowing that God is precisely that malignant, wrathful, pitiless tyrant, which, I regret to say, the partialist clergy too often represent him to be—what then? I maintain that even in this case, Universalists would stand at least as good, if not a better, chance of being saved, as any other class!

Cruel and heartless despots like to be well spoken of. They certainly feel more favorably inclined towards those who represent them as mild, good and loving, than those who draw a darker and truer picture of their character. Should it finally prove that the scriptures utter falsehood when they declare "God is Love," and the partialist doctrines assert the truth, when they virtually insist he is the concentration of *cruelty*, it by no means follows that Methodists, Presbyterians, Baptists, or any other self styled Evangelical sect, would be safer than believers and proclaimers of God's impartial grace.

The Elder chants the old song, and tells the old story of *infidelity*! INFIDELITY!! When men of his school of theology have nothing else that will answer their purpose, they talk about the *infidelity* of Universalism!! as though the people were so stupid as not to see that this outcry only proves the want of solid argument. My friend has gone so far as to intimate that Universalists are *the worst kind of infidels*! I desire to put an extinguisher, at least during the remainder of this debate, on all such ridicu-

lous assertions—and will, if such a thing as *shame* can deter a man who possesses any degree of self respect, from *misrepresenting* his neighbors.

Infidelity indeed! Pray what kind of infidelity is that which consists in believing in God, in Christ, in the scriptures, in the Resurrection of the dead, and immortality beyond the grave!! Why will men of sense allow themselves in this enlightened age, to commit so great a folly, as to charge *infidelity* on a class of christians who hold such sentiments as these? If infidelity can be laid at the door of any portion of the religious community in christendom, it will be found in a greater degree pertaining to those very sects who are so free and flippant in casting it upon others. What is *infidelity*? It is *unbelief*. Hence the *less* a man believes in God and Christ, the more *infidel* he is. And the *more* one believes in them, the less he has of infidelity. Tried by this just standard, where will the charge of infidelity lie the most legitimately? Universalists believe *more* of God than others. They believe his wisdom is perfect, that his power is omnipotent, his goodness limitless and endless—and that all his gracious plans and purposes respecting man, will be ultimately crowned with glorious success. My friend, and those of his class, have a belief that falls infinitely short of this. They believe God's wisdom is short sighted, his power is limited, his goodness partial and fleeting, and his plans in regard to man's redemption, have sunk into inextricable confusion and ruin! Which of these classes has the most of infidelity—which have the *least* belief in God! Christ declares positively, that he came "to save the world." Universalists believe he is abundantly fitted and competent to fulfil this work—that he is both *able* and *willing* to save the world, and complete the mission on which his Father sent him. But not one of the Evangelical sects, have this amount of belief and confidence in the Redeemer. The Calvinists believe he is *able* but not *willing* to save the world—the Methodists believe he is *willing* but not *able* to save the world. In this case, who does not see that *infidelity*—UNBELIEF—rankles most visibly in that class who are so forward in charging it upon those who differ from them only in having *more* of faith in the Father and the Son. Let us hear no more of the senseless cry of the infidelity of Universalism!!

My brother Holmes says he met a gentleman yesterday who was not aware that the Universalists rejected the doctrine of *Atonement*, and who was astonished at it! I know not who this gentleman could have been; but the vastness of his intelligence, and the profundity of his knowledge, cannot but challenge the admiration of all men! Pray, where did he learn that Universalists reject the Atonement? He and his informant have but verified the Savior's declaration—"If the blind lead the blind, both shall fall into the ditch." Universalists do not reject the Atonement.

They believe that doctrine as it is presented in the Bible. They believe the object of Christ's mission was to effect an *At-one-ment*—to bring the creature into unity with the Creator—to reconcile man to God. Yea, they believe the declaration of St. Paul, that it pleased the Father through his Son, "to reconcile **ALL THINGS** unto himself."—(Colos. i. 19–20.) But Universalists while sincerely believing the gospel doctrine of the Atonement, decidedly reject the old *Heathen dogma* of a sacrifice to placate the wrath of a god, to enable men to sin and avoid punishment—A miserable error which was incorporated into the doctrines of the Christian Church in the Dark Ages, and which singularly, is still clung to, by the partialist Clergy, under the name of *Atonement*.

The Elder presents a wonderful argument against Universalism, in his objection that its advocates have many different ways in presenting their evidences of its truth. Because amid the abundance of Arguments in proof of the impartial and limitless grace and goodness of the Father of all, which prevail in scripture, in reason, in nature's works, some of its advocates draw their weapons in its defence from one department of the Great Armory with which God has furnished them, and some from another, the Elder reasons, that hence the sentiment cannot be true. In other words, there are *numerous methods* by which Universalism can be proved to be true, and hence it *must be FALSE!!* This is a specimen of the *deep water*, of which my friend talks so much!

If the fact that a sentiment is supported and defended in a variety of ways, is an evidence that it is false, what shall we say of his favorite doctrine of the Atonement? There probably never was a theory which its advocates held and propagated in so many different forms as this. There are hardly any two denominations throughout the Evangelical ranks, who entertain the same views in regard to the Atonement. And this great contrariety of opinions on the subject, has prevailed ever since that Pagan absurdity stole its way, with a multitude of similar corruptions, into the midst of Christian doctrines. This fact shall be corroborated by Rev David Holmes, A. M., himself, in his article in the Methodist Quarterly Review. He says: "The history of the *various theories* taught since theologians began to make Atonement a subject of *speculation*, is both curious and instructive. \* \* \* \* To describe the *various* and *conflicting* theories brought into being by the wand of *theological diviners* since the fifteenth century, would require more space than can be spared in this paper."—(Review, pp. 415—416.)

Elder Holmes says he intends to take every argument out of my hands. I hope he will if he has the power to do so. And to assist him in his goodly work, I will present my arguments in a manner so plain, clear and distinct, that none can misunderstand them. He is at full liberty to "come and take them," *if he can!* But how does he proceed in this work? How does he take from

me my argument on the *Intention* of God? Why, he wants first to know what salvation is. It is truly remarkable that my brother, with all his experience as a preacher, and all his attainments as a scholar and theologian, has not yet learned what salvation is. And supposing the people to be as ignorant as himself on this point, he is anxious I should explain to them what salvation is—as though they had no Bibles in their hands, or could not read that holy book for themselves! The very first lesson in the gospel—the very first chapter in the New Testament, explains the whole of this subject, in declaring the simple truth that Christ came to save men from *sin*! I know that this answer does not suit the Elder, for the reason that the Bible and his own theory are at variance. But I can give him no better reply. The scriptures furnish me with none other. He desires me to inform him *when* and *where*, men are to be saved? I answer, *when* and *where* they repent of sin! In this world or in any other, when a being truly repents of sin, he is saved from it.

The Elder admits the correctness of my *premises*, in the argument on the *Intention* of God. He has no doubt the Deity originally *intended* to save all men. He *must* take this ground, or step on the old Calvinistic platform. But in making this admission he admits all I can ask, and gives me the Argument. If God originally *intended* to save all men, then my friend must necessarily take one of two positions, viz: that God's original *intention* will be *fulfilled*, or it will be *defeated*. If it is *defeated*, then Jehovah is an *imperfect* being, and no dependence can legitimately be placed upon him for any thing. But if his intention be *fulfilled*, then all men will finally be saved from sin, and made holy and happy!! There is no possibility of avoiding one of these conclusions. My friend can adopt that which is the most agreeable to him.

He has made an attempt to answer my argument from the *Desire* of God. He takes the strange ground that notwithstanding the Creator DESIRES the salvation of all men, it is *no evidence* they will be saved. To sustain himself in this position, he insists that God's *desires* are not always accomplished! That he desires men to be holy and happy here, but they do not become so. Therefore he feels no confidence that they will be holy and happy hereafter, notwithstanding Jehovah desires it. This is one of the most common and favorite objections to my position, and yet it is most *illogical*, *Atheistical*, and *fatal*! It is *illogical*, in that it takes the ground that whatever God desires for man in a *future* and *ultimate condition*, he desires for him in the *present life*. There is no soundness in this position. It overlooks the important fact that God was pleased to create men subject to vanity and imperfection.—(Rom. viii. 20. 21.) This subjection was not for the purpose of *exposing* them to endless wretchedness—much less for the purpose of plunging them into such a state. But it was

designed as a state of discipline, which by its varied lessons of experience, will prepare those who pass through it, for a more exalted and perfect condition of happiness than they could otherwise attain to. It overlooks also, that man is created a *progressive* being, both *morally* and *mentally*. God designs him to pass through various stages of progress until he arrives to the full development of all the capacities of his soul. He will then have arrived at that ultimate state of perfection and happiness into which the Creator from the first designed to bring him!

In view of these facts, what folly to insist that God desires men in this life—the first stage of their progress, to be in the same condition of perfection, that they will enjoy when they have *passed through* the entire progressive journey and attained to the high position whither it will lead them. And what greater folly to insist God's desires are *frustrated*, because man at the commencement of his progress, is not *at the same point*, he will be, at its conclusion. This is as consistent as it would be to insist that God's desires are not accomplished because *the child* is not as fully developed in his capacities, as *the man*—or that his purpose and desire in nature, are frustrated, because the twig, when it shoots from earth, does not produce fruit, like the mature tree. How profound such theology! How deep the water!

The position that God's desires are not always accomplished, is *Atheistical*. If the Deity cannot fulfil his desires, then he is *imperfect*. He either cherishes *wrong* desires—or if his desires are good and proper, he lacks both in *power* and *wisdom* to satisfy them. In either case, he must be *imperfect*. If he is *imperfect*, he is not the *TRUE* God—and if He is not the true God, then there is *no God*!!

The objection that God's desires are not always accomplished, is *fatal* to those that urge it; inasmuch as it cuts off the *surety* of their own hopes of salvation. If the desires of such a being as Jehovah, are not accomplished in *some* respects, they may not be in *others*. I presume Elder Holmes will acknowledge God *desires*, that all the partialist clergymen and church members, shall finally become perfectly holy and happy, in the future world. If this is so, then according to his logic, God desires them to be perfectly holy and happy *in this life*. But his desire in this respect is *not accomplished*—they are neither perfectly holy nor happy here—hence his desire that they shall become perfectly holy and happy hereafter, cannot be accomplished—and my friend and all his evangelicals must be lost forever!!

The imperfection of this species of logic is, it overlooks the fact that God's desire in respect to man's *ultimate* condition, does not imply that he desires the same for him now in the *incipient* stages of his being—and that the subjection of the creature to vanity and imperfection in this life, is in accordance *with*, and not in *opposition* to, his original Will and Purpose! Besides all this,

the position of Elder Holmes that God's desires are not always accomplished, involves a point-blank *contradiction* of the Bible, and puts the stamp of *falsehood* on the declaration of Jehovah!! The scriptures expressly declare of God, that "what his soul *desireth*, even THAT he DOETH."—(Job xxiii. 13.) But my friend insists that God DOES NOT accomplish what *his soul desireth*!! I leave the Elder to reconcile his assertion with the declaration of God's holy word! One or the other has manifestly uttered that which is *false*!

My *Fourth* argument is predicated on—

#### THE FULFILLMENT OF THE LAW OF LOVE.

PROPOSITION.—1. The Creator, in his moral law, has enjoined it upon every human being, as a sacred obligation, to love God supremely, and his neighbor as himself. 2. That law will in due time, be universally fulfilled. 3. When all men thus love God and their neighbor, they will be holy and happy.

PROOF.—1. It has been enjoined on every human being to love God supremely and his neighbor as himself. "Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."—(Matt. xxii. 36-40.) The enjoining of Love to God and to man, is the *sum* and *substance* of all the commandments which the Creator has laid upon men. The great object of the Holy One in establishing the Levitical law, in all his teachings through his holy prophets, and in sending his Son to establish his gospel, was to bring mankind to yield obedience to this requirement. The entire moral law of Jehovah, and all his requirements of man, are summed up in these two commandments. To yield obedience to them, is to obey in every thing God requires of his creatures. That this is the Great Law of all the Laws of God—that it comprehends all the duties enjoined on man—is not only evident from the language of Christ, but also from the declarations of his Apostles. "If there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."—(Rom. xiii. 9.) St. James nominates it "the Royal Law."—(James ii. 8.) "Love is fulfilling of the law."—(Rom. xiii. 10.) "All the law is fulfilled in this word, even in this, Thou shalt love thy neighbor as thyself."—(Gal. v. 14.)

This is not an arbitrary law, originating simply in the sovereignty and will of God; but one growing directly from man's nature, and enacted with special reference to his happiness. It is for the want of this *love*, that men commit evil, and injure and destroy one another. It is from the absence of love, that the greater portion of human wretchedness proceeds. Let a man fulfill the law of love, and he is necessarily happy. Let all men

yield it their obedience, and universal happiness prevails. God loves all mankind and blesses all. From this fact, an obligation grows, binding all men to love God, and one another, in return.

2. This law of Love, will in due time, be universally fulfilled. All men will yield it their obedience. This position may be maintained on the simplest rules of moral philosophy. "Like begets like." God loves all mankind with infinite and endless love. A knowledge of the existence of this love, in our Maker, will in process of time, as certainly awake a *returning* love in the bosoms of all men, as *cause* produces *effect*. The great reason why so many in this life, fail to love God, is their ignorance of God's love for them, or the want of a proper *realization* of that love. I regret I am constrained to declare that much of this ignorance of God's love, and the lack of its realization, is to be attributed to representations of Deity, made by limitarian clergy from the sacred desk. It has been held up to the world in such light, that sinners have been lead to imagine he entertains for them, any other emotion than *love*! But when men become emancipated from the thralldom of false doctrines, and the clear sunlight of his love, falls gently and sweetly on the souls of all, as it must in due time, in this life and the next, it will awaken returning love throughout the entire ranks of humanity.

That this law of love will be obeyed eventually, by all men, is proved positively by the declaration of our Savior. He came expressly to bring about such obedience. "Think not that I came to destroy the law, or the Prophets. I am not come to destroy but to fulfill. For verily I say unto you, Till Heaven and Earth pass, one jot or one tittle, shall in no wise pass from the law, till be fulfilled."—(Matt. v. 17, 18.) Here Jesus declares the law of God shall all be fulfilled, in every "jot and tittle." The fulfillment of a law is the accomplishment of the purpose for which it was enacted. What is the fulfillment of this law of love? Nothing else, and nothing less, than its obedience by every creature upon whom it is enjoined—i. e.—all men. The fulfillment of a law is the bringing of men to an obedience to its demands. This law demands love, of all men. St Paul declares "Love is the fulfilling of the Law." Hence so long as one being in the race of man refuses or neglects to love God and his neighbor, the Royal Law of Love, remains unfulfilled.

The laws against *theft* and *slander* are unfulfilled so long as men steal and calumniate. To punish men for violating these laws, does not fulfil them. When all men scrupulously respect the *property* and *character* of their fellow beings, the laws against theft and slander will be fulfilled, and the object of their enactment accomplished. In like manner the punishment of those who neglect God's Law of *Love*, although surely inflicted, is not its *fulfillment*. It is but one of the means which lead to its fulfillment. When all human beings shall be brought by the enlightening in-



fluences of the gospel, to love God with all their heart, soul and mind, and their neighbors as themselves, then the sublime and glorious Law of Love will be perfectly fulfilled!! That time is yet to arrive. The Savior solemnly declares that the Law which thus enjoins love, shall all be fulfilled, in every jot and tittle, in every possible respect. Nothing shall frustrate its fulfillment. "Heaven and Earth" shall sooner pass away, than that law fail of accomplishment in every individual being of the whole race of man!!

3. It is self-evident that when all men are brought to cherish the spirit of love to God and their fellow-beings, then all will be holy and happy. Where perfect love presides, there all is holiness and happiness! Gracious promise—precious pledge!! Love shall yet prevail throughout the Universe! Every created heart shall beat with the delicious rapture of its presence. God has purposed it—Christ is pledged to accomplish it—angels are engaged in the work of completing it—the prayers of all good men and saints, are uttered for so desirable a consummation!!! And who would prevent it? Who *can* prevent it? What power can interfere to thwart it? What agency, what being, shall stand between God and the hearts of his creatures? Who will say—who dare say—that the Father of Spirits, shall not yet receive that which is so justly his due—the supreme love of every being formed in his image?

*My Fifth Argument* is drawn from—

#### THE PARENTAL CHARACTER OF GOD.

**PROPOSITION.**—1. God is the Father of all men. 2. His affection for his offspring, is of the same nature as that of a wise and good earthly father, but infinitely stronger and more enduring. 3. All that a wise and good earthly parent would do for his children, had he the power, our Heavenly Father will do, in the fulness of times, for all men.

**PROOF.**—1. God is the Father of all men. "Have we not all one Father?"—(Mal. ii. 10.) "And hath made of one blood all nations of men, for to dwell on all the face of the earth. \* \* \* For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring Forasmuch then as we [Jews, Gentiles, Christians, Pagans] are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."—(Acts. xvii. 26–29.) "One God and Father of all, who is above all, and through all, and in you all."—(Eph. iv. 6.) "But to us there is but one God, the Father, of whom are all things."—(1 Cor. viii. 6.) "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and Earth is named."—(Eph. iii. 14, 15.) God is "the Father of Spirits."—(Heb. xii. 9.) "Our Father, which art in Heaven."—(Matt. vi. 9.)

Parental relationship is not artificial; it does not originate in

law or custom, to be dissolved as whim, or caprice, or will, may dictate. It is a tie of *nature*, and hence is indissoluble and indestructible. Those who stand connected as parents and children, must forever remain so. God being the Father of all men, will through eternity, hold that relationship toward them. It was by no agency of man that the link was formed which connects Jehovah and his intelligent creatures as parents and children; and by no agency of man can that link be discovered! *Wherever* a soul may be, *whatever* it may become in its moral character, it will still be a *child*, and God its *parent*. True, there is a *moral*, or *spiritual* sense, in which some men are children of God, and others not. Those who obey him, who walk in uprightness, are his children by *imitation*—are *approved* children. The word “children,” in this sense, is a conventional term, abounding in the scriptures, and signifying simply an *imitator*. Prof. Stuart says “Every kind of relation or resemblance, whether real or imaginary, every kind of connection, is characterized [in the Bible] by calling it the *son* of that thing to which it stands thus related, or with which it is connected.”—(*Letter to Dr. Miller pp. 95—99.*) Thus a peaceable man is called the “Son of Peace”—one who sympathizes with the unfortunate, is called the “Son of Consolation”—those who disobey are called the “Children of disobedience.”—(Eph. v. 6.) Those who are wise, are called “Children of wisdom.” A murderous person is called the “Son of a murderer”—and individuals given to great wickedness, are denominated the “Children of Diabolus”—(1 John iii. 10.)—that is, imitators of an evil and wicked spirit. Those who cherish true faith in God, are denominated “the Children of Abraham,” (Gal. iii. 7,)—that is, imitators of Abraham. It is in accordance with the same scripture phraseology that those who imitate God, are denominated the “Children of God.”

But this has no reference to, nor does it affect, the great fundamental truth, that God in an infinitely important sense, is the common and eternal father of all men. The fact that the upright and virtuous are denominated children, i. e. the *imitators* of God, does not prove that the *disobedient* are in no intimate sense, his children. Because some of the children of an earthly parent, imitate him, it is no evidence that those who do not, are not his children. The only distinction that can be made—the only one that the Bible makes—is that *some* men are *obedient* children of God, while others are *disobedient* children of the same God.

That God recognizes men even in sin and disobedience, as his children, is made evident by the plain assertions of scripture—“Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.”—(Heb. xii. 5, 6.) For what does God “chasten” and

"rebuke," and "scourge" mankind? It is for disobedience and sin. Still he calls them his sons—his children. Again: "A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return ye backsliding children, and I will heal your backslidings."—(Jer. iii. 21, 22.) Notwithstanding Israel had back-slid, forgotten God, and plunged into wickedness, still he calls them his *children*. These evidences are amply sufficient to sustain the truth of St. Paul, when he said to the idolatrous Athenians, "We are all his offspring, for he hath made of one blood all nations of men, to dwell on all the face of the earth."—(Acts. xvii. 26.)

2. The affection of the Heavenly Father for his offspring, is of the same nature as that of a wise and good earthly father; but infinitely stronger and more enduring. The simple fact that God reveals himself as our *Father*, proves that he wishes us to understand his feelings for his children to be similar to the emotions a good and wise earthly father cherishes for his offspring. If he did not intend us thus to judge of him, why so repeatedly proclaim himself a Father? How can we judge of him as a Father, except by what we know of a good earthly father? Dr. Chalmers says—"He who can assign the properties of that relation which subsists between a dependent family and their earthly benefactor, can assign the properties of that relation which subsists between *the whole species*, and their heavenly benefactor."—(*Chalmers' Natural Theology* p. 38.)

The love of the Heavenly Father for his children, is stronger than that of an earthly father. "What man is there of you, whom if his son ask bread, will give him a stone? Or if he ask a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give good things to them that ask him."—(Matt. vii. 9.) Here two things are manifest—*First*: That our Heavenly Father entertains *the same feeling of love* towards his offspring, that an earthly father does. *Second*: But possesses it in a far *higher* degree.—"How much more shall ye Father which is in Heaven." Again—"Can a woman forget her sucking child, that she should not have compassion on the son her womb? Yea, they may forget, yet will I not forget thee." (Isa. xlix. 15.) The affection of our Heavenly Parent is more tense, and far more enduring, than even that of a mother for a babe!!

3. Whatever a wise and good earthly parent would do for his children, had he the power, we may believe our Heavenly Father will do for his offspring, he having all power. A wise and good earthly father would have the punishments he inflicts on his children, result in their reformation. This is his sole object in inflicting them. An enlightened, christian parent, never indulges in

angry, revengeful, retaliating feelings, in chastening his children. He does it in *love*, from a deep interest in their welfare, and a strong desire to restore them to obedience and rectitude. And if he had but sufficient *power*, he would cause his chastisements to produce these most desirable results. We have a right to reason from the parental character of the Deity, that he punishes his sinful children on the same principle and from the same motive—i. e., to *reform* and *restore* them! His nature as a holy, pure, loving Father, necessarily leads to the cherishing of this motive. Can a good Father punish his children for no purpose but to torment them? Would an *earthly* father punish his children all their life time simply to torture them? Certainly not. His punishments are intended solely for their good—to bring them to repentance, and cease when that object is effected. So our Heavenly Father punishes for the benefit, the reformation, of his offspring. "Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee."—(Deut. viii. 5.) "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of Spirits, and live? For they, verily, for a few days chastened us after their own pleasure; but he for our *profit*, that we might be partakers of his holiness."—(Heb. xii. 9.) Such is the purpose of God's chastisements!

Has he not ample power to carry a purpose so holy into effect? Has he not abundant resources? Can the creature stand out against this purpose, and thwart the design of the Creator? Impossible! God's punishments will result in the restoration of the punished to righteousness and obedience. "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—(Heb. xii. 11.) God's chastisements thus yieldeth the peaceable fruit of *righteousness*, and all who are punished will in due time be restored to holiness and happiness.

A wise and good earthly parent will at any time, allow his disobedient children to repent, reform, and return to obedience and happiness. He will adopt no measure which he foresees will result in *fixing* his children in disobedience. Much less would he, after a season, place them where they should have no *opportunity* to reform. We are compelled to reason in the same manner of our Heavenly Father. Why should he set a fixed time, and insist that if his blind and erring children do not repent in that time, deny them the privilege of ever repenting? Why should their Heavenly Father place them in a condition where they would become eternally *fixed* in wickedness, and be compelled to blaspheme his name forever? No! whenever the sinner would repent, in any life, in any world, God allows it. Why should he not? Who would be injured by it? None, certainly—but all

would be benefited! What says the Bible? "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."—(Isa. lv. 7.) This divine invitation will stand forever, for the acceptance of man! There is no time set, no limit fixed, no place designed when, or where it shall cease. Let the wicked repent and return to God, and they shall be abundantly pardoned, is the "Standing Rule" of eternity!!—[*Time expired.*]

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[MR. HOLMES' SECOND REPLY.]

Will Mr. Austin show me a place in the Bible where it is said that those who die in depravity and crime, will *certainly* repent and be restored to holiness and happiness in *another world*? Such a declaration would have much weight in his argument.

MR. AUSTIN.—If my brother will show me a place in the Bible where it says the wicked shall not repent in another world, I will give up the argument.

MR. HOLMES.—This is presenting a wrong issue—requiring me to prove a negative. Men are *now lost*—depraved—sinful: dying in this state, the presumption is, they will always remain so, unless this presumption be *disproved* by positive testimony. The negative of this question must be regarded as true, until the affirmative is proved; and yet, there is an abundance of negative proof, as we shall see before the termination of this debate.

Perhaps I cannot do better at present, than to confine myself to the last argument of my friend founded, on the *assumed* ground that all men are the children of God in a spiritual sense—in a sense that unconditionally insures their endless felicity. He quotes a number of passages to prove what no one disputes—viz. that God chastens his children. But does this prove that *all men* are the children of God in a spiritual sense? That the chastening of the Lord "yields the peaceable fruit of righteousness" to those (children of God) who are exercised thereby, is very true; but if the gentleman had quoted the whole of the passage from Heb. xii. he would have given the best of proof, that some men are not children of God, and hence, are designated, "bastards and not sons."

It is the doctrine of the Bible, that men only become children of God by faith in Christ, and that those who are not in a state of divine obedience, and under the influence of gospel faith, are the children of the devil. Hence said our Lord to the Jews, "ye are of your father the devil, and the lusts of your father ye will do." (John viii. 44.)

Now, if men are the subjects of divine chastening, while they are "children of the devil"—"bastards and not sons"—what be-

comes of the peaceable fruit of righteousness, said to flow from such chastening? and where is the force and utility of my friend's argument, founded on the paternal relation?

In connection with this argument. Mr. Austin has appealed to the sympathy which the mother has for her infant child. Well, I have nothing to object to the mother's sympathy. In its proper application, within the sphere in which it was designed to move, it is a most necessary and noble element of humanity; prompting the mother to that care and kindness so necessary to the sustenance and happiness of her tender offspring. But what has this to do with the final holiness and happiness of all men? Would the gentleman establish an analogy between the sympathy of the mother for her infant, and the sympathy of God for a world of rebels against his throne and government, and then proceed to plead that sympathy against the administration of law and justice? If this be his object, let him carry out the principle:—let him plead sympathy against the infliction of all positive punishments by the civil and criminal law:—let him go back and plead the sympathy of the mother against the destroying angel, who slew the first born of Egypt:—let him invoke divine sympathy against the destruction of the antediluvians—the Sodomites—and the host of Pharaoh:—finally, let him invoke both human and divine sympathy against the doctrine for which he has contended so strenuously in this debate—that God will punish every man to the *full extent of his deserts*.

1. *This paternal argument*, is wholly sympathetic. It will not harmonize with moral law, or justice: it moves upon the surface of things, and will not endure, for a moment, the touch of intellectual investigation. Human nature is *morally* perverted: and as human sympathy arises out of human nature, it is perverted in the same ratio: hence, when applied to *moral* subjects, it is an unsafe guide. In basing an argument on human sympathy, Mr. Austin erects a perverted human standard, as the criterion of the divine administration.

2. Though all men are the children of God by creation, or natural relation, yet they are not so in a moral sense: and it is clearly the doctrine of scripture, and providence, that those who sin, forfeit the *blessings* of their natural relation.

3. There is another and higher sense in which men are children of God, viz. adoption. Hence it is said in Gal. (iv. 4, 5,) Christ came "to redeem them that were under the law, that we might receive the *adoption* of sons. And because ye are sons, God hath sent forth the Spirit of his son in your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Here we are taught that our son-ship is by gracious adoption—that our heavenly inheritance depends upon our son-ship—and that those who are not sons, are not inheritors of God through Christ.

To the same import, is (Rom. viii. 14 :) “For as many as are led by the Spirit of God, *they are the Sons of God.*” If this be true, what shall we say of those who are not led by the Spirit of God? Are they the sons of God? Tholuck, in his comment on Romans, teaches that our future inheritance depends on our son-ship—and that our son-ship is conditional.

4. But let us take another view of this boasted Paternal argument. In its strongest form it reads thus :

“What a good earthly father would do for his children, he having the wisdom and power requisite, that, God will do for the whole family of man, as they are all his children ; and, being infinite, he has wisdom and power sufficient to make them happy.”

To this we reply, 1. This argument takes a distorted view of the character of God. It is as distinctly announced in the Bible, that God is a Governor, and Judge, as that he is a Father. He is denominated the “Judge of all the earth,” the “King of kings, and Lords of lords”—and it is said that justice and judgment are the habitation of his THRONE. And yet this argument overlooks the Governor and Judge, and fixes attention entirely on the Father, and draws its conclusions from this *partial* and *distorted* view of the divine character.

As a moral Governor, God is bound to administer the affairs of his kingdom according to the laws of his universe:—he cannot lose the Governor in the sympathies of the Father. Were he a Father, *only*, he might disregard law and justice as the criterions of action, and yield himself to the control of sympathy. As a Judge, God must give his decisions according to the principles of law and justice. He cannot merge the character of Judge in that of Father, without manifest injustice, and a subversion of the constitution of his government. It is plain, therefore, that any conclusions relative to the future destinies of men, drawn from the divine paternity *alone*, are clearly fallacious.

2. By a process of reasoning, similar to that embraced in the paternal argument, we may arrive at a directly *contrary* conclusion. Take one of the attributes of God—his holiness—and let us see what sort of conclusion may be deduced from it. God is infinitely holy : and as his holiness is the foundation and source of his justice, hence, he is infinitely just. But as sin is the direct opposite of holiness, his holiness and justice would lead him to enact the strongest possible penalty against it ; but the greatest possible punishment would be the unconditional, endless perdition of all transgressors. And, as his wisdom and power must always move in harmony with holiness and justice, they stand pledged to devise the plan, and execute this punishment upon all the ungodly. Now, as all have sinned, this argument would prove that all *must* be damned without remedy. And this argument, founded on the holiness of God, in proof of the unconditional, final perdition of all men, is *precisely as sound* and *strong* as Mr. Austin’s argument for

the unconditional salvation of all men, founded on the *paternal relation alone*. Nay, it is *sounder* and *stronger*, by so much as holiness, which is an essential attribute of God, is superior to a *mere relation* which may or may not exist, without affecting the character or government of God in their essential elements.

It is, therefore, as clear as demonstration can make it, that a process of reasoning, which may be made to support conclusions so directly opposite, is perfectly sophistical, and utterly false.

3. This Paternal argument, on the soundness of which so much of Mr. Austin's success depends, contradicts Universalism in one of its main features; hence can only be *true*, on supposition that one of the fundamental principles of that system is *false*.

Universalism teaches, that God always, and *necessarily*, punishes all sin, and every sinner, to the full extent of his deserts. But this proposition is contradicted by the argument from the paternity of God. Would a good father punish his children, for all their delinquencies and obliquities, to the full extent of their deserts, if he had wisdom and power sufficient to reform them, and make them happy without such punishment? No one will pretend this:—and hence, if there be any force in the argument under review, God is bound to dispense with all positive punishments, and renounce his character as moral Governor, simply because he is infinite in wisdom and power, and can *control, irresistibly*, the hearts, the conduct, and destinies of his creatures. If it be true that all men must be punished, and every man to the full extent of his deserts—then it cannot be true that God, as a good Father, will save men from sin and misery, directly and positively, simply because he has wisdom and power sufficient to do it. But if it be true that God, as a good Father, must and will deliver men from sin and misery, just as the good earthly father would do, if he had the power and wisdom requisite, then, on the contrary, it cannot be true that he will punish all sin, and every sinner to the full extent of his deserts. Both these propositions cannot be true—one or both must be false: and in either case, Universalism is false. To sustain the first of these propositions, Mr. Austin has spent two days—and now he takes special pains to set forth and defend the other. But they are directly contradictory. Efforts to harmonize them are not merely fruitless—they are childish. Which of these propositions will the gentleman *yield* to the force of common sense?

4. Besides being unsound in itself, and contradictory to Universalism—this argument is both unsupported by facts, and directly opposed to facts of the most palpable character; and since Bacon introduced the inductive philosophy, arguments and theories can make little or no impression, unless they harmonize with facts. Even divine revelation would not be satisfactorily established, unless it preserved an agreement with facts developed under the moral government of God.

“What a good earthly father would do to make his children



happy, he having wisdom and power sufficient to carry out his wishes—that, God will do for the whole human family, as they are all his children, and he is infinite in wisdom and power.” This is the argument. But we ask, would a good earthly father bring his children into existence, or even allow them to come into being, under a condition of sin and misery, if he had wisdom and power to prevent it, or have it otherwise? Would he bring them, or allow them to come into conscious being, in a state of physical decrepitude, mental inebility, or moral viciousness and degradation, if he had wisdom and power to control their condition and character, and make them directly and positively happy? And suppose the children of a good father to have become the subjects of these calamities by accident, by their own fault, or in some other way for which the father was not responsible, (which, however, on the principles of Universalism, is not a supposable case,) would a good father allow them to *remain* in that condition during a series of years—during a whole life time, if he had wisdom and power to deliver them from their disabilities, and consequent unhappiness? Who does not see that the good earthly father, would in this case *directly* and *immediately* free them from their calamities and miseries, had he adequate wisdom and power?

But let us pursue this train of thought still farther. Would a good father destroy his children, or allow them to be destroyed, by famine and pestilence? Would he allow them to corrupt the morals, and destroy the lives of each other? Would he suffer them to be the subjects of hatred and revenge, to be moved by the worst of passions to commit depredations upon the property, reputation and lives of one another, and fill his house and family circle with cruelty and bloodshed, if his wisdom and power would enable him to prevent it? Moreover, would he enact laws for the government of his children, connected with severe penalties—say, the penalty of death or confiscation of property, or loss of health or reputation, or both, and then allow his children to traduce his character, blaspheme his name, utterly despise his authority, spurn his laws, and tread his commandments in the dust, if he had power and wisdom sufficient to prevent it? What does Mr. Austin say to this? He must say yes or no, and either answer will be fatal to his argument. If he says yes, he contradicts the argument under review, which asserts that what a good father can do by wisdom and power that he will do to make his children happy. If he says no, then the argument refutes itself, and is proved to have no proper application to the character of God, as Father of the human race, since all the facts enumerated above, and many more, actually exist as facts under the PATERNAL GOVERNMENT OF GOD. How will the gentleman reconcile these facts with the conclusion of his argument, founded on the divine paternity? He must take the ground that God, as Father of the human family, *could* have brought his children into existence in a state of unmixed happiness, and could

have *preserved* them so to the present time, but *would not*; or that he *would* have done so, but *could not*. If he could, but would not, it follows the paternal argument has no force, and God's character as Father of the human family, affords no security that all men will be saved: for God's goodness as a Father, is as great *now* as it ever will be, and exerts as much moral influence and power *now* as it ever will; hence, if our security for final salvation arises out of the paternal character and relation of God *alone*—we argue, *that* which does not produce *present* salvation, can afford no sufficient security for salvation in the future.

But if God would have brought the human family (his children) into existence in a state of holiness and happiness, and would have kept them so, but *could not*, then, not only is the paternal argument false, but there is no hope for the salvation of any human being; for, as God is unchangeable in his wisdom and power, as well as goodness—as he never will possess more wisdom and power than he now does, it follows, if he was unable to create his children happy at first, or if he is unable to make them happy *now*, he will *never* be able to effect their happiness. On the principles of Universalism, one of these conclusions must be taken. My friend may take his choice; either will be alike fatal to the argument under consideration—to Universalism and to the hopes of the world.

5. Nor can this conclusion be avoided by maintaining that a *temporary* state of sin and misery is to be *overruled* for the eternal good of the children of God, which, I suppose, will be the dernier resort of Mr. Austin.

Let us see how this notion will harmonize with the argument against which we are contending, "what a good earthly father would do for the happiness of his children, he having the requisite wisdom and power—that God will do, &c." Now if a good father were about to bring children into being, it is self-evident that he would *design* to make them completely happy, to begin with; and were his power and wisdom equal to his goodness, he would carry out his benevolent design in the most direct and immediate way. But in doing this, would he imitate the moral administration of God in his moral universe? Would a good father subject his children, unavoidably, to sin and misery, in order to make them holy and happy, as Universalism teaches God has done, and is doing, in regard to the human race? Universalism teaches that all things come to pass according to the will and design of God; and yet, we are told he does, and will do, just as a good earthly father would do, with his wisdom and power. How absurd! Would a good father create or allow sin, as a means of making his children holy?—create or promote vice, to make them virtuous?—create or promote misery, to make his children happy?—sickness and disease, to make them healthy? Would he bring them under the power of death, to save their lives? Sin, vice, misery, disease, sickness, death, and many other facts of a similar character, exist in this life,

in connection with the human family, under that divine government which my friend denominates *paternal*. Universalism says, and Mr. Austin says, they are the divinely adopted instruments of human happiness—all this is the effect of divine benevolence. But again I ask, would a good earthly father show his benevolence in this way—use such means to promote the happiness of his children?

What father in this house, good or bad, would, directly or indirectly, break the legs and arms of his children, that he might have the opportunity of showing his paternal affection, in binding up the shattered limbs, and healing the broken bones? Is there a father here, who would poison the food of his children, and thus diffuse disease through their system, that he might have the opportunity of acting the part of a physician, in restoring them to health and soundness? This is the ground Mr. Austin takes in regard to divine punishments—that it is a medicine designed to cure the sinner's disease. God having caused the sickness, applies the medicine to remove it. And this is doing just as a good earthly father would do!!! But who would inflict positive pain upon his children, that they might feel happy when the pain was removed? What father would set the robbers upon his children, wound and leave them half dead, in order to show himself the good Samaritan, in pouring in the healing oil, and incurring expense, and manifesting solicitude for their recovery? And yet, if there be any truth in Universalism, any force in this renowned argument, God does all this and much more, with no other object than to effect the present and eternal happiness of his children. He drowned the antediluvian world, rained fire and brimstone from heaven upon the cities of the plain, overthrew the host of Pharaoh, swallowed up the company of Korah, killed Ananias and Sapphira, buried men, women and children by thousands beneath the burning lava, or engulfs them in the quaking earth: and all this is the fruit of his benevolence, as a kind and loving Father, and are the means he employs to bring his children to glory!!!! But I ask, finally, would a good earthly father adopt such measures to bless his children? To ask the question is to answer it. I have now, I trust, made sufficiently evident that this *PATERNAL* argument, which figures largely in the writings, sermons, and discussions of Universalists and which Mr. Austin has presented here with so much pompous assurance, is founded on perverted human sympathy—distorts the character of God—is illogical and unsound—contradicts the scriptures—contradicts Universalism—and contradicts facts: it is therefore as false as it is fallacious. I should not have given it the attention I have, but for the fact that Universalists use it and boast of it, as though they regarded it the *ne plus ultra* of logical perfection.

I will conclude my remarks on this point, by employing another argument much used in the defence of Universalism, turned (as most of its arguments may be) against itself.

God can save men, and make them eternally holy and happy, without their passing through this state of sin and misery, moral and physical evil, or he cannot. If he *can*, then he is wanting in goodness because he *does not* do so. But if he *cannot* secure their final holiness and happiness without all this sin, depravity, misery and death, then it follows he is deficient in wisdom and power. On *his own* principles, Mr. Austin must take one of these conclusions, and either will overturn this boasted argument and annihilate the dependence of Universalism. The truth is, this Paternal argument, taken all in all, (considering the great stress Universalists lay upon it,) is the silliest thing they have ever invented for the support of their cause—and the wonder is, that a man of Mr. Austin's discernment should risk his reputation in presenting it, or that any intelligent individual or congregation should ever be duped by it.

Having now *removed* three of the gentleman's affirmative proofs, I will employ the remainder of this half hour, in presenting my *first negative* argument against the proposition he sustains, and reserve the other points in my friend's last speech, to be noticed when I speak again.

Mr. Austin *affirms* that there is sufficient evidence for believing that all men will be finally holy and happy. My *first negative argument* is—that the system, of which this proposition is the soul and centre, is *false*, because it denies the existence of sin, as a *moral evil*—making it the *unavoidable result of the physical constitution of man*.

To effect the salvation of all men, Universalism is obliged to *depreciate* the character of God's law, and so effect a corresponding charge in the character of sin, by *diminishing*, if not entirely destroying, its moral turpitude. Were the law allowed (by the advocates of this theory) to be the embodiment of the moral perfection of God, the transcript of the divine mind, the standard of moral perfection and moral rectitude to an intelligent universe: and were sin considered the voluntary transgression of *this* law by an intelligent moral agent, who has knowledge of the law and its glorious Author, and ability to obey it, it is easy to see that the sinner would be placed in such an attitude to God, and such would be the deep moral turpitude of his offence, that the common appliances of Universalism would scarcely suffice to restore him to final holiness and happiness. This view of the law and the moral turpitude of sin, was entertained by the first Universalists. Hence Winchester, who displayed great anxiety to convince himself and the world, that all men will be finally holy and happy, nevertheless, frankly confessed that when he considered the perfection and purity of the law, the depravity of the heart, and the turpitude of sin, he sometimes almost despaired of his own salvation. The successors of Murray and Winchester saw that they must obviate this difficulty in some way—that the safety of their system required them to make the salvation of *the sinner as easy as possible*. They therefore set themselves syste-

matically at work, to *reduce* the perfection of the law, and the standard of divine requirement, until, robbed of its adaptation to the character of God as a moral Governor, it becomes, at best, *merely* the rule of intellectual and physical action. And sin, also, is disconnected with moral turpitude, by being resolved into the unavoidable results of physical organization.

In the "Universalist Book of Reference," (by Guild and Hyatt) published by Grosh and Walker, Utica, 1844, we find the following language—"If the objector supposes that God, in the administration of his moral government, is under the necessity of interfering and *directly punishing* his creatures, this is a very great mistake. No, God is under *no necessity of guarding* the interests of his law by penal enactments, and penal sanctions. It is a law, as we have seen, founded in the nature and fitness of things—a law written in the very *constitution* of man : God's law, therefore, does, by its *own operation*, secure the reward of virtue and the punishment of vice."—Page 110.—This sentiment is repeated in various forms, in nearly all the books I have read, in defence of Universalism. And here we have it sufficiently plain, though designedly obscured somewhat by verbiage, 1. That the law to which the sinner is amenable is not *that* which was written by the finger of God on tables of stone, and transferred to the pages of the Bible—but it is "written in the constitution of man : " 2. That this law is not guarded by "penal enactments or sanctions" of a positive character : connected with it is no other penalty, than the *natural* consequence of violation : 3. That this law is *its own executor*—by its *own* operation it secures reward of virtue and punishment of vice"—there is no lawgiver who stands pledged by his attributes, to guard the purity and dignity of his law. All this may be summed up in two particulars. 1. The law of God is *identical* with the law of the human constitution—the law that governs the physical powers and mental faculties. 2. The penalty of this law is the disagreeable sensation, or consequences produced in our physical or intellectual nature, when we contravene the law, or interfere with the harmony of our constitution!! In the light of this theory you can understand what Mr. Austin means by the punishment sin to the "*full extent of the sinner's deserts.*" He means, that when a man eats *too much*, he deranges the digestive organs, and *must* pay the penalty, that is, he will feel very disagreeably. Or he gets drunk, it will cost him some physical qualms, before he *entirely* recovers. Or if he over acts, by too strong a mental effort, the consequence will be, mental derangement, and, perhaps, mental debility, and this is the penalty. Such is the *low* and *grovelling* view Universalism takes of the DIVINE LAW. And what is this but sheer infidelity?

After making the law of God identical with the human constitution, the next step in this backward process, is to dispose of the moral turpitude of sin—and this is done by making it arise entirely

out of the physical constitution or animal nature. "We shall take the ground, says Mr. Rogers, (pro and con. of Universalism) that all sin arises from the physical nature." Mr. Ballou says, natural evil is the *necessary result* of physical organization, and *moral* evil flows from *natural* evil. Page 31, on Atonement. Mr. Austin, in the Universalist Expositor, says, "sin proceeds from the *animal or bodily portion* of our nature, which exists in *this life*." In perfect consistency with this notion, a Universalist preacher by the name of Mack, in *Pa.*, in administering consolation to a poor woman whose husband had fractured his skull in a fit of intoxication, assured her that her husband was happy, since the *body only*, not the soul, was involved in the sin of drunkenness. So also Mr. Ballou is consistent with himself, as well as with Universalism, when he says, (Lectures p. 25,) "God had no more occasion to be displeased with Adam after the transgression, than before he made him." From the foregoing, Universalism is involved in the following absurdities, and let the gentleman extricate his cause if he can.

1. By making the law of God identical with the human constitution. Universalism constitutes *man*, not *God*, the authoritative standard of perfection in the universe.

2. By making the law, to which man is amenable, arise out of his own constitution, it makes the sinner responsible to *himself*, not to God.

3. By making sin arise *only* from the "animal or bodily portion of our nature, which *exists in this life*," it denies the existence of sin as a moral evil, or, which amounts to the same thing, connects a *moral* effect with a *mere physical* cause.

4. By making sin arise *only* from the body, and yet maintaining the necessity of *moral* punishment, Universalists teach that God inflicts *moral* punishment for *physical* obliquities—chastises the *soul* for the *unavoidable sins of the corporeal nature*.

5. As the unavoidable results of physical nature will remain as long as we possess that nature, and as these effects are what we are to understand by sin, and as Christ came into this world to save us from our sins, hence he will never effect his object, and is in no sense the Savior of men; and the words Savior, salvation, sin, and Gospel, are, after all, unmeaning and senseless terms.

Thus, Universalism first destroys the perfection of God's law, denies the *moral* turpitude of sin, and strips the sinner of his moral character, and then, with characteristic inconsistency and absurdity, *destroys itself*.—[*Time expired*.]

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[MR. AUSTIN'S THIRD SPEECH.]

*Gentlemen Moderators*:—My brother on the negative of this question, erred in his last speech, in his representation of my views respecting the sense in which men are the children of God. He

said I took the position that all men were the spiritual children of the Creator. That was not my ground. I expressly acknowledged that there is a sense in which all men are not now the children of God—that is, they are not now children by *imitation*. But at the same time, all men are the children of God, in the nearest and most intimate possible manner—they are connected with God, as a Father, by the same tie that connects earthly children with earthly fathers. I showed also that the love of God for all men, as his children, infinitely exceeded the love of earthly parents. That God is such a Father, and that he cherishes such a love, is the doctrine of the Bible; and my friend has made no attempt to disprove these great and fundamental truths. And he will not. Hence I have the right to draw all reasonable and legitimate conclusions from the all important fact of God's paternity, and man's birthright connection with the infinite Jehovah. He says Christ speaks of the children of the devil. So he does. I have already explained the meaning of such phraseology. In the sense of *imitators of diabolous*, [an *adversary*, a *slanderer*,] Jesus told the Jews they were of their "father, the devil." Elder Holmes dare not hazard his reputation as a theologian, by asserting that the Jews, or any of the human race are the children of the devil, in *the same sense* that all men are the children of God. It is evident therefore, that his reference to Christ's language to the Jews, has not the least bearing on the subject before us, and was introduced simply to bewilder the minds of the less discriminating portion of the audience, and turn, if possible, the point of my argument drawn from the paternity of God. But his effort is vain. The simple fact that in that sublime prayer which Jesus has left on record for the imitation of every human being, he directs them to say—"OUR Father which art in Heaven"—fully sustains my argument. If God is not "our Father," already, before we put up our prayers, what right have we, to call him "*Father*?" And why should the Redeemer direct us to address him as such? If our simply coming to God in prayer, makes him our Father, who was not before our Father, then the *parentage* of a being depends not on his own will and doings, but upon the will and doings of the creature begotten—it remains for that creature to decide whether it is a *child* or *alien*!! No fact can be more clearly established from the scriptures, than that the Creator is by his own will, (and not by the tions of his creatures,) in the highest and most important sense Father of the entire race of humanity. And from this truth demonstrated in my last speech, there follow conclusions which establish beyond the reach of all cavillers, the affirmative of the question.

Mr. Holmes insists that in contemplating God as a Father, we take a distorted view of his nature—that he is a *Ruler*, a *Judge*, as much as a Father. I acknowledge the Creator is a Judge—that he is the sovereign Ruler of the Universe! But this does not af-

fect, much less expunge, his *Parental* nature. An earthly king is a ruler over his own children, but this does not make him any the less their father, nor they the less his children. The same relation which an earthly ruler sustains to his own children, God sustains towards all men. He is their lawful sovereign; and at the same time he is their affectionate Father. Although sometimes an earthly ruler is compelled to merge the father in the Judge—is driven by duty to sacrifice his parental feelings, in executing the law as a Sovereign, upon his own disobedient children—yet this arises not from his choice, but from the imperfection of the laws he administers, and his lack of power to pursue another and better course. But it would be the height of absurdity, to insist that the Ruler and the Father of all, can be placed in such a *dilemma*, or driven to so sad an *extremity*! Nothing can be more improper than to attribute any proceedings to him as a *King*, that cannot be reconciled to his character as a *Father*. It is reasoning in violation of all enlightened conceptions of a perfect Deity, to contend he is *compelled* to do, as a *Ruler*, what he would not as a *Father*—that he is obliged to disregard his affection as a *Parent*, to discharge his duty as a Judge! The impropriety of all this is seen in the fact that Jehovah is the framer of his own government—he has displayed infinite wisdom in all its laws and enactments. He is holy, just and good. Hence the object of that government was not to procure the *injury*, but the *welfare* of all its subjects. In executing his laws, therefore, he is driven to no necessity of sacrificing his feelings as a Father, to be faithful as a King. In firmly administering his laws—in inflicting all their penalties upon the disobedient—so far from putting aside his parental affection, he is but *gratifying* it, in the highest degree; because all his inflictions of penalty as a Judge, tend to bring the sinful back to virtue and righteousness. And surely a Father's love will not object to *such a process* for SUCH AN OBJECT!! Hence viewed aright, there is no conflict between the character and the office of God, as the Judge of all, and as the Father of all. It is by overlooking the infinitely important fact, that the punishments of the Most High, are inflicted for the *reformation* and *restoration* of the guilty, that my opponent and those who sympathize with him, are compelled to tear asunder and place in antagonistic attitudes, his character as a Ruler and as a Parent!

But my friend Holmes declares the argument I have drawn from the Paternal character of God, is “the *silliest* thing” he ever heard! Well, I cannot but admire his frankness in the utterance of his thoughts, however much it may be at the expense of his common sense! Men will, perhaps, differ in their estimation of this subject. The fact that God is a great and good Parent—that he looks from Heaven with compassion on his wayward children—and has put into operation a class of ways and means to bring them all around his throne, washed and purified from sin, to adore and love



him forever—is a very “*silly*” affair to Elder Holmes!! Not so, however, does this subject appear, to others among men, who have Christ’s spirit within them! Not so to those scripture writers, who delighted to describe the ingathering of all souls into the kingdom of the Redeemer, and to dwell upon that blessed era, when “every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.”—(Phil. ii. 10–11.) But if my argument is “*silly*,” will the Elder favor us with something on the opposite side, that shall be reasonable and logical! That one part of the same race of intelligent beings, are the children of *God*, and another part the children of the *devil*, I suppose is not “*silly*!” That men can at one time make the *devil* their father, and then at another time make *God* their Father—and thus travel around from being to being, making whomsoever they will, to become their parent, and then *unmaking* them at pleasure—is not “*silly*,” in my friend’s view, but plain, sound, good sense!! There is no accounting for tastes!

Dismayed at the strength of the argument drawn from God’s Paternity, my opposer makes a desperate assault upon it, with such weapons as the following: He asks—would a good father bring his children into a world of sin and blasphemy, of warring and wretchedness, if he had power to prevent it? Would he subject them to sinfulness to bring them through it to happiness? Would he make sickness and then make medicine to heal it? Would he set robbers on his children that he might rescue them? Would he break their legs, that he might have an opportunity to restore them to health? From these things, he reasons that as God allows all this sin and misery, *he is not a good Father*, and hence all dependence placed upon him as a Parent, to bring his dependent creatures to holiness and happiness, is fallacious and groundless!

Is it possible my friend imagines the audience and the public so blind that they cannot see the destructive and suicidal nature of this argument! It does not bear against Universalism alone, but against CHRISTIANITY itself!! Striving in vain to undermine the strong foundations of Universal Salvation—with blind and desperate zeal, he would tear away the very pillars of the gospel, and bury the hopes of the world in oblivion, rather than acknowledge the truth of the doctrine of God’s boundless love, which forms the highest theme of angel’s songs! Throughout the entire extent the New Testament, the Savior and the Apostles describe the Creator as a wise, good and affectionate Father—they dwell much on this truth, and institute comparisons to show that his love for his intelligent offspring infinitely *exceeds* that of an earthly parent. This doctrine forms the chief-characteristic, as it does the brightest glory of the Gospel Dispensation! Against this great, fundamental truth, Elder Holmes throws all the force of his argument, and his logic. He points to the natural evils of life—the pains and woes, which afflict humanity—to convince the audience of what?

Why, that God is not such an affectionate Father as the scriptures represent him!! Yea, he takes his place by the side of the *Deist* and the *Atheist*, and makes use of precisely the same arguments which they urge to overthrow the authenticity of christianity, and to disprove the existence of a God! Ask the Deist for his proof that the gospel is a fable—inquire of the Atheist his strongest evidence that there is no wise and good superintending Providence—and they will both chime in with my opponent and point to the prevalence of sin and woe upon the earth!!! Why will men be so short-sighted as to pull down their own edifice, in their hot zeal to overthrow their neighbor's dwelling!

In defence of Universalism and the whole system of Christianity, let me notice briefly the argument he attempts to draw from the imperfections and evils of this life. It overlooks, in the first place, that man has for wise and good purposes, been so constituted by the Creator, that he attains to perfection in knowledge and happiness, only by *progressive* stages. Our own experience and observation attests the existence of this law of *progress*, in all that pertains to human beings. Now such a progress necessarily consists in a series of changes from lower to higher stages. Yet such a career could not be passed through, except its *commencement* was in the midst of more or less *imperfection*. Hence, "the creature was made subject to vanity."—(Rom. viii. 20.) And hence in this life, the commencement of his endless career, the starting point in his progressive existence—he manifests great imperfection in his own doings, and is subject to many natural imperfections or evils in his whole organization. But from these he is destined to travel onward and upward, in due time, to higher and better scenes and influences.

Another very important consideration which the Elder in his fatal argument, has overlooked, is that man has been endowed with *moral freedom*, in order that he may attain to that *holiness* which is alone the fruit of a *voluntary* exercise of his high moral capacities in the service of goodness and righteousness. But moral freedom necessarily involves an exposure to *temptation*, and a liability to *sin*. Not that it *compels* men to sin, but places them within the range of a liability to sin. It is through the exercise of this freedom, which is the highest endowment, and will eventually prove the most valuable blessing bestowed on man, that he falls into sin, temporarily, in this life. Hence the existence of sin in the present world—and hence its reconcilability with the perfections of a wise and holy God.

Although the *immediate* consequences of man's *progressive* nature, and of his endowment with *moral freedom*, is a subjection to pain and sin in this state of being, yet their final results, as affording him a *salutary discipline* and the instructions of a *Great School of Experience*, will be to elevate him to higher degrees of perfection in knowledge and happiness, than he could have attained in

any other way ! How could moral beings arrive at a condition of enlightened voluntary holiness, except they had at some period of their existence, struggled with temptation and sin ? How could they realize and enjoy the felicities of higher states of being, if they had not once been called to suffer *sickness, pain, misfortune, and the last great evil, death* ?

I am prepared by these suggestions to answer the inquiries of the Elder. A wise and good earthly father *would* expose his children to sin, and sickness, and pain, did he clearly foresee that he could cause this exposure to result in elevating them to higher degrees of virtue and happiness, than they could experience by an exemption from them !! And it is for these all-gracious and all-sufficient reasons, I repeat, that the wise and good Heavenly Parent has created his moral offspring subject to imperfection !!

Let me briefly notice this subject in another light. *Sin—evil—pain*—are in the world. Here we agree. They must exist either in *accordance* with God's Will and Purpose, or in *opposition* to his Will and Purpose. I take the former ground. As already shown, I maintain, that although God does not *compel* man to sin, yet he has exposed him to temptation—subjected him to imperfection—that a future and greater good may result, than would ensue from pursuing some other course. It was God's original purpose that his earthly offspring should travel up through every stage, from the imperfections of this world, to the highest glories of Heaven ! The scriptures clearly support this position. "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Here we are taught that the subjection of the human race to vanity was the work of the Almighty. And why ? To lead him to endless wretchedness ? No : but to lead to a deliverance—to an elevation—into the high rank of children [imitators] of God—"Because the creature itself also shall be DELIVERED from the bondage of corruption, into the glorious liberty of the children of God."—(Rom. viii. 20, 21.)

But friend Holmes takes the opposite ground, that *natural and moral evil*—that *sin and pain*—exist AGAINST the Purpose, the Will, of Jehovah ! This position not only contradicts the Scriptures, which declare that God "doeth according to his Will in army of heaven, and among the inhabitants of the earth," (Ez. iv. 35,) but it is fatal to his own hopes and anticipations in regard to a future state of being ! If sickness, misfortune, and transgression, exist in the present life, *against* the Will of God—if they be the fruit of a *frustration* of his plans and objects in creation—then upon the plainest principles of analogy, they may exist *against* his design and desire, in another life, in any department of his creation—and they may afflict any class of beings, even to the highest angels—Christ—God himself ! What is to prevent it ? If the Will, the intentions, of Jehovah are disappointed and thwarted among men, what can insure immunity to other classes of beings ?

If he cannot do his Will on earth, how can he do it in Heaven ? Wedded to a hypothesis so fatal, upon what sure foundation can my friend rest his hopes of future deliverance from sin and pain, and an entrance upon perfect felicity ? The most strictly orthodox christians—clergymen and laymen—endure misfortune and disappointment in this world—they are sick—they meet with dreadful accidents, tearing their limbs, and breaking their bones—they have been persecuted, driven to the dens and caves of the earth, and tortured in the most cruel manner, for their faithful adherence to their religious sentiments. All this, according to Elder Holmes, has been in direct opposition to the design of God, and against his will. What possible assurance is there, on this theory, that they will not be subjected to the same, or a *worse* state of things in the next life ? And, moreover, according to the Elder, the wicked are not punished in this life—or at least punished so little, they are not *aware* of it. Their barns are bursting with grain—prosperity and happiness attend them through life, while the unfortunately pious part of mankind, meet with crosses and trials, and are compelled to travel in an “*uphill*” road ! Now what is to prevent this same prosperity and happiness attending the wicked hereafter ? It will be of no avail to say it cannot be ; God has willed and purposed a different state of things. His will can as easily and as certainly be thwarted by the wicked in another state of being, as in the present. I beg the reflecting portion of the audience to notice the fatal nature of the ground on which my opponent has placed himself. My reply covers all he has said or may say, in regard to the present existence of sin and evil.

He appears to place much importance upon a proposition which he has stated in terms the most logical, viz :—Either God *could* save men without passing through this state of sin and evil, and *would not* ; or, he *would*, but *could not* !! He imagines one or the other of the horns of this dilemma, must pierce my position. But how so ? I can see no force in it, except, that my brother, like Haman of old, has erected a gallows for the destruction of his own theory. It involves the ground I have just gone over. He takes the position, that God *would* save men without exposing them to sin and evil, but *COULD NOT*. Then he is not GOD, and the Elder and his brethren have unfortunately wandered into infidelity, or rather *idolatry*, and are worshipping an *imaginary* being, instead of the true God. I insist the Deity *could* have made all men holy and happy without having exposed them to sin and evil, but *would not*. And why would he not ? Because his infinite wisdom dictated, that in the final result of things a greater amount of happiness, and a more worthy and perfect holiness, could be attained by temporary subjection to imperfection and its evils, than on any other plan of creation.

Mr. Holmes cannot refrain from introducing the old stereotyped objection to the doctrine of God's parental affection and impartial

grace, of the *drowning of the antediluvians*, and the *destruction of Sodom and Gomorrah*! He asks exultingly, if this was the fruit of the Creator's Fatherly love? This is a favorite argument with our friends of the opposite faith. Indeed, it seems to be viewed by them as the highest effort of the combined learning, talent, skill, shrewdness, and wit of all their theological warriors! When other efforts have proved abortive, they seize upon this, as the sword of Goliath, which shall assuredly slay the adversary, and deliver the field of controversy into their hands. Failing to repeat it with sufficient unction in plain prose, they weave it into *doggerel rhyme*, with other matters expressed in language equally chaste, dignified, and witty, and circulate it through the land for the special edification of the faithful! If friend Holmes thinks this stale objection has not been harped upon long enough—if he imagines the public have not sufficient common sense to detect its shallowness—if he dreams he can increase his capital by bringing it into this discussion—I cannot object. It only subjects me to the labor of meeting his assertions, which even a child in the principles of Universalism, can overthrow, and which indeed, have again and again been shown to be but the merest fallacy. I suppose he will allow the antediluvians and the dwellers in Sodom and Gomorrah, were *human beings*! If they were, then God sustained towards them the same relationship of Father, that he does to all his intelligent offspring. His dealings with them, therefore, were the dealings of a wise and good Parent with disobedient offspring. Should an earthly father while chastising his erring children in one apartment of his residence, suddenly remove them to another apartment, would it furnish any rational indication that he had laid aside all parental affection, and was torturing them with a revengeful cruelty, such as the most malignant enemy alone could inflict? The supposition would be extremely absurd. Yet what were God's dealings with the antediluvians, and inhabitants of Sodom and Gomorrah, but removing them while in the act of inflicting just correction, from one apartment of his Great Edifice to another? What evidence do these acts afford, that the Creator will torment them forever? The destruction of these ancient transgressors, furnishes no proof that God cherished any less love for them than for the rest of the sinful world. It only shows divine wisdom preferred that method of punishment in these instances, to any other at his command. Universalists are continually charged with believing that the Antediluvians, Sodomites, etc., when swept from the earth, ascended immediately to Heaven. There never was a charge more totally groundless. No opinion of this description ever prevailed, or existed in our midst. Our belief is that the Heavenly Father dealt with them on the same principles that he deals with all other sinners—that he punished them justly for their sins, and that whenever their hearts are softened, and they turn to him in repentance and love, he pardons and accepts of them. Their removal to an-

other world did not place them beyond the limits of that great and universal Invitation, which forms one of the fundamental principles of the Divine Government in all states of existence :—" Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon."—(Isa. lv. 7.) We believe the Antediluvians and Sodomites, and all the wicked of every age and nation, are allowed to accept of this invitation. And we have no doubt that in yielding to its merciful proposals, they all in due time, are brought to reconciliation and peace with their Creator. What was the *worst* to which God could subject them in the future world ? It would have been to place them where they would have sunk forever deeper and deeper in sin, blasphemy and wretchedness !! What would have been the *best* treatment ? To remove them to some fitting place in the dominions of the Most High, where they could be subjected to such purifying and enlightening influences, as should bring them all at length to become obedient children of the common Parent of the world, and fitted to enter his immediate presence, to love, adore, and glorify him forever !! Universalists simply honor God sufficiently to believe he will pursue the *best* course, in preference to the *worst*, in regard to any and all his offspring !

My friend opposite inquires, what father would *punish* his children, if he had power to reform them without ? In reply, I ask, what wise parent would not punish his children, if he saw it was the most *certain* and *effectual* way of reforming them ? God could have selected other processes, if he had thought best. But he saw that punishment administered in wisdom and mercy, was of all methods, the best calculated to bring to repentance and amendment. Hence he adopted that as one of the measures of his government.

Elder Holmes has great objection to my appealing to the *sympathies* of the audience. I have seen throughout the debate, that these appeals *trouble* him. He *shrinks* before them, and wants as little of them as possible. He says if I *despise* his appeals to men's *fears*, he *despises* my appeals to their *sympathies* ! I have no doubt he despises the touchstone of human sympathy ! And why ?—Because it crushes to the earth his monstrous dogma of endless wretchedness ! There is no sympathy for that doctrine in the hearts of men—while their hearts are full of approbation for the glorious sentiment of universal holiness and happiness !! All this he knows, and hence his dread of sympathy. Yet why should I not appeal to human sympathy ? It is one of the highest and holiest characteristics of man. It is that, which more than all things else, distinguishes him from the brute creation below ; it is the brightest link that unites him with angelic beings above. There is no trait in which human beings show more of the spirit which characterizes the dwellers around God's throne in heaven, than in the sympathy they manifest in each other's welfare. Strike this principle from

the human heart, and earth would speedily become an Aceldama. Would to God there was more of it in our world. But Elder Holmes *despises* my appeals to your sympathies; and places them on the same level with his appeals to your *FEARS*! The only difference between us, in this respect, is, that while he appeals to the most *low* and *base* feeling in man and brute, my appeal is to the most beautiful and God-like emotion of men and angels!! If he can discover no distinction, I am satisfied all who hear me, can *see* and *feel* it.

But the Elder contends that human nature is *perverted*, and hence human sympathy must be *perverted* also—and that it is therefore *wrong* to allow our sympathies to influence us. This is strange doctrine! Very well—let us carry it into practice! On this principle it would be wrong for me to sympathize with my friend—as I cannot avoid doing, on account of the dark and forbidding doctrine he is laboring to maintain! Nay, if he falls into trouble in his family, or his own person, I must not sympathize with him—I must not fly to him, and strive to soothe and console him in his misfortunes! This would be wrong—it would be but an exhibition of a *perverted* and *corrupt* nature!! We must not sympathize with the poor and needy! Our prompting to this is but an evidence of the perversion of our hearts! Monstrous! How many does Br. Holmes expect will *sympathize* with him in such an absurd *perversion* of man's best characteristic? Will he be sustained by the Bible in this position? Far from it. God's word commands us to sympathize with one another. It calls upon us to "rejoice with them that do rejoice, and weep with them that weep."—(Rom. xii. 15.) Notwithstanding my friend's objection, I shall still continue to appeal to human sympathy in corroboration of my sentiments, whenever occasion renders it proper.

Elder Holmes makes another attempt as on the last question, to show a distinction between *chastisement* and *punishment*. He insists chastisement is for the *good* man, and punishment for the *wicked*! That is, God chastizes the righteous on one principle, and punishes the wicked on another. He chastizes the righteous for their benefit, and punishes the wicked only to injure and torment them! There can be no more fatal error in relation to God's government than this. The idea that he inflicts the penalty of a violated law upon one portion of the violators, (and that portion the most *guilty*, because they sinned against the most *light*.) for the *benefit*, and on another portion for their *injury*, indicates views on the principles on which the Almighty deals with his creatures, of a nature so dark and low, that those who entertain them, must be led far astray into error. I have already shown in discussing the first question, that the only distinction which can possibly exist between *chastisement* and *punishment*—the only distinction which reason or the scriptures will admit, is a distinction, not of *nature* but of *quantity*! The most that can be claimed for *chastisement* in contradic-

inction to *punishment*, is that it is a *lighter* infliction of pain rendered for sins of a less heinous character, while *punishment* is a more *severe* application of suffering, for crimes of a *darker grade*! But *both* are of the same *nature*—administered on a similar principle, and for a like purpose, viz. to lead the wayward and straying children of men back to repentance and salvation. Any other view of the subject, involves contradictions and absurdities respecting God and his government, of the most abhorrent description.

Here let me briefly notice the “summing” up of Mr. Holmes on my arguments from the *Desire* and the *Intention* of God. He represents God's *desire* and his *intention*, as not *absolute* but *contingent*, and that hence they do not exert any absolute control over the final destinies of men. I ask the audience to notice the remarkable fallacy of this position. How absurd to represent the *Desire* and *Intention* of an INFINITE GOD, as not *absolute*—i. e. not fixed and certain, but as indefinite and uncertain. He “rather” *DESIRES*, and “rather” *intends*, but really upon the whole, does not absolutely desire nor intend!! If God's *desire* and *intention* are contingent, upon what contingency do they depend? According to my friend's theory, they depend on the proceedings of feeble, blind, erring creatures, whom God has clothed with only such powers as he has pleased. If man is *willing* to be saved, and will accept of certain terms of salvation, (and God knew when he imposed these terms, whether his creatures would accept or reject them)—why then Jehovah *Desires* and *Intends* to save him. But if man in his blindness will not comply with the terms, then God neither *Desires* nor *Intends* to save him! This wholly reverses the relative position of the two parties, and makes the Creator dependent on the creature, rather than the latter dependent on the former. Here is sound reasoning!! Moreover, he insists that man's salvation cannot depend on the *Desire* and *Intention* of God, because this would destroy the moral character of the divine government—exclude the influence of the moral law—overthrow man's agency, and place aside the *conditionality* of salvation. How short sighted these objections! Who, with the slightest reflection, does not see, that the Creator's *Desire* and *Intention* respecting man's final destiny, were formed in express reference to the character of his government—to his moral law—to man's agency—and any and all conditionality in salvation! It was in *sight* of all these, and in *harmony* with them, that he formed his *Desire* and *Intention*, eventually to bring all his creatures to holiness and happiness. His own government, man's moral agency, and the conditions of salvation, are not so many *obstacles*, but so many *instruments* to the fulfilment of the *Desire* and *Intention* of Jehovah respecting the final salvation of the world!

Elder Holmes has at length brought forth his *first Negative Argument*, viz:—That Universalism denies the existence of *sin* as a moral evil. In the name of logic and sound reasoning, I trust this



is not a specimen of what his Negative Arguments are to be. I am anxious that this discussion should be interesting and instructive on both sides, and confidently anticipated my opponent would introduce arguments against the impartial grace of God, possessing some weight, in appearance at least, and some relevancy to the questions before us. But if this negative argument is a sample of those to follow, I despair of getting up a readable debate. What relation has this argument to the proposition in discussion? Suppose Universalism does deny the existence of sin as a moral evil, does it prove there is not "sufficient evidence for believing that all men will be finally holy and happy?" Does it approach within sight of the question in controversy? I am surprised at the Elder's want of tact, and hope, hereafter, when he introduces a negative argument, he will enlighten us by showing what bearing it has upon the point at issue.

I deny most unequivocally, that Universalism fails to recognize sin as a moral evil, or that it robs God of the character and station of a Moral Governor. It looks upon sin in no other light than as a *moral act*, and hence a *moral evil*. Whatever investigations Universalist writers may have made in relation to the *origin* or *causes* of sin, do not militate against the fact which they all acknowledge, that wherever it exists, sin is a moral evil. His quotations from Ballou, Rogers, Guild and Hyatt, and Austin, fall far short of sustaining his charge. It will not be necessary for me to enter upon an examination and defence of these quotations for two reasons. 1. Every intelligent hearer and reader must perceive, that the language introduced, when construed and understood according to the evident intent of the authors, does not involve a denial that sin is a moral evil. 2. But even allowing that it did, it can in no possible way, affect the merits of the question now under consideration. Pray what have the opinions of Ballou, Rogers, etc., in regard to the origin or nature of sin, to do with the question—"Is there sufficient reason for believing that all men will become finally holy and happy?" The Elder informs us he has many more of the same kind of quotations to present hereafter. Very well, he can go on in this direction to any extent he pleases. I shall follow him no farther than to show that all matters of this description are wholly extraneous to this discussion, and that their introduction only show on his part a distressing and pitiable want of something of weight to urge against the gospel of a world's salvation.

Inasmuch, however, as allusion has been made to my individual views in relation to "*the origin of sin*," perhaps I shall be justified, in so far digressing, as to make a brief explanation of my position. Let me premise, by the way, that I am alone responsible for my opinions on this subject—my brethren agreeing or disagreeing with me, as their own judgments dictate.

I hold that man's organization is a compound of animal propensities, and moral and intellectual capacities. The latter are supe-

prior to the former—they form the only material distinction between the brute races, and mankind—and are bestowed to influence, guide, and govern him, in all his proceedings. They are the controlling, deciding tribunal, in the human constitution. Now all *sin*, is the effect of the clamoring of some animal propensity or passion, for *improper gratification*. Can Elder Holmes, or any man, point me to a sinful act or thought, which has not been produced by the prompting either of some one animal passion, or a combination of different propensities? The sin however, does not consist in the promptings of the passions, because they are blind, and incapable of moral distinctions. But when the higher capacities—the mind, the soul—whose province it is to take cognizance of all the emotions of the body—yields its *assent* to any improper prompting of the propensities, and permits it to be carried out into *action*, or to exist even in *thought*, then it has erred—it has committed a *wrong*, a *SIN*!!—and deserves, and will receive, a just and certain punishment. Such, concisely expressed, are my views upon this point. Can they be successfully controverted?

The Elder attempts to ridicule the views of Universalists, in relation to the nature of God's law, and its penalties. If I understood him correctly, he charges us with rejecting all scriptural views on this subject, and believing in no law or penalty, but such as are of a *physical* nature—consisting of the head-ache or some bodily pain. I regret my friend should so far forget himself, as to attribute to us that which he must know to be wholly groundless! He is perfectly aware that Universalists believe in the existence of God's law, in all its great departments—spiritual, moral and physical—and that its penalties, as varied in their character, as the nature of the offences for which God inflicts them, are administered on every sinner, with unfailing certainty! Of what avail is it for a controvertialist to indulge in attempts to mislead on points where detection is so easy. The influence of this mode of procedure, can but be destructive to a cause which needs its assistance.

It can hardly be expected I should notice the stale anecdote of my friend, asserting that some individual whom he did not name, attempted to console a poor woman whose husband died intoxicated, with the assurance that *his soul was not drunk*! But I would like to inquire of the Elder whether he believes the *soul* of this man became *intoxicated*? That the fleshy organs of the mind can become stimulated by alcoholic drinks, there can be no doubt. But I would be pleased to be instructed how the *soul*—an *immaterial spirit*—can be affected by *material* substances. If, however, he thinks the *soul* of the poor inebriate really died *drunk*, I would inquire whether it entered the future world in its drunken state? And as it is a favorite theory in his school that there is *no change* after death, I would ask whether the *soul* of this man will continue drunk throughout eternity?—[*Time expired.*]

## [MR. HOLMES' THIRD REPLY.]

*Messrs. Moderators.*—In my negative argument, I affirmed that Universalism denies the existence of sin as a *moral evil*; or, which amounts to the same thing, makes moral evil result from a physical cause. My friend asks, what this has to do with the subject? I answer: If there be no moral evil in the Universe, only as identified with physical obliquity, there is no moral salvation. If there is no moral salvation, then there is no moral law that has been transgressed by a moral being, and men are not moral transgressors. But if men are not moral transgressors, they are not moral beings; and if not moral beings, God is not a moral Governor, and has no moral government. And if all this be true, we are disputing in regard to mere abstractions, or idealities, and had better quit and go home. This is what it has to do with the subject.

Mr. Austin also alludes to my remarks on the subject of human sympathy, and complains of my disrespect to that high and holy feeling. I am not conscious of having spoken unworthily of human sympathy. I acknowledge human sympathy to be a high and holy feeling, just in the same sense that man is a high and holy being. If man's moral nature is perverted, so is his sympathy. And surely, my friend will not take the ground that man's moral nature is not perverted; hence he must admit him to be the subject of *perverted* sympathy, or he will display more ignorance of the philosophy of human nature, than I was prepared to expect. Would my friend wish the criminal jurisprudence of the State governed by the sympathy which one felon has for another? Certainly not. And is it more consistent to judge of God's distributive administration by the sympathy which one sinner has for another, both being in the same condemnation? It was on this ground, that I said I despised sympathy as the foundation of a moral argument, as heartily as the gentleman can despise fear. Indeed, if there be any difference, fear is much the safer guide. Fear is an emotion of the mind, but sympathy is associated with the passions and affections. And as the intellect has suffered *much less* from depravity than the heart, hence the admonitions fear are entitled to *much more* respect, than the dictates of sympathy. It is on this account that the Bible speaks in such high terms of fear, and so approvingly of those who are influenced by it. "The fear of the Lord is the beginning of wisdom." "The prudent man foreseeth [feareth] the evil and hideth himself, but fools pass on and are punished."

Mr. Austin refers again to the paternal argument, and endeavors to patch it up so as to preserve it from entire annihilation. But it is of no use; that argument is superannuated, and he may as well allow it for the present, to retire from public life. I will, however, refer to one other remark made by him on this point.

To make this argument pass with more plausibility, he seeks to bolster it up by a perverted use of a passage in Rom.—"The

creature was made subject to vanity, not willingly." From this he argues, that God has subjected the human family to sin and misery, in order to make them more holy and happy hereafter. But does he not see that this contradicts facts, and comes directly in the face of his theory? Would a good earthly father subject his children to sin and misery, against their will, to make them holy and happy, if he had wisdom and power sufficient to effect his design equally well, without sin and misery? The gentleman's own argument refutes the conclusion at which he aims.

I understood the gentleman to say that sin and misery, as they exist in this world, are according to the will of God, and even to argue for this position. The argument he used, as near as I can recollect, runs thus: If sin and misery exist in this world *contrary* to the will of God, they may in the future world—but as they will not exist against his will in another world, therefore they do not exist *against* his will in this world.

MR. AUSTIN.—If my brother will allow me to correct him—I said that *whatever* exists in this life, whether sin, evil, misfortune, suffering, and afflicts any portion of mankind, even the most pious, *against* God's will, may exist and afflict the best of men, hereafter and forever, *against* God's will!

MR. HOLMES.—Very well, this is as I supposed, and my reply is, if sin and misery are *according to* the will of God in this world, they *may* exist in *harmony with* his will in another world, and the argument is as sound in one case as in the other. Here again the gentleman's argument refutes his own theory. As to the passage from Romans, of which Mr. Austin has made so much already—"the creature was made subject to vanity," &c.—I intend, when I get time, to give it a thorough examination. I knew I should have to meet it here, and came prepared accordingly.

I will now attend to some few remarks of my friend, during the forenoon session. And first, in reference to the safety of our respective theories, as compared with each other. The gentleman does not seem to relish the remark I made on this point, viz. that if my doctrine be false, those who believe it, and trust in it, are just as *sure* of heaven, as any Universalist can be. But if his doctrine be false, those who depend on it, are *without hope—lost, without remedy*. But is it not so? He cannot deny it with the least semblance of consistency. Who is in danger of final perdition, if Universalism be true, even though he despises it in his heart, and embraces a theory directly contrary in its nature? But if Universalism prove false, alas for the man who has no other dependence for salvation.

Look at the difference between the two systems. It is not like that which exists amongst different orthodox denominations. For instance—the possibility of finally falling from a gracious state. Methodists and Presbyterians differ on this point, it is true; but

it is not regarded by either as fundamental. But differ as we may on these minor points, we all hold the **HEAD**, as it is called in the theological language—that is, we hold to the divinity of Christ—his work of atonement, and intercession—the Deity, and agency of the Holy Spirit in changing the heart, and producing holiness of life. The vitality and moral efficiency of Christianity remains, independent of these small differences. But look at Universalism! If *that* be true gospel, then what is usually known as orthodoxy, is rank infidelity. There is all this difference between the two systems. If Universalism be a form of Christianity at all, it is the *lowest possible* form: hence, failing those who trust in it, *their* hopes are wrecked forever. Mr. Austin has lugged Calvinism into this discussion. If his design in this, is to entangle or embarrass me, he will have his labor for his pains. He can't trouble me with the views of Calvin, as Mr. Pingree did Mr. Rice. I am not tied up by any of the peculiarities of this theory. I believe it is the will of God that *all* should be saved—nor will I impute any other sentiment to my Calvinistic brethren. As the subject has been introduced, I could not say less than this. The gentleman also remarked—to say Universalism is false, is to say reason is false. Indeed; is the question settled then? It strikes me, this is what logicians call, begging the question. The question is—“is there sufficient evidence for believing that all men will be finally holy and happy?” Our proofs are to be drawn from reason and scripture, and to *assume* that *either* is in favor of the affirmative or negative, is to assume the question settled without controversy. To offset against my friend's declaration, I might say, if Universalism be *true*, reason and scripture are false, and my *ipse dixit* would weigh as much as his—but after all, we should be just where we were in the start; the question would be unsettled, and the audience unenlightened. But I object to this method of settling controversies. Let the gentleman draw out his arguments from reason and scripture, and then let the audience compare them with my arguments, and with acknowledged principles and facts, and judge for themselves where the merit of the question lies.

Mr. Austin alledges that I said Universalists are the worst kind of infidels. I said no such thing. But I did say that some individuals, who wish to avoid the odium of open infidelity, put on the garb of Universalism—that it has their advocacy and support, and that such men are the worst of infidels. Mr. O. A. Bronsol says, “Of the twenty-five hundred subscribers of the paper he edited [when he defended Universalism,] it was presumed that more than one half were sceptics, or sceptical. He has conversed with hundreds of professed Universalists, who would own to him, that they supported Universalism, *only* because it was the most liberal sentiment they could find, and because it was better than Deism, to put down the orthodox.”

An Infidel agent at the West, writing for the "Investigator," [Boston,] July 19, 1840, says: "Indeed the Universalist clergy-men are not to be sneezed at. Mr. Kidwell [one of the oldest and most popular clergymen of Ohio,] preached last sabbath. I went to hear him; and, of a truth, he preached as good sense, reason, philosophy, and liberality, as I want to hear or expect to. In short, he is a very good *Kneeland man*." Such men are the *worst of Infidels*. But my friend says, Universalism has no more inveterate enemies than Infidels. This may be true of a certain class of Infidels; those who have *boldly and openly* launched out upon the sea of universal scepticism. Such men are too independent to wish to conceal their unbelief—and too intelligent to suppose Universalism countenanced by the scriptures: hence they heartily despise it, as an unworthy and *shallow subterfuge*.

I have said, Universalists support their cause by conflicting arguments. As a sort of offset to this, the gentleman introduces a quotation from my article on the atonement, as published in the July No. of the "Methodist Quarterly," in which I say—"To describe the various and conflicting theories, brought into being by the wand of theological diviners since the fifteenth century, would require more space than can be spared in this paper." Now, this variety of systems, it is well known, has sprung mainly out of views similar to those advocated by Mr. Austin; as for instance, Unitarianism, and especially the views of German Rationalists, who are known to be a *species*, of the *genus* Infidel. They discard the miracles of the Bible, and its whole supernatural character. Of course they would deny the atonement, which is the greatest of miracles. These "various and conflicting" views of atonement, have, therefore, arisen out of that same scepticism, which in the beginning of the eighteenth century, gave birth to Universalism, with its *various* and *conflicting* methods of argumentation. Though there are some shades of difference in the view of Evangelical churches, yet they all embrace the *essence* of the gospel—that Christ died for sinners, in a sense that removes the legal obstacles to the salvation of the world, and affords the grace of repentance to such as will turn from sin "to serve the living God."

And here I am reminded of another quotation from the same article on which the gentleman has commented, viz. "that there were no theories of atonement during the first two centuries." Did I say there was no doctrine of atonement? not at all; but that there were no *theories*, brought in for the purpose of distinguishing truth from error. The doctrine of atonement was not in that age disputed. The age of philosophical and metaphysical speculation had not then commenced (by the agency of certain errorists and would-be philosophers,) and hence, the advocates of truth did not find it necessary to state in the form of propositions or theories, the vital points of christianity, in order to distinguish

in the eyes of the world, between truth and falsehood. This is all I said, or intended.

The gentleman has finally given us a definition of salvation, but it amounts to just nothing. I have called upon him to tell us what salvation is; when, where, and how it is to be effected. He simply replies that "salvation is from sin." We all understand this, when it comes from one who advocates Universalism. It means anything or nothing, as best suits the circumstances or exigencies of the occasion. I am not satisfied with this definition. It is a mere evasion, to avoid a much dreaded difficulty. I still press upon my friend's attention these questions. What is salvation? Is the salvation with which men are made finally holy and happy, gospel salvation, or is it a salvation of some other kind? As thousands do not receive the gospel, and are not saved by it in this life, I want to know how, when, and where, they are saved? When are men to enter upon final holiness and happiness? The Bible says—"Let your light shine before men." Now, if my friend has any light on these points, I hope he will trim it, place it on the candlestick of Universalism, and let it shine. We are all anxious to see and hear.

To farther sustain the argument for the final holiness and happiness of all men, drawn from the desire of God, the gentleman introduces again, the passage from Romans—"the creature is made subject to vanity not willingly." This is indeed, a singular proof that all men will be saved. Let us throw it into form and see how it will appear.

Major—Those made subject to vanity not willingly *must* be saved.

Minor—But all men are made thus, subject to vanity.

Conclusion—Therefore all men will be finally holy and happy!

The Major is an *assumption*, the Minor a *falsehood*, and the conclusion an *absurdity*. Such is the slipshod logic by which my friend enforces his arguments. But let us look at this a little farther. The position of Mr. Austin is, that all men are made subject to vanity, *not willingly*; that is *against their will*. What does this mean? It must mean that their subjection to sin and misery, was unavoidable, or that it was not. If it was not unavoidable, then it follows, their subjection to sin and misery, or vanity, was not an *unwilling* subjection since it followed the *consent* of the will, without which it could not have taken place. But if it *was unavoidable*, then it follows, men are exonerated from all *moral guilt*, and are not properly the subjects of *moral salvation*. All sound principles of logic and ethics, agree that men are not blame-worthy for what *cannot* be avoided. The gentleman may take his choice in these conclusions.

But I must not overlook my friend's illustration. It presents another proof of the contrariety between Universalism and facts, even of the physical world. The illustration is, the gradual growth and expansion of the tree, from its germinating point, to

its state of maturity. Mr. Austin has probably taken the idea from "Combe on the constitution of man," where he maintains that man as *first* created, sustains the same relation to man in his state of development and perfection, that the "*acorn*" does to the oak. The former is but the *seed* of the latter. The theory of human progression which Mr. Austin builds upon Rom. viii. 20, and illustrates by the figure of the tree, is not drawn from the scriptures, but is a *spawn of Phrenology*. But the illustration—where is its adaptation? He says men were created in an *imperfect* state—"subject to vanity not willingly;" and that God's design is to bring him out of that state into a state of moral perfection, just as he causes the tree to grow and expand, until it comes to a state of maturity. But *mark*—to make his illustration applicable, he should find a tree created in a state of *rottenness*, and which God enables by physical laws to *overcome* its own rottenness, and attain to a state of perfection. The tree grows, it is true, but it is no more perfect at one stage of its advancement than at another. From the *first*, it possesses all the elements of the perfect tree—its growth is but the expansion of those elements. As God creates the tree in a state of *physical* perfection, so he created man in his own image, a state of *moral* perfection. As the tree expands its perfect elements by the aid of physical laws, so man's improvement is not a deliverance from *original imperfection*, or subjection to vanity, sin and misery, in which he was *originally created*, but an expansion of the elements of his perfect constitution, by the gracious aids which God affords him. Thus, my friend's illustration subverts his own theory, and his theory contradicts nature, and the word of God.

Mr. Austin, conscious of the unsoundness of his argument from the desire of God, returns to it again and again. He has quoted repeatedly: "what his soul desireth he will do." I have not disputed this, nor do I intend to. Nor will I deny that God wishes, or desires the happiness of all his creatures. The question does not turn upon such points; but upon the nature and application of his desire. Is his desire *absolute* and *unconditional*? Is it, or will it be, so applied as to *control* the final destinies of men? These are the points on which the controversy turns, and these points are assumed by my opponent, not only without proof, but in opposition to scripture, reason, and fact.

1. In opposition to scripture. In the 18th of Ezekiel, God says, "he has no pleasure in the death of him that dieth." The same chapter teaches that some men *did die* the death God had no pleasure in, and he repeatedly threatens, "the soul that sinneth it shall die." As God's desire and pleasure in regard to the consequences of moral action, must harmonize: it follows that *neither* are absolute, but *both* conditional.

2. In opposition to reason. God's government is moral. Unconditional—unavoidable destiny is inconsistent with his government.



Besides, if the final destiny be irresistably controlled, as it must be in order to make it sure, the process by which it is reached, must be controlled in the same way, and this would annihilate all responsibility and moral desert.

3. In opposition to fact. Fact says, that many things have taken place, and do now exist, which God did not desire, and in which he has no pleasure. To suppose otherwise, is to say that God desires, and takes pleasure, in all the crime that now is, or ever has existed. Moreover, fact proves the argument worthless, since the desire of God does not *now* secure the holiness and happiness of all men. Indeed this argument, (like many others presented by my friend,) may be turned against Universalism. For, as in this life, many things exist, which God does not desire, if we are to suppose the desire of God *alone*, controls the subject of human happiness, it would follow, for aught that can be shown to the contrary, that sin and misery will exist in another world, as they have in this. The truth is, this whole argument is a sophism, and the gentleman knows it, or ought to know it; for I can hardly suppose his course of reasoning has imposed on himself. I have already exposed its fallacies a number of times, by showing that we can know nothing of the *desire*, the *pleasure*, the *intention*, or *sovereignty* of God, except as it is revealed to us in the Bible, and in nature, and these sources of proof, so far as we have yet investigated them, establish the moral government of God, the contingency of human actions, and the responsibility of man, as to the *final results* of his conduct.

I now pass to the consideration of Mr. Austin's *fourth* argument, drawn from the fulfillment of the law. To fulfill the law, is to love God with all the heart, and this is the duty of all men. Christ came to fulfill the law; but if he fulfills the law, all men must love God with all the heart—and if all men do this, all men will be saved. This is the argument as I understand it. Moreover, he says this is not the moral law. I understand him to make a distinction between the law Christ came to fulfill, and what he sometimes terms the great moral law. If this is not so I will stand corrected.

MR. AUSTIN.—It is not.

MR. HOLMES.—Very well: I will correct myself according! Christ came to fulfill the *moral law* of God—and from this fact I conclude all men will be finally holy and happy. I wish the audience to observe here, that as Christ came to fulfill the moral law, [by the admission of Mr. Austin,] hence it was the *curse* of the moral law from which he *redeemed us*; a fact which he has repeatedly denied, in another part of this discussion. In replying to this argument, it will be sufficient to show in what *sense* Christ came to fulfill the law.

1. He fulfilled the law by *personal* obedience. He kept it in every respect; and by this, he taught us that it was not repealed—that it was adapted to our condition—and to exalt and make happy the moral subject. He showed also, that it was suited to man's *original* state—that if it had been kept then, it would have preserved them in moral purity, and led them on to higher degrees of holiness. He moreover taught us by his personal obedience, how the law should *now* be received and obeyed; and his own exalted moral character was the pledge and pattern of what men would have been had they never transgressed, and of what they will be *now*, if they embrace his gospel—follow his example—and “purify themselves even as he is pure.” Is there anything in this that looks like *subjecting* men to vanity, to sin and misery unwillingly?

2. He came to fulfil the law, by affording us gracious ability by which we may overcome our sinful tendencies—and have power to keep the law—to love God with all the heart. He introduced a dispensation of grace and mercy by which men may be exonerated from the disabilities and consequences of *past* transgression—rise out of the ruins of the fall—and commence a course of obedience in a new relation, and under circumstances adapted to the improvement and perfection of their moral character.

3. Law is fulfilled, and government supported, when the penalty of the law is inflicted on the disobedient, or when a consideration is presented in view of which, pardon may be safely dispensed to the guilty. Christ came to fulfill the law, therefore, by sustaining its demands against the sinner, and at the same time affording the sinner *relief*, by satisfying the claims of justice for him—“he died the just for the unjust, that he might bring us to God.” Thus Christ by the “blood of the cross,” has become “the way the truth and the life”—has introduced a plan of salvation, according to the principles of which, God “can be just and the justifier of him that believeth in Jesus.” We have repeatedly shown that when the law is once violated, the transgressor has no power to make satisfaction, nor does the law itself provide a remedy. Christ came as the remedy, and has “redeemed us from the curse of the law, being made a *curse* for us”—that the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith.—(Gal. iii. 13, 14.) Hence also St. John says, “God so loved the world, that he gave his only begotten son, that whosoever believeth on him *should not perish*, but have everlasting life.” Here it is explicitly stated to be the object of Christ's coming to our world, to save men from *perishing*, in a sense that contrasts with *everlasting life*. This object he accomplished by making an atonement, the moral effect of which was, to remove the legal obstacles to human salvation, and procure

pardon for the repenting and returning sinner. We have already said that law is fulfilled when the guilty are punished: hence—

4. He came to fulfil the law by vindicating it, and sustaining the government of God, in the punishment of those who despise the riches of his grace, reject the offers of mercy, and will “not have him to reign over them.”—(Luke xix. 27.) “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” This is part of the parable of the nobleman who distributed talents to his servant and “went into a far country, to receive a kingdom, and to return.” It is intended to represent Christ, his distribution of gracious talents to men, his departure to his heavenly kingdom and his final return to reckon with those who have received his munificent favors: and the words quoted above describe the *final issue* to those who waste his bounty, despise his authority, and will not have him “to reign over them.” This view is most solemnly and forcibly confirmed in (2 Thess. i. 7–10.)—“And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, any that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe.”

We have now shown in what sense Christ fulfils the law, and it is so far from supporting the notion of *unconditional*, final holiness and happiness for all men, that it is an important link in the chain of facts and arguments, by which we reach the contrary conclusion. I will not now continue this train of thought further, but at some future time, will present my views of the nature of God's government, and in so doing, I shall remove the foundation of a number of the gentleman's arguments.—[*Time expired.*]

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[MR. AUSTIN'S FOURTH SPEECH.]

*Gentlemen Moderators*.—The passage last quoted by Elder Holmes, (2 Thess. i. 7–10,) I shall notice on the next question when it will undoubtedly, again be brought to the attention of the audience. There are a few remarks I wish to make in reply to the suggestions of my friend, and then I pass on to my affirmative arguments.

I am surprised at the position he assumed in respect to man's subjection to vanity.—(Rom. viii. 20.) I understood him to say I maintained that God subjected his children to vanity, against his own will.

*Mr. HOLMES*.—What I meant was against the will of man.

MR. AUSTIN.—I am bound to take his explanation ; but it destroys all his argument upon the passage. His reasoning was, what father would subject his children to vanity, against his own will ?

MR. HOLMES.—I meant against the will of the children.

MR. AUSTIN.—That only makes it worse. Any prudent and good father would do whatever he thought would be for the good of his children, without reference to what their will might be. A wise parent will be governed by his own judgment in his plans respecting his offspring, without being turned from his purposes by their wish or will. Thus has our heavenly Father proceeded. He did not give us the privilege of choosing whether we would be subjected to vanity or not. He ordered our subjection after the counsels of his own will and pleasure. And I am authorized by his whole moral character, to insist that our exposure to vanity or imperfection, was designed for our highest ultimate good. Although I may not be able to describe, or even comprehend the workings of the vast moral mechanism of the Almighty, by which he educes light from darkness, and good from evil, yet this makes it not the less sure, that such will be the final result of his great and gracious plans ! But take either ground, one of which my friend must occupy—that man's subjection was to bring *evil* upon him, or that it was in *opposition* to God's *will*, and confusion, imperfection, and wrong, are attributed to the Creator and his purposes.

For the want of better matter, the Elder works over the same material again and again. In vain his objections are crippled and destroyed. Having nothing of greater force, the same old arguments are brought limping in, to make a show and fill up time. We are now once more treated to the *venerable, original* and *weighty* argument of "The Two Chances !" He reiterates, if his doctrine is *false*, then *all men will be saved*. But if Universalism be *false*, then those who believe it will be lost, while the Evangelicals will be *saved* ! I have already noticed and answered this most groundless and unworthy objection, addressed solely to men's sordid fears. It cannot, therefore, be necessary for me to dwell long upon it here. If the Elder's doctrine is *false*, then all men will be saved !! Here is logic for you ! The absurdity of the idea is manifest. It does not follow if Methodism be false, that all mankind will be brought to salvation. If that system should be false, and *Calvinism* be true, then all Methodists may be included among the non-elect, and "be damned for the glory of God !" If Protestantism be false, and Catholicism be true, then all the self-styled orthodox, will be cast into the hottest flames of hell, as depraved and stubborn *heretics* ! If *age* and *numbers* can determine the truth of doctrines, the Catholic Church is the only true Church, for its doctrine is the oldest in

Christendom, and it still greatly outnumbers all other sects! I would advise my brother and his associates, to "look out!" Their "two chances," turn against them when they compare notes with the Catholics! On the other hand, should *Universalism* prove false, there is no certainty, or even probability, that Universalists will be *lost* and the partialists saved! I have already demonstrated in this discussion, that whatever sentiment shall finally prove true—however malignant and wrathful God may be—it is certain he will not turn his indignation towards those who represent him in the light of a wise, benevolent and merciful Ruler—a kind, watchful and loving Parent! But if any class may anticipate the torments of a future world, on account of the religious opinions they propagate, it is that body of people who spend their days in describing the Parent of all—the being whose name and nature the scriptures declare to be "*Love*"—as so destitute of wisdom, holiness and mercy, as to be determined to thrust his own offspring down to eternal darkness and woe, where they will forever sink deeper and deeper, in blasphemy and sin!! This objection of the "two chances," so popular with a certain class against Universalism, is a very weak one! My friend will pardon me for frankly declaring, that the highest distinction and honor to which it can be possibly entitled, is, that it is nothing more or less, than a regular "*old woman's argument!*"

Mr. Holmes says, he did not assert that Universalism is the worst kind of *infidelity*! I am happy to hear the explanation, and am really glad to believe my brother was not so uncandid. It seems then, that my opposer considers Universalism as *infidelity*, though not the worst kind. This stereotyped cry of "*infidelity!*" is one of the most stupid, that men possessing a common degree of good sense can indulge in. It can only influence a class of prejudiced and ignorant minds, who have not sufficient knowledge to know what *infidelity* really is—while it must disgust the enlightened and candid, of all denominations! When will theologians learn that calling *hard names*, and "making up mouths," is but the last resort of men who feel their cause to be defenceless and sinking! The Elder possesses too much good sense not to see the absurdity of charging *infidelity*, on a class who are surpassed by none in their firm belief of *Christianity*. However, this is an old fallacy to which he and his associates have so long been habituated, that it has become a second nature. The side of the house have for years considered it a master-stroke of *policy*, when they could not arrest the progress of Universalism by fair and honorable means, to bespatter its pure and heavenly teachings, with the cry of *infidelity!* No matter that Universalists believe in God, as the Creator, Ruler and Father of the world! No matter that they believe in Jesus Christ as the Son of God—the Mediator between the Creator and his creatures, and the Savior of men! No matter that they believe with the utmost sin-

cerity and firmness, every article of faith, every doctrine and precept, enjoined upon man in the Bible!! What is all this to men who feel driven to say *something* against Universalism, and yet can find no solid argument to overthrow its teachings! Notwithstanding we believe all the *scriptures* require of us, yet rejecting as we do the heathen dogmas of *modern atonement* and *endless punishment*, as *man-made* sentiments, the shout of *infidelity* is raised, that its authors beneath the *smoke* they thus create, may skulk away from the responsibility of attempting to overthrow our sentiments by a course of sound argumentation!! Brother Holmes may indulge in this species of warfare to any extent he chooses.

He declares that if Universalism is true, so-called *orthodoxy* must be *infidelity*. And if partialism is true, *Universalism* must be *infidelity*! This may pass for sound reasoning among the less discerning portion of those who sympathize with friend Holmes. But a large class of his own friends, cannot fail to give it a less honorable name. That there are many infidel views prevailing among the partialist sects there cannot be a doubt. Their *unbelief* in God as the Father of *all men*, and as one who will continue the watchful and loving Father of all forever!!—Their *unbelief* of his positive declaration that he “will have *all men* to be *saved*, and come unto the knowledge of the truth”—(1 Tim. ii. 4)—Their *unbelief* of his solemn OATH, that in due time, unto him “every knee shall bow and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength”—(Isa. xlv. 23)—Their *unbelief* of the great fundamental principle of God's moral government, that, “though hand join in hand, the wicked SHALL NOT be unpunished”—(Prov. xi. 21)—Their *unbelief* in Christ as the *Son* of God, rather than as God himself—Their *unbelief* in Christ's words, when he declares he was sent by his Father to save *THE WORLD*—(John xii. 47)—Their *unbelief* in his declaration that it was his “meat to do the WILL of him that sent me, [i. e. save all men—1 Tim. ii. 4,] and to FINISH his work!”—(John iv. 34.) All this *unbelief* is nothing less than sheer INFIDELITY!!! Yet I do not denominate those *infidels*, who have unfortunately allowed their guides to lead them into this great faithlessness, for the reason that at the same time, they entertain in many other respects, a sound and genuine belief in God and Christ. So also, if partialism is true, it does not follow that Universalism is a system of infidelity. For the candid of all sects, cannot but acknowledge, that even allowing it to be incorrect in its chief sentiment, it notwithstanding inculcates a true christian belief in regard to a large share of New Testament doctrines.

The Elder declares my definition of Salvation, *does not amount to any thing!!* I beg his pardon—it was not *my* definition—it was that of the BIBLE! When we go to the scriptures and en-

quire what it is men are to be saved from, it informs us, salvation is from SIN!!!—(Matt. i. 21.) But the Rev. David Holmes insists this is NOTHING! Why? Because everything that does not support the falsely called *Evangelical* platform, to which he is chained hand and foot, must be denounced as groundless and good for nothing, even though such a decision casts disparagement, and even *falsehood*, on God's own word!

Mr. Holmes has referred to my figure of the growth of a tree. He charges me with maintaining that God has created man with an *impure* and *perverted* nature, and then inquires if the Creator ever formed a *rotten tree*? I reply, God does not create *rotten trees*; neither does he usher into existence *depraved beings*! He has wholly mistaken my position in regard to man's original nature. So far from contending that he is created with a corrupt and perverted nature, I take the exact *opposite* ground—as I did in a previous debate with Mr. Parks, a brother of the Elder's. If Mr. P. informed him otherwise, he has misrepresented my views. I insist that Deity forms his intelligent offspring, innocent and pure—that at birth, the infant has no moral contamination in its nature. But it is placed in subjection, or exposure to *vanity*, in the incipient stages of its existence. This exposure grows out of two of the most important and valuable laws of our being, viz. *Progression* and *Freedom*! Progression towards *perfection*, cannot exist, unless it *commences* in imperfection. Neither can there be an exercise of *moral freedom*, without an exposure, or liability, to sin! Under the operation and influence of these two laws, although at first, man exhibits great moral deficiency, and experiences much unhappiness and evil, yet at length and ultimately, he is elevated to a perfection in holiness and happiness, which would have been beyond his reach, under the operation of any other conceivable class of circumstances. To illustrate this law of man's *progression*, I introduced the figure of the twig and its growth to a fruit-bearing tree. I think these views are understood and appreciated by the audience, if not by my opponent.

What is his position on this subject? It is virtually this:—That God creates man with a *corrupt* nature, and then punishes him forever, because he is corrupt! His argument to disprove my views, is a precious specimen of logical deduction. He reasons that because the Creator does not bring mankind, in this introductory state of their being, into a condition of perfect holiness and happiness, we must therefore conclude he will never do so, in any future state or stage of their existence. Moreover, he contends that if men are exposed to imperfection and sin in this life, in accordance with God's will and purpose, it may be in accordance with the same will and purpose, to subject them to imperfection and sin in the next world! On this principle of reasoning, because the twig does not bear fruit when it shoots from the earth, in its first stage of existence, it will never produce fruit!

Or, because it is in accordance with God's will and purpose, that the twig is not a tree, and does not produce fruit when it *commences* its growth, we must conclude it will be in accordance with his will and purpose, that it shall never be a tree, and never bear fruit! Assuredly this is "deep water!" These points have already been thoroughly discussed. Perhaps Mr. Holmes would like to go over the ground again!

My friend has made another struggle to weaken the force of my Argument from the *Desire of God*. He is aware that argument fully establishes the affirmative of this question, and places it beyond his reach. But something must be said against it. Hence his hopeless labor, which resulted in making the impotency of his efforts the more evident. I laid it down as an important truth, that Jehovah *desires* the salvation of all men. Elder Holmes acknowledges the legitimacy of this position. In this, he acknowledged all I could ask, and virtually surrendered the argument into my hands. For the scriptures positively declare that whatsoever God *desireth*, "that he *DOETH*!"—(Job xxiii. 13.) My friend cannot deny that Deity *does* whatever he *desires*, without he denies the Bible! God *desires* all men to be saved—he *does* whatever he *desires*! Hence he will in his own time, save all men!! But the Elder instead of acknowledging in a frank and manly manner the irresistible force of this argument, and yielding up the debate, strives to raise obstacles, in man's present condition and nature, to show that God's desires *are not accomplished*! In other words, he is laboring with all the talent he possesses, to build up an *atheistical* argument, going to show that the scriptures uttered a wretched FALSEHOOD when they declare that God *doeth* what he *desireth*! Now I humbly submit that when the Creator has declared that he *desires* to do a certain great and good work, and that whatever he *desireth*, he *doeth*, it is most irreverent and unreasonable to commence raising objections, and to take the strange ground, that because *we* cannot see, with our limited capacities, the *way* and *means* by which God will satisfy his desires, therefore he will never satisfy them!! But I leave my friend, on this point, where I did before. He insists God *WILL* not do whatever he *DESIRES*—the Bible declares he *WILL*! An *atheist* might decide with the Elder, but can a *Christian* hesitate to believe God, before man!!

My brother Holmes also notices my argument from the *Fulfillment of the Law of Love*. He insists that when *Penalty* is inflicted, Law is fulfilled. Here I take issue with him. The simple infliction of its penalty, does not fulfil a law. It is not fulfilled until the *OBJECT* for which it was established, is attained. What is the object of the law against slander? Clearly not to inflict penalty merely; but to deter men from injuring one another's reputation. Nor can that law be fulfilled, until its object is accomplished, and all men are saved from a disposition to slander



their neighbor. So inflicting a penalty on men for violation of the moral law of God, does not fulfil that law. The administering of the penalty, is but one of the ways and means, which the righteous Judge and Father has established to secure finally, the great object for which it was established, viz. to cause men to love God and one another. We are distinctly assured by the Savior himself, that God's moral law shall be fulfilled in every *pot* and *tittle*. Hence, when it is at length fulfilled, all men will be brought to love supremely their Creator, and their neighbors as themselves! Then all will be holy and happy!!

My friend opposite, asserts that God's law provides no *remedy* for those who disobey. This declaration shows very limited reflection. Is not forgiveness, granted on genuine repentance, a provision of law—a *remedy*, not to save men from the full action of law, but to restore them to obedience and happiness? Yea, the very *penalty* which law inflicts on the sinful, is designed as a *remedy* for their disobedience. Its purpose is to bring men to repentance, and repentance entitles them to forgiveness, and restores them to God's approbation, and to happiness!

I now proceed to introduce my *Sixth* Argument:—

#### THE LOVE OF GOD.

**PROPOSITION.**—1. The Creator possesses a spirit of Infinite Love. 2. His Love extends to all mankind, and will endure forever. 3. A God of Love would not create objects beloved, for any other destiny than holiness and happiness. 4. The fact that Deity purposes a state of things, is ample evidence that it will be accomplished.

**PROOF.**—1. The Creator possesses a spirit of Infinite Love. "We have known and believed the love that God hath to us. God is Love; and he that dwelleth in love, dwelleth in God, and God in him."—(1 John iv. 16.) St. Paul denominates him, "the God of Love."—(2 Cor. xiii. 11.)

Dr. Payson, an eloquent orthodox divine, formerly of Portland, Me., thus describes God's love: "In the words 'God is Love,' we have a perfect portrait of the eternal and incomprehensible Jehovah, drawn by his own unerring hand. The mode of expression here adopted, differs materially from that usually employed by the inspired writers, in speaking of the divine perfection. They say God is merciful, God is just, God is holy. But never they say, God is mercy, God is justice, God is holiness. In this instance on the contrary, the Apostle instead of saying God is *loving* or *good*, says, God is LOVE—LOVE itself. By this expression we must understand that God is all pure unmixed love, and that the other moral perfections of his character, are only so many modifications of his love. Thus his justice, his mercy, his truth, his faithfulness, are but so many different names of his love or goodness. As the light which proceeds from the sun, may be easily separated into many different colors, so the holy love of God, which is the light and glory of his nature, may be separated into a variety of moral attributes and perfections. But though sepa-

rated, they are still LOVE. His whole nature and essence is LOVE. His will, his word, and his works, are LOVE. He is nothing, can do nothing but LOVE!!"

2. God's love extends to *all men*, and will *endure forever*. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world; but that the world through him might be saved."—(John iii. 16, 17.) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—(Rom. v. 8.) "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ!"—(Eph. ii. 4, 5.)

Thus God loves ALL MEN. He loves them when they *do not love him*. He loves them while *sinners*—yea, even while *dead* in sin! This is true Love. It is the Love of an affectionate father, even for ungrateful and disobedient children. We can never magnify God's Love *too much*. The only failure we can possibly make, is in not conceiving it as GREAT as it is. The Creator will through all time, and through all Eternity, cherish this love. He is immutable and unchangeable. What he loves *once*, he will love *forever*! "I am the Lord, I change not."—(Mal. iii. 6.)

3. A God of love would not create objects beloved, for any other destiny than *holiness* and *happiness*. This position is the first and plainest deduction of reason. In ushering offspring into existence, the END for which he formed them, must have been one sanctioned by infinite Love. The conclusion is irresistible, that his object was to elevate them to a state of endless purity and felicity! Contemplate God before a single being was created. He was then *Love*—INFINITE LOVE! Not Love in *name* only, but Love in a vast, boundless REALITY. He did not create from necessity or compulsion, but from *pleasure*. "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure, they are, and were created."—(Rev. iv. 11.) Infinitely happy himself, his only object in creating, must have been to make others happy—to furnish himself with objects upon whom he could lavish the rich treasures of his Love. What other purpose could he possibly have had in view? Could LOVE create to *torment*?

Allow me to introduce another extract from Dr. PAYSON:—"Look back to the time when God existed independent and alone; when there was nothing but God; no heavens, no earth, no angels, no men. How wretched should we—how wretched would y creature be, in such a situation! But Jehovah was then infinitely happy—happy beyond all *possibility* of increase. He is overflowing fountain, a bottomless and shoreless ocean, of be-

ing, perfection, and happiness. And when this infinite ocean overflows, suns and worlds, angels and men, start into existence!"

God, the spirit of infinite and impartial Love, foresaw from the beginning, what would be the *final condition* of every being he designed to create. If he perceived that in *any way*, through *any cause*, from any turn in affairs, from any *combination* of circumstances, from any *abuse* of his faculties, powers, opportunities, or agencies, the existence of a single being would result in *endless woe*, would Infinite Love *persist* in creating that being—especially when under no *compulsion*; but could precisely as well not create, as to create?

When the scriptures declare, God reigns, they simply assert that *Infinite Love* reigns; for "*God is Love.*"

"Love Almighty! Love Almighty! sing,  
Exult Creation: Love Almighty reigns,  
That death of DEATHS, that cordial of despair,  
And loud Eternity's triumphant song."—YOUNG.

When the scriptures declare God doeth his will in heaven and on earth, they assert that *Almighty Love* does its will in heaven and on earth! Can Love Will any other *final* destiny, than one of *happiness* for the objects of its regard? The fact that all men were created by the Spirit of Love, is proof positive, that that Spirit saw their final destiny was one which would be desirous, glorious, and happy. God fixed their final welfare safe beyond all hazard before he ushered them into existence. Would Love create beings, plainly foreseeing that endless evil awaited them? Would Love voluntarily put into hazard, even in the slightest degree, the everlasting welfare of creatures beloved? Would an affectionate father *voluntarily* endanger the happiness of his children, without the slightest necessity for it? Mankind having all been created by a God of love, it is a self-evident conclusion, that their final happiness is as *certain* as OMNIPOTENCE can make it! As certain as though it were already enjoyed!

The Love which God bears for all, will in due time, produce returning love to him, in all hearts. Love is irresistible! Martin Farquhar Tupper, the celebrated author of Proverbial Philosophy, says—"Love is the weapon which Omnipotence reserves to conquer rebel man, when all the rest had failed. *Reason* he parries; *fear* he answers, blow to blow; *future interests*, he meets with *present* pleasure. But LOVE, that Sun against whose melting beams winter cannot stand—that soft, subduing slumber, which wrestles down the giant—there is not one human creature in a million! not a thousand men in all the earth's huge quintillion, whose clay heart is hardened against love!" Yea, I add, there is not one human soul that cannot be melted by it, in due time!

4. Whatever Deity *purposes*, he *accomplishes*. "The Lord of hosts is wonderful in counsel, and excellent in working."—(Isa.

xxviii. 29.) "So shall my word be that goeth forth out of my mouth. It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—(Isa. lv. 11.) "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?"—(Dan. iv. 35.) "I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—(Isa. xlv. 9, 10.) Infinite *Love* is diametrically opposed to Infinite Evil. In a Universe over which the God of Love reigns, Infinite Evil cannot exist through any cause whatever. To insist that it can, is virtually to contend that God can trample on his own will and pleasure, thwart his own purposes and contradict his own nature. The sum of our argument, then, is this—The God of Love created all mankind, designing to secure their final and endless holiness and happiness. He doeth his will and accomplisheth all his purposes. Hence all men in due time, will be brought into a condition of purity and bliss.

To avoid the conclusions to which this argument brings us, we must wilfully shut our eyes to all the light of Revelation, and trample the God-like faculty of Reason, into the dust beneath our feet! Evil and wretchedness cannot exist a moment without permission of the Most High. When God has declared that he is Love, who dare charge him with *immortalizing* sin and evil! Who dare charge such a being with creating millions of his own offspring, clearly foreseeing that they would roll in endless agony! If my brother will have the presumption to make such a charge, as he virtually does, to him belongs the responsibility of casting infamy and imperfection on his Creator and Father!! I thank God that I am not driven to so dire a necessity as this, to support a doctrine absurd and monstrous in every feature—that I am not compelled to draw a veil over the most bright and beautiful characteristics of "the God of love," to give some plausibility to arguments attributing to him abominations of the most dark and terrible description! Most grateful am I that a doctrine has been given me, to support which, my legitimate arguments are to be drawn from the most valuable, attractive, and glorious characteristics and perfections of Jehovah. I can but esteem myself as in the highest degree honored, in being authorized to go forth among my fellow men, to proclaim the beauty of God's love—its boundlessness and eternity—and bring its light and power to bear, in turning the wicked from the error of their ways, melting the hardened heart into contrition, and causing the incense of returning love, to ascend to Him who liveth, and reigneth, and loveth forever!! [*Time expired.*]

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## [MR. HOLMES' FOURTH REPLY.]

I would be obliged to the gentleman if he would inform me where he gets the quotation he read from Dr. Payson. Dr. Payson was always consistent with himself, and with his doctrinal views, and if my friend had read on a little farther, the Dr. would have explained himself, and shown how the attributes of God harmonize, in the exercise of divine love, in his distributive administration, towards the wicked, as well as the righteous. Mr. Austin has quoted so much as suited his purpose, and no more. I do not mention this for the purpose of complaining of his method of quoting the writings of authors—though I shall set him right, before the discussion closes, if I can obtain the work from which the passage was taken. On the whole, I think my friend's last speech was eloquent, about the best I have heard from him.

When I come to speak of the government of God, it will be sufficiently plain, how God's love arises, is exercised, and harmonizes, with the decision which excludes the finally incorrigible, from the kingdom of Heaven.

I wish the audience to observe, that my opponent frankly acknowledges, he cannot tell how God's paternal government is to bring about the results contended for. And yet he wishes you to trust your dearest interests upon it. All men are to be holy and happy because God's government is paternal, and yet he cannot tell how such an administration is to produce the result. He wishes you to shut your eyes to all difficulties and dangers, and trust implicitly in the efficacy of a *blind* and *inexplicable* proposition. In another place, he says, all we know of the operation of the government of God, as a Father, is learned from the paternal government on earth—and forthwith he takes the position, that what a good earthly father would do (having sufficient wisdom and power) to make his children happy, *that* God will do for the whole human family. Now I have already shown you, that the essential elements in the administration of God, are *moral law*, and *moral desert*, which is not true of the paternal government among men. I have also shown you the utter incongruity, between what God *does*, or *permits*, in his moral administration, and what a good earthly father *would do*, for the good of his children, had he infinite wisdom and power, and nothing that my friend has yet said, has in the least removed this incongruity.

The gentleman also represents me (with many others) as teaching the eternal perdition of men, for mere error in opinion. But this is not true of me—nor do I believe it to be true of any one. I believe God deals with men on principles of equity—and holds them responsible for the light, opportunity and power, he has given them to know and do his will. The principles of his moral government—the constitution he has given man under that government, the degree of moral light and ability afforded his sub-

jects—must all harmonize, in measuring out the results of human conduct. If any of God's moral subjects are under the influence of error in opinion, unless that error be wilfully embraced, and tenaciously adhered to in rejection of the means of better information—even though it lead to error in practice, yet *such* are not esteemed *guilty* on account of an error honestly entertained, nor held morally responsible for its results. St. Paul presents my views exactly, when he says, (Rom. ii. 8): "But unto them that are *contentious*, and do not obey the truth, but obey unrighteousness; (God will render) indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; to the Jew first, and also to the Gentile."

My friend complains of the manner in which I use the term *evangelical*, I have not applied this term to my system of theology for the purpose of reflecting upon his theory, but for the sake of distinction. But since he has referred to this point, I will not conceal my firm belief, that the term as applied to my system is strictly correct, while it would be a *misnomer*, if applied to his.

In regard to the definition of salvation, once more. I have contended in this discussion, that there is no way in which God can save men from *their* sins, without saving them from the punishment due *their* sins. Mr. Austin contends there is. Now here is a wide distinction. To sustain his view, he defines salvation to be, the saving of men from commission of sin. The obscurity of this definition, is of itself proof of the necessity of something more explicit. I want to know whether my friend's theory makes it necessary that men should be saved from the commission of sin in this life? and also *how* they are saved—whether by being brought under the power of physical death, or by the resurrection, which will be a physical event. Or finally, is this salvation to be effected by the gospel? If so, does the saving power of the gospel extend to another world, or is it confined to this world? If it be confined to this world, how are those to be saved who reject the gospel and die without salvation? If it extends to another world, by what agency is it to be preached there, and brought to bear on the moral condition of the sinner? Now as the gentleman wishes us to believe that all men will be saved finally, he is bound to give us explicit information on these points. He may evade the issue if he pleases—but I shall continue to press upon his attention, these important questions.

One word more in regard to Mr. Austin's illustration of the *original* condition and present and future progression of man, by the figure of the tree. My objection to this was, and is, that on *his* principles, there is no analogy between the illustration and the subject illustrated. He makes the human race commence their *original* existence in a state of *moral* imperfection; and their improvement, is not the expansion of element and powers, already

perfect in their nature, but *deliverance* from *that state* into which God *subjected* them, "not willingly." But the *tree* is created in a state of physical perfection : and its improvement is not deliverance from *original rottenness*, imposed on it by its Creator, but an expansion of the perfect elements of its perfect constitution. There is all this difference between the subject and the illustration ; hence I said to make the figure applicable to the subject, he should find a tree created in a state of rottenness : but as God never created a rotten tree, the illustration, so far from explaining—really contradicts his theory. I deny most positively, and emphatically, that the Bible any where teaches that man was originally created in an imperfect, state or in a state of unavoidable subjection to *vanity*, or sin and misery. The physical, intellectual, and moral constitution of man were originally free from *defect*, they were only imperfect in a sense that admits of the expansion of those powers, already existing in a state of physical mental and moral perfection. The idea that God *subjected* man to a condition of sin and misery, against his will, is monstrous—and comes directly in the face of the gentleman's brilliant descriptions of the love of God.

Though I have already remarked incidentally on Mr. Austin's argument from the love of God, yet I will now give it a more particular consideration. He has taken great pains to frame this argument so as to cover its weak points, and produce the best possible impression, but by the aid of scripture, and a little common sense logic, we shall be able to dissect it and expose its fallacies.

1. Love is not an attribute, but an *emotion* of the mind : hence like other emotions, such as fear and hatred, it has no independent existence—is not an essential element of nature, depends in its exercise upon external circumstances, and must vary in its character, according to the nature of the object which calls it forth. It is not *safe* to build an argument, in so grave a case as this, upon a *mere* emotion or affection of the divine mind, considered *abstractly* from the principles of his government, and the harmonious exercise of his attributes.

2. As God is the first source of all science, hence the principles of moral philosophy have their foundation in the divine character. But on these principles, that which is loved by a holy being, must be lovely in itself, must have some quality adapted to call forth love, and must be morally assimilated to the character of the being who loves. This is certainly true of the love of approbation or complacency. There may be love of pity, or compassion, without complacency, and it was in this sense that "God so loved the world," as to make provision for their salvation. But only that which is morally lovely, can he love with the love of approbation and delight.

Saints are lovely in his sight,  
 He views his *children* with delight,  
 He sees their hopes, he knows their fears,  
 He looks and loves his *image* there.

An argument from the love of God, for the salvation of such as acquire holiness of character, and trust in him by a course of obedience, would be sound; but a conclusion from such a premise, embracing the unconditional salvation of all men, without distinction, and regardless of that moral character acquired by holy obedience, would violate the rules of sound logic, and the principles of *moral philosophy*.

3. That God "can do nothing but love," is not true, because it contradicts the scriptures. Dr. Payson, from whom this language is taken, never intended to use it in an *unqualified* sense; or, if he did, it would make no difference, since it is flatly opposed to the word of God. God is said to be displeased with sin, and to be "angry with the sinner every day." I admit there is nothing in the nature of God which answers to revengeful feeling, such as man in his condition of depravity, exhibits towards his fellow-men, yet it is a feeling of opposition and disapprobation towards those who transgress his holy law. My friend will not dispute that the Bible abounds in expressions that cannot be explained in any other way, than on supposition that there is in the mind of God, a feeling of disapprobation—of displeasure—a holy indignation against those who love depravity and practice sin. What did Isaiah allude to, but this, when he said, "O Lord I will praise thee: though thou wast *angry* with me, thine *anger* is turned away, and thou comfortest me."—(xii. 1.)

It is also said in the scriptures, just as *specifically* and *emphatically*, just as *unqualifiedly*, and *absolutely*, "God is a consuming fire," as it is that he "is love." And the same logic that would prove the salvation of all men from the *latter* passage, would prove the damnation of all men from the *former*. It is also said, "it is a fearful thing to fall into the hands of the living God"—(Heb. x. 31; xii. 29.) If these passages and their context, do not prove that God exercises a feeling towards those who are *contentious* and do not obey the truth, *far* different from that which he possesses towards his loving and obedient children, I am wholly at a loss to understand the meaning of language, or the force of terms. Observe.—I do not believe that this language: "Our God is a consuming fire," is to be taken in an absolute and unqualified sense. Nor do I believe, the language, "God is love," is to be so understood. Both these passages, and all others represented in their character by these, are to be explained in their specific bearings and application, by the attributes of God, by the nature of his government, and by the relations and responsibility of man.

4. That God can do "nothing but love," is contradicted by the



voice of nature. Get some commanding eminence, and look out upon God's universe. If we had no voice announcing from his word, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not *perish*, but have everlasting life," what conclusion should we draw from the facts exhibited in nature? What conclusion have the heathen come to? Their consciences tell them they are guilty—and nature proclaims God an avenger of guilt—a being of **TERRIBLE MAJESTY**. I know nature gives many indications of the wisdom and goodness of God. The flowers exhibit their beauty, and emit their fragrance, grateful to the sense of man. The grass is green—the rain of heaven descends upon the just and upon the unjust. The birds sing sweetly, the sun shines brightly; and when his disc is hid:

"The moon awakes, and with her virgin stars,  
Walks in the heavens, conversing as she walks,  
Of purity, of holiness, and God."

But then there is another side to this picture. There are moaning winds, and blighting frosts, and winter blasts. There are storms as well as sunshine. There are times when nature groans, and seems to die, while

"God and angels come to lay her in the tomb."

What means the pestilence which "walketh in darkness," and the "destruction which wasteth at noonday." What means that dreadful scourge the *cholera*, which with fearful visage, marches on—and on—and onward still, with giant tread, from continent to continent, interrupting the relations of life, and devouring its thousands at a meal? What means the sweeping tornado which speeds its furious course, spreading destruction of property and life wherever it comes, and then turning into calm and sunshine, as if to mock the joys and hopes of men, it looks, and

———"smiles, at the ruin it has wrought."

What means the inward rumbling, trembling, upheaving of the quaking earth—the burning lava which rushes down the mountain side, consuming every green thing, and overwhelming villages, cities, and their inhabitants in one common and dreadful destruction. To these examples of God's severity we might add the drowning of the old world, and the many other marks of *terrible vengeance* which God has executed upon the nations of the earth. Can God "do nothing but love?" If nature speaks of God's love, it also speaks of his *severity* and *justice*. From the foregoing facts, it must be evident, that if hope prevails over fear and despair, it will be because of the gracious assurance of revelation. The Bible assures us there is a disposition in the mind of God to forgive sin, and that he that confesseth and forsaketh his sins shall find mercy. But neither Revelation nor na-

ture gives any pledge that the love of God, will, by its own *absolute* influence, effect the *unconditional universal salvation of all men*.

5. The argument from the love of God refutes itself. The gentleman reasons thus:—"God is love," therefore all men *will* be finally holy and happy. My reply is "God is love," therefore all men are *now* holy and happy. This latter conclusion is false—no one disputes this, hence the presumption is, that the other is false also. If holiness and happiness are the *absolute* productions of divine love, why do they not *now* exist with respect to the whole human race? God's love is as strong *now* as it ever will be—it will possess no elements or influence hereafter beyond what it possesses *now*, but it does not *now* produce human holiness and happiness, how then is it to effect this object hereafter. It has been as true for *six thousand* years past, that "God is love," as it is *now*, and yet the world has abounded with depravity and misery during the whole period. Now, if the love of God acts upon human character and condition *absolutely*, irrespective of human agency or the principles of moral government, why has it *not removed* degradation and misery from the Universe? It has not done so, but on the contrary, thousands have become more and more depraved and wretched the longer they lived! The conclusion is *unavoidable*, that the argument is erroneous; for *that* which has not produced holiness and happiness in the ages that are passed, and is inefficacious to effect it *now*, can be no sufficient security for holiness and happiness *in the future*.

6. Mr. Austin argues again from the love of God, in substance as follows: Endless misery is an evil. If men are finally miserable, God will make them so; but this he cannot do, because he cannot be the author of evil: therefore all men will be finally holy and happy. Here is another specimen of the gentleman's slipshod logic. I am sometimes really at a loss to determine whether my friend *intends* to deceive the audience, or whether he lacks the discernment necessary to detect the fallacies of his own argument, and is, therefore, *himself* deceived. In the process by which he arrives at the above deduction, there are a number of mere assumptions. *First*, he assumes that endless unhappiness is *morally wrong*, for this is the sense in which I understood him to use the term *evil*. But this depends upon principles and facts which are yet to be settled. In saying that the final perdition of the ungodly is *morally wrong*, he assumes the very point in debate—begs the question, and then draws his conclusion so as to harmonize with his theory. *Secondly*, he assumes that the moral character of punishment arises out of its duration, whereas, the nature and fitness of the punishment, does not depend upon its duration, but on the *turpitude* of the crime, and *moral desert* of the punished. Whether the punishment be for a long or short

period, does not change its moral character. *Third*: he assumes that God *makes* the sinner miserable. Let us suppose for the sake of the argument, that this is true. The same logic that would prove it wrong to *make* the sinner miserable forever, would also prove it wrong to *make* him miserable, or *occasion* his unhappiness for a limited period. For we have already seen that the moral character of punishment is not determined by *mere* duration. But it is not true that God *occasions* the misery of sinful men; they cause their own misery by assuming such an attitude to the law and government of God, as to make their own unhappiness a *natural* and *necessary* consequence; and continuing this attitude of hostility and rebellion in utter rejection of the terms of reconciliation, *they alone* are responsible for the consequence to themselves, though it be endless perdition. I will close my reply to the argument from the love of God, by a remark or two on the divine paternity.

Mr. Austin has urged repeatedly, that what a good father would do, he having sufficient wisdom and power, that God will do for the whole family of man. But the common sense of every father here, teaches him, that if he had the power and wisdom requisite to reform his children, and make them virtuous and happy *without punishment*, he would do it without delay. Does not my friend see the conclusion to which his course of reasoning conducts him? He virtually takes the ground, that God has neither wisdom nor power to bring men to heaven and happiness, without first making them sinful and miserable. Carry out the principle, and where will it lead to? Men must become drunkards before they can become temperate and sober—knaves before they can be honest men—and liars before they can learn to speak the truth. For heaven's sake my friend, renounce your theory, or invent some better way to support it.

I trust I have now given a sufficient answer to the much lauded argument from the love of God. I have shown its defection in no less than six particulars, each of which destroys its validity and vitiates the conclusion sought to be drawn from it. Let Mr. Austin overthrow either of my positions if he can. I invite him to the trial. And let him not seek to mistify the subject by flourishes, but in a fair and manly way, take hold of the *naked* principle and remove it.

I will now introduce my *second negative* argument. Universalism makes God the *author of all the sin* in the universe. This follows as a legitimate, and indeed, unavoidable corollary, from a number of the positions already taken by Mr. Austin in this discussion. Besides, the fundamental principles of the system lead to the same conclusion. We have already seen that it makes sin proceed from the physical constitution or bodily portion of our nature. The leading writers of Universalism would not take ground so offensive to common sense, were it not necessary to support a

theory equally absurd and untenable. Mr. Austin has, indeed, explained this notion, by saying "sin arises from the promptings of the body." But this amounts to the same thing—it makes the body the *first*, and *efficient* cause of sin; that is, *mere matter*, in itself perfectly *inert* and *unintelligent*, is the efficient cause of *moral* acts, and consequently, the subject of *moral* guilt. With this view the gentleman's own declaration in the Expositor fully agrees. Sin, says he, "proceeds from the *animal* or *bodily* portion of our nature, as it exists in *this life*, and not from the mind, spirit or soul." Now as God gave man his physical constitution, it follows, if it *prompt* to sin, as Mr. Austin teaches—or if sin be the *necessary result* of physical organization, as Ballou teaches, nothing can be more clear than that God is the intelligent and designing Author of sin. It is in this sense that we are to understand the gentleman when he says God "*subjected* the human race to vanity, not willingly:" he imposed on them the necessity of becoming sinners. In his argument with Mr. Parks, Mr. Austin took the ground, that God created man in an imperfect and impure state.

MR. AUSTIN.—That was not my ground.

MR. HOLMES.—Well, he takes that ground here, whether he did there or not, and this is sufficient for my present purpose. He has told us that man's physical constitution *prompts* to sin: but that which prompts to sin, must itself be impure—hence, as God gave man this constitution originally, he created him in an imperfect and *impure* state. Mr. Ballou reaches the same conclusion by a process somewhat different. He tells us that to be made subject to vanity, is to be made subject to sin, and to be subject to sin is to have an imperfect constitution, one that leads to sin, and that God gave man such a constitution. He farther says, (on Atonement p. 31,) natural evil is the *necessary result* of physical organization, and *moral evil flows from natural evil*. In this chain of reasoning, there are three links instead of two, yet the conclusion is precisely the same—God is the author of sin. Again, to make this more plain and emphatic, he remarks, in his lecture on Rom. viii. 20: "The opinion that man was constituted in flesh and blood, a perfectly holy being, but was made 'subject to vanity by *sin*,' is contrary to the text, and to the dictates of common sense." Nor is this all; this same writer (on Atonement, page 17, 23, 36,) treats the subject in a metaphysical way. He is not so fearful of deep water as my friend here seems to be. He remarks, "if by *real evil*, (or sin) he meant something that ought not to be, in respect to all the consequences that attend it, I cannot admit of its *existence*." He makes everything that takes place, come to pass according to the *intention* of Deity; hence the following: "If God possesses infinite wisdom, he could never intend anything to take place or be, that will not take place or be, nor that which is, or will be, not to be at the time when it

is." That is, God *intended* every thing should be just as it is, and when it is.

The same blasphemous doctrine is taught by Mr. A. C. Thomas. And let it be remembered, that Mr. Thomas is one of the most distinguished and popular preachers of Universalism on the continent. In the judgment of Universalists, he remarks, (disc. with Dr. Ely,) "man is a moral agent. Nevertheless, he says, we hold that he who gave, has power to *impart* to the agency of man, such *impulses*, and to his *will* such a *direction*, as infinite benevolence may prompt." Now the plain import of this is, that man is a moral agent, yet no otherwise a moral agent, than as he acts under *divine impulses*, imparted to his agency to give to his will a specific direction. Hence, all his acts are according to the will of God. No wonder that Ballou should say, "God had no more occasion to be displeased with Adam after he sinned, than before he made him," since he was but acting in obedience to that *impulse* imparted to his agency to give *direction* to his will; and was, Mr. Thomas being judge, carrying out the benevolent *intention* of his Maker. True, friend Ballou, God had no occasion for displeasure towards Adam, nor for the punishment he threatened, nor for excluding him from paradise when "he drove out the man." No, nor had he any occasion for displeasure towards the Antediluvians, or Sodomites, who all fulfilled the *intention* of God, by obeying those *impulses* imparted to their agency to give direction to their will!!!!!!

Such, also, is the doctrine of Mr. Rogers, in his work denominated, "Pro and Con. of Universalism." Mr. Pingree, in his discussion with Mr. Rice, took the same ground. I have been thus particular in citing authorities, that I might not be charged with misrepresentation. It is the doctrine of Universalism, according to these writers, that God is the *Author* of all the sin in the universe—by open avowal and unavoidable consequence from their premises, God *intended*, and visited the human mind with the *impulses necessary* to produce everything just as it is and has been. Now look at the absurdities into which this blasphemous idea plunges Universalism.

1. By making God, in *intention*, *purpose* and *impulse*, the efficient author of sin. It robs him of his holiness and contradicts his word, which declares most emphatically, that God *hates* sin, and is of *purser eyes* than to behold iniquity.

2. Universalism charges *folly* and *inconsistency* upon Almighty God. This it does by representing that he has given man a constitution, *designedly* so imperfect and sinful in its tendencies, as to *subject* him, *necessarily*, to the commission of sin; and that, notwithstanding this, he proceeds gravely to enact a law against sin, that is, he places man in circumstances where he *must* sin, and cannot avoid it, and *then*, forsooth, forbids sin, and threatens punishment if he is not obeyed.

3. Universalism, according to the views above set forth, represents God as the *basest* of all hypocrites. He has forbidden all sin, of every kind and degree, at all times, and under every circumstance in life. He has enjoined upon all men, the practice of every virtue; and yet he has purposely so fixed the constitution and relations of men, that they cannot, if they would, do otherwise than sin. He has declared to his intelligent universe that sin is the abominable thing which he hates, and yet he has provided for its introduction, purposes, designs that men shall commit it, and to make this result sure, *imparts such impulses* as are necessary to the end proposed. He declares to his subjects that sin is destroying them, that it is the bane of their felicity—and yet he has created them in a state of *subjection* to sin and its consequences, out of a pure and benevolent desire to promote their happiness. He declares he has “no pleasure in the death of him that dieth:” his benevolent soul is pained, when, in the administration of justice, he is obliged to punish the sinner, and yet he has made him an imperfect being, and visits his mind with sinful impulses, to the end that he may commit sin, and be the subject of punishment. What consummate hypocrisy!

4. On the principles above set forth, God is *cruel* and *unjust*, inasmuch as he punishes men for doing his will. He is the author of man, the author of sin, and the author of punishment; he forbids sin, *wills* sin, and punishes sin—and instead of being the fountain of goodness and justice, he is the fountain of *evil*, and the highest example of *injustice* in the universe.

From all which, I present for the consideration of my friend, a dilemma with *three horns*, one of which he must take, and it is perfectly immaterial to me which he shall select, on which to hang up his theory. 1. God gives a *false* account of himself in the Bible, and is basely hypocritical in his administration; or, 2. The Bible gives a *false* view of the character and government of God, and is therefore not a divine revelation; or, 3. Universalism gives a *false* view of the Bible and its glorious Author, and is, therefore, itself utterly false, and highly blasphemous in its character.

Let me solemnly ask this respectable audience, if they are willing to risk their salvation on such a system? In the name of heaven, make a better selection.—[*Time expired.*]

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[MR. AUSTIN'S FIFTH SPEECH.]

*Brother Moderators*.—Allow me in the first place, to notice Elder Holmes' *second* Negative Argument, viz. That Universalism makes God the author of all sin in the Universe. The audience will remember that his *first* Negative Argument was that Universalism *denied the existence of sin* as a moral evil. I have to suggest that these two objections clash with each other. The first

asserting that Universalism *denies there is really any sin at all*; and the second charging it with making God the author of *all sin*!! The one of these objections annihilates the other. This will not do, Elter! It is a poor and unpromising beginning, to overthrow one's own arguments at the first go off. If my friend's remaining batteries are not aimed better than these, he will waste his ammunition for nothing!

I have already shown that Universalism does not deny the existence of sin. The charge that it makes God the *author of sin*, is equally groundless. Our position on this point, is simply this: That the Creator has been pleased for good reasons already explained, to cause the endless existence he has conferred on men, to *commence* in a world where they are *exposed* to evil, temptation and sin! He does not *compel* them to sin; but has given them power to withstand every temptation. When, however, they fail to exercise their self-control, and give way to improper promptings, they sin, and subject themselves to just punishment. Who so blind as not to see, or so uncandid as not to acknowledge, that this cannot in any proper sense, be construed as attributing the authorship of sin to the Creator! His quotations from the writings of Bullou and Thomas, when received in the light which the authors intended, fall entirely short of sustaining his charge. The views entertained by Universalists in regard to sin, are fully sustained by the scriptures, as already shown. And I would suggest to friend Holmes, that if he wishes to run a tilt against the Bible, he can do so. But I desire the audience and the public to understand, that allowing all he says on this subject, it does not militate in the least, against the affirmative of the question now before us.

He struggles hard to overthrow my position, that if a state of things exists in this life, *AGAINST* the *desire*, and *will*, and *purpose*, of God, then a similar, or even *worse* state of things, may exist hereafter and forever, against his desire, will and purpose. He knows this well grounded deduction is fatal to all the objections he has brought or can bring, against my course of reasoning. How does he attempt to parry its force? In a way that is certainly original. He takes the ground that a state of things which exists in *accordance* with the purpose and will of God here, may exist in *accordance* with his purpose and will hereafter and forever. Hence if man's exposure to sin in this life, is in accordance with God's purpose and will, then it may be in accordance with his purpose and will that man should be exposed to sin hereafter and forever!! Is this his logic—his deep water? Is there no difference between a state of things which exists in *OPPOSITION* to God's will and purpose—in spite of his intention and power—and a state which *AGREES* with his will and purpose? If an exposure to sin and evil in this life, is in *opposition* to God's will and purpose, as my opponent and all his school maintain, then it is because he could not help it, and had no ability to prevent it. Hence the sin

and evil—the misfortune and pain—which afflict the so-called *righteous* and *Evangelical*, in this life, in *opposition* to God's will and purpose, may afflict them hereafter and forever, against his will and purpose! If he could not prevent their being thus afflicted now, he may never be able to prevent it hereafter? But it is totally different when we speak of things which *agree* with God's will and purpose. A state of things that exists solely by God's *permission*, must be entirely under his control, and can endure longer or shorter, only as he allows. Because God permits for wise purposes, a certain condition of affairs at one time, it is no evidence he will allow, much less *compel*, the same to exist at another time and *forever*! He permitted wicked men to persecute Christ and his Apostles, in this life. Does this prove he will allow them to be persecuted in the next life and forever? According to the logic of Elder Holmes it does. But in this, he is unfortunately at war with common sense. So, because God *permits* men to be exposed to sin and evil in this world, it is no proof he will permit, much less *compel* them, to be exposed to these things hereafter and forever! Man's subjection to imperfection in this existence, was for a definite purpose—a purpose characterized by wisdom and goodness. When this purpose is accomplished, as it ultimately will be as certainly as that God is a perfect being, then he will cause this subjection to cease!

My friend says he is not a CALVINIST. I am happy to hear it. There are quite few in our days, who are willing to admit the folly of Calvinism. Poor John Calvin has absolutely been turned out of doors by his own spiritual children. They will not even acknowledge him as a father. At least they spurn his cold and heartless system, as unworthy the approbation of God or man! Real old fashioned Calvinists are very scarce, and daily becoming more so.

In regard to my allusion to the various systems which have prevailed respecting the Atonement, my friend says this contrariety of opinions grew out of the prevalence of Unitarian views. This is not a full statement of the case. Unitarian views, or the doctrine of the strict *unity* of God's nature, in contradistinction to the notion of a *plurality* of gods, or a plurality of *persons* in the god-head, is clearly the doctrine of both the Old and New Testaments. No sentiment can be conveyed in language more plain, emphatic, positive, than the Unitarian view of Deity, in the Bible. This doctrine prevailed in the church of Christ, without being questioned or doubted, during the first two centuries of the christian era. But at the expiration of that period, the converts to Christianity who came in great numbers from heathenism, began to agitate the subject of the *Trinity*. In other words, they set themselves at work to incorporate the Pagan sentiment of a plurality of gods, into the doctrines of Christ. Not precisely in the gross form in which it prevailed among the heathen; for it would have been impossible to



have fastened a monstrosity so palpable on a system as elevated as Christianity. They urged it as near this, as they could well get it, viz. in the form of a *Tri-Unity*—or *three* persons in *one* god-head, *equal* in power and glory—which when disrobed of all mysticism, means nothing less than *three equal* gods!! The introduction of this heathen sentiment led immediately to endless divisions and discussions, which have continued at intervals down to our own day. And in this we discover the true origin of all the disputations which have rent the church on this subject. As the Dark Ages came on, and ignorance increased, and the converts from heathenism multiplied, the advocates of the *Trinity* gained strength, until at length they became the majority in the church, and by vote of Councils, decreed that the Trinity was a true, Evangelical doctrine. With the Trinity, came the kindred sentiment of *Vicarious Atonement*—that *one* of these three gods *died* to appease the wrath of another, and to liberate mankind from the punishment of their sins! That this doctrine of Atonement came from heathenism, is manifest from the ridiculous and even childish form in which it was urged and held by those who first advocated its adoption in the church. I will give you this form in language to which Elder Holmes at least, will not object:—

“The devil by *stratagem* and *fraud*, had managed to get the human race under his control, and held them in absolute dominion. God, being interested in their welfare, sought their deliverance. This he might have effected by *violence*, but was restrained by considerations of *justice*. He, therefore, offered Christ as a ransom, which being accepted, the human race was set at liberty. But Satan was *deceived* in the transaction. For he supposed Christ to be finite: hence when he proved to be also the Son of God, he was unable to retain him in his power; and consequently, lost both his *captives* and the *price* of their redemption.”—[Elder Holmes, in the *Methodist Quarterly Review*, July, 1847.]

The plain English of all this, is as follows: The devil had *fraudulently*—wrongfully—got all mankind in his possession. God might have taken them away by force; but Satan being such an *honest* and *honorable* character, it would be unjust to rescue his captives by *force*, although he obtained them by *fraud*. Hence the Deity is represented as making a bargain with him to give him *Jesus Christ* in exchange for *all mankind*. The contract was closed, and the transfer made. But it turned out that the devil, cunning as he is, was confoundedly *cheated* in the trade. For Christ proved to be, not a *finite* man, but the Son of God, or rather the *infinite God himself*, according to the doctrine of the *Trinity*. Hence the devil could not hold him, and he lost both his captives and their ransom!!! I wish the audience and the public to understand, that this is the *first* form in which the modern doctrine of the ATONEMENT, came into the Christian church. Who can fail to see, in its vulgar, ignorant, irreverent features, every mark of its

heathen origin. True, it is not held in this low form at the present day. It has been modified from time to time, to conform to the increasing light of the world, until it has assumed the shape in which it is at present held by the partialist sects. But the description which the Elder has given us in the extract just quoted, is the first rough form in which it was engrafted from Paganism into Christianity! Let me add, by the way, in justice to the devil, that after all, this has not turned out so poor an affair to him as it at first threatened. Notwithstanding he was defrauded of all men, as represented by the *original* Evangelical notion of the Atonement, yet according to my friend's doctrine, the larger part of them in some way not exactly explained, get back again into his possession!! So that upon the whole, he is likely to get the best end of the bargain!!

Elder Holmes says he does not believe God will send men to hell for *error of opinion*! I was happy to hear that declaration. It indicates good sense, and some idea of the fitness of things. But where does it place his position, from which he is endeavoring to make so much capital, that if Universalism is untrue, then all who believe it will be lost. If we err in our belief, it is but an *error of opinion*. Hence on his own showing, the Universalist is as safe as he is.

He says he has not used the word *Evangelical*, in a disparaging sense, but simply as a distinction. Yet he insists that the self-denominated orthodox clergy are *Evangelical*, and that Universalists are not. I do not think it worth while to spend much time on this subject. But in view of the *pretensions* put forth by the orthodox clergy that the term is applicable exclusively to them, I will examine the phrase a moment. What is an Evangelist? what does the word signify? An Evangelist is the bearer of *good news*—*JOYFUL TIDINGS*. There can be no question in regard to the correctness of this definition. In Butterworth's Concordance, we find this explanation of the term. "*Evangelist*—One who bringeth *good tidings*." Dr. Adam Clarke shall give us his view of the work of those who are entitled to the name of Evangelists—"Do the work of an Evangelist—That is, preach Christ crucified for the sins of the *whole world*, for this, and this alone, is doing the work of an Evangelist, or preaching the *glad tidings* of peace and salvation by Christ. An angel from God was first sent to do the work of an Evangelist. And how did he do it? Behold, said he, *I bring you good tidings of great joy*. . . . Behold, *I Evangelize unto you great joy which shall be to all people; to you is born a Savior*. Those who do not proclaim Christ as having tasted death for every man, and who do not implicitly show that every human soul may be saved; do not perform the work of Evangelists. They, God help them! limit the Holy One of Israel."—[Dr. Clarke on 2 Tim. iv. 5]

This is a good exposition of the meaning of the term *Evangel-*

*ist.* That class of clergymen who proclaim "good tidings of great joy," may fairly and consistently claim to be received as *Evangelists*. And who, I ask, come up more fully to this explanation, than those who preach the glorious truth, that Christ shall at length bring all men to repentance, obedience, holiness, love and happiness? Is not this *good news*—GLAD TIDINGS! How is it possible for men or angels to declare any thing better? And if my friend will not acknowledge this to be *good news*, will he inform us what kind of a message is entitled to that designation? The partialist clergy, on the contrary, travel from one end of the land to the other, proclaiming that God will cast off countless myriads of his own children into endless darkness, blasphemy and woe—where he will not even allow them to turn to him in repentance—will not permit them to reform, and become obedient subjects—but will compel them by the might of his own Omnipotence, to remain in burning agony to curse his name, and the existence he compelled them to enter, as long as his throne shall stand! Can those who publish such a message, have the slightest claim to the name of *Evangelist*? Can tidings so terrible—so appalling—so blasphemous—against "the God of Love"—be considered in any sense, "*good news*?" Dr. Clarke in the extract just introduced, says those "who do not implicitly show that EVERY HUMAN SOUL *may be saved*, do not perform the work of Evangelists!! They—God help them! LIMIT the Holy One of Israel!!" In this language the great Methodist D. D., places the brand of *forgery* on every partialist clergyman who claims to be considered an *Evangelist*. Do they not all insist that innumerable millions of "human souls" already passed from life, *will not be saved*, and *cannot be saved*!! Hence according to Dr. C., they "do not perform the work of Evangelists!" Let it be fully understood hereafter, that the title of *Evangelical*, which the limitarian clergy have so pertinaciously, and I may say, impudently, claimed as belonging exclusively to themselves, is one to which they have not the slightest title, according to the showing of one of their most eminent divines!!!

There were several other declarations of my opponent, which I designed to notice, but must pass them, to introduce my *Seventh Argument*. It is drawn from

#### THE FOREKNOWLEDGE OF GOD.

**PROPOSITION.**—1. God foreknows all events that transpire, both in *time* and *eternity*. 2. A God infinitely holy and infinitely good, would not have created his earthly offspring without he foreknew that their being would result in a condition of endless purity and bliss. 3. That an infinite God foreknows an event, or a state of things, is proof positive that it will take place.

**PROOF.**—1. God foreknows all events that transpire, both in time and eternity. "Known unto God are all his works from the beginning of the world."—(Acts xv. 18.) "Times are not hidden from the Almighty."—(Job. xxiv. 1.) "I am God, and there is none like me: Declaring the end from the beginning, and from an-

cient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—(Isa. xlv. 9, 10.)

To a being possessing infinite *Foreknowledge*, there can be no such thing as a *succession* of periods or times: He "inhabiteh eternity."—(Isa. lvii. 15.) The entire of eternity is in his presence. All that is *future* to us, is now with *him*. Every event, circumstance, issue, that can possibly take place, although far off to created beings, are PRESENT objects to him—are as plainly in his sight and presence now, as they will be in man's when they arrive. Nothing unforeseen can take place, nothing unknown, or unprovided for, can transpire.

2. A God infinitely holy and infinitely good, would not have created his earthly offspring without he foreknew that their existence would result in a condition of endless purity and bliss. Whatever fate awaits any human being, was clearly and distinctly *FOREKNOWN* to God, at the time of creation. To deny this, is to deny his foreknowledge. God is holy and good. A Deity infinity holy, could not create a being, foreseeing that he would fall into a state of endless sin and blasphemy. A God infinitely and impartially good, would not create a soul, foreseeing that its final state would be one of unmitigated and unending wretchedness. *Temporary* sin and suffering, are both compatible with Jehovah's holiness and goodness; because he can educe *good* from the discipline and experience to which they subject man. But *endless* sin and suffering, are incompatible. No *GOOD* can accrue from their perpetual existence.

Remember, God is the affectionate Father of all men. He is *Love*—is good unto all—his tender mercies are over all his works. He is full of grace, compassion, and pity for his frail, dependent, offspring. Would a Being of this character, coolly and deliberately *URGE* unconscious and helpless souls into existence, plainly oreknowing that existence would eventuate in endless wickedness and endless agony? Could God, with only as much goodness as man possesses, create beings, and then *immediately* plunge them into endless ruin and agony. All acknowledge this would be impossible! Then it is equally impossible that he would create them foreseeing such a doom, however remotely! With an infinite God, *time* works no influence or change. Every impulse in his nature, every attribute of his character, every thing holy, just and good, in his entire being, would rise in eternal opposition to an event so awful! To charge such a procedure, such a deliberate involving of his sentient creatures in endless evil and agony, upon the Father of Spirits, the God of *Love*, indicates a depth of moral and mental *darkness*, or a heighth of daring *presumption*, not to say *blasphemy*, which the wealth of worlds would not tempt me to have resting on my soul! I *dare* not, *WILL* not, *CANNOT* so impugn the good name, so tarnish and blacken the character of my heavenly Father!!

If Deity foresaw that a being, or any number of beings, would, if ushered into existence, become doomed to endless blasphemy and woe, why **PERSIST** in creating them, without even allowing them the opportunity of *choosing* whether they would be formed or not? There was no power *above* God, *compelling* him to form his creatures for such a dreadful fate! Were such an event in contemplation in the Divine Councils, every attribute of Jehovah, every pure and happy spirit which worships around the Great White Throne of Omnipotence, would cry out—*Forbear!* in *Pity's* name *Forbear!!* If human beings cannot be created under such circumstances that their everlasting happiness can be secured, if it is clearly foreseen that their existence must terminate in endless night, and wickedness, and agony—then allow them to remain in the unconscious and harmless sleep of non-entity! Surely they can injure none there—they cannot infringe on the happiness of God, nor mar the felicity of angels!! Why! Oh why!! **COMPEL** them to live for **SUCH A DOOM.**

3. That an infinite God *foreknows* an event or state of things, is proof positive that it will take place. We have seen that it was a moral impossibility that Deity should form beings, foreseeing their existence would result in endless sin and agony. Hence when Jehovah originated the design to create mankind, he must have distinctly foreknown that they would all finally become holy and happy!! He not only foreknew that all would become holy and happy, but he also foreknew whatever obstacles would arise to prevent it, either from man's ignorance, blindness, sinfulness, unbelief, or from any and all other sources. He foreknew what steps were necessary to overcome these obstacles, and clearly saw that they could, and would be removed. In fine, when he determined this glorious destiny for the great race of humanity, he foresaw all the ways and means to bring it to pass!! His infinite Wisdom enabled him to lay with consummate skill, unerring plans for the elevation of his creatures to a state of sinless perfection and happiness. His power Omnipotent, is abundantly sufficient to carry all these plans into execution, to the perfect completion of the object aimed at. For God to foreknow that all mankind would become finally holy and happy in an endless state of being, was to ordain and place that event beyond every *contingency*, and infinitely above all liability of failure! Before the work of Creation was *commenced*, the whole was **COMPLETED** in the Divine Mind, and the end was attained and fixed, far removed from any possibility of reversal.

*My Eighth Argument is drawn from*

#### THE MERCY OF GOD.

**PROPOSITION.**—1. Mercy is one of the attributes of God. 2. Infinite Mercy desires the happiness of all mankind. 3. In a Universe over which a merciful Deity reigns, the desires of Mercy must finally become abundantly satisfied.

**PROOF.**—1. Mercy is one of the attributes of God.—“Unto thee,

O Lord, belongeth mercy."—(Ps. lxii. 12.) His mercy is *great*. "Thy Mercy is great unto the heavens."—(Ps. lvii. 10.) It is *Very Great*.—"Let me fall now into the hands of the Lord; for **VERY GREAT** are his mercies."—(1 Chron. xxi. 13.) *Plenteous*. "The Lord is merciful and gracious, slow to anger, and **PLENTEOUS** in mercy."—(Ps. ciii. 8.) *Rich*.—"Who is **RICH** in Mercy."—(Eph. ii. 4.) *Manifold*.—"According to thy **MANIFOLD** mercies."—(Nehe. ix. 27.) *Tender and Impartial*.—"His **TENDER** mercies are over **ALL** his works."—(Ps. cxlv. 9.) *Sure*.—"I will make an everlasting covenant with you, even the **SURE** mercies of David."—(Isa. lv. 3.) *God delights to exercise Mercy*.—"He retaineth not his anger forever, because he **DELIGHTETH** in Mercy."—(Micah vii. 18.) *His mercy is literally unending*.—"His mercy endureth **FOREVER**."—(Ps. cvi. 1.)

2. Infinite Mercy desires the happiness of *all mankind*. It is the desire of Mercy to confer benefit and happiness, on all encircled in its embrace. This is the office it fulfills in the Divine Councils. It not only *wishes* for their happiness, but *labors* to secure it. God's Mercy reaches to all mankind. It extends its protecting arms around each and every soul of humanity. It is especially interested in the welfare of the sinful and deluded. It pities and compassionates those so ignorant and blind as to wander from the pleasant paths of righteousness, under the vain expectation of finding more enjoyment. Mercy yearns over them, and never can become *satisfied*, until they are brought to enjoy the rich blessings of heaven. God's Mercy desires **ALL** to be happy.—"His tender mercies are over **ALL** his works." All men will continue through eternity, to be the objects of its regard.—"His **Mercy ENDURETH FOREVER**." So anxious was David that this great fundamental truth should be impressed on the minds of men, that he declared twenty-six times in one Psalm—"His mercy **ENDURETH FOREVER**."—(Ps. cxxxvi.) As long as the Throne of Omnipotence stands, his Mercy will be extended over every creature he has formed, and will seek the good of all! God's mercy is as greatly interested in the welfare of *each soul* of the human race, and labors as earnestly to secure its everlasting welfare, as though there were no other created being in existence!

3. In a universe over which a merciful Deity reigns, the desires of Mercy must finally become abundantly satisfied. That a perfect God should *satisfy* the desires of his Mercy, is one of those deductions which are self-evident. In the very *alphabet* of a correct Theological education, this truth must be impressed on the mind of the learner, viz. That all the attributes of God, exist and act in harmony—that all co-operate with each, and each with all—that each one is perfect; so infinitely perfect, as to carry out to a triumphant and successful execution, every plan, purpose, and work, that comes within its legitimate sphere. Thus God's *Wisdom* never errs in adopting perfect plans for the execution of all his de-

signs. All that his *Goodness* suggests or desires, for the benefit of his creatures, is abundantly and perfectly accomplished. The work of his *Justice* is completed and all its claims satisfied. So of all his attributes. This view is essential to a correct understanding of the results of God's works and ways. To deny, or overlook, the perfect *operation* and *fulfilment* of the Divine Attributes, is to destroy the perfections of Jehovah, and plunge into a sea of dark and dreadful errors! Yet this is precisely the condition of modern partialist Theology. Not an attribute of the Most High exists that is not impeached in its perfection, and destroyed in its operation, by some of these Evangelical doctrines. His *Wisdom errs*—his *Power becomes weakness*—the claims of his *Justice* are *never fulfilled* on the *guilty*—his *Goodness is limited* and *fickle*, and his *Mercy* is forever violated!!

That infinite Mercy must eventually become abundantly *satisfied* in respect to man's condition, is self-evident, from the simple fact that it is an attribute of Deity. If all its desires are not satisfied, then God is *imperfect* and his best wishes cannot be accomplished. Can *eternal wretchedness* satisfy *Mercy*? Can it *consent* to such a doom? Strange Mercy if it did! No! the endless felicity of all men, can alone satisfy *Mercy*!!

There is no other attribute of God which comes in conflict with *Mercy*, to prevent its being extended to all humanity. It is a great mistake to suppose that *Justice* throws any impediment in the way of *Mercy*. Here it is where my brother opposite, and all defenders of modern Evangelical Theology, greatly err. They view *Mercy* and *Justice*, as *antagonistic* in the councils of Heaven, and in their claims on man. They insist that *Justice* demands the *endless punishment* of all sinners, and that *Mercy* shall be extended to none. And on the other side, that *Mercy* desires and beseeches that such punishment shall not be inflicted; that the claims of *Justice* shall not be satisfied; but that man shall be saved from *all punishment*! Thus these two most glorious attributes, are made to war with each other. If this is really so, it is evident one or the other is urging that a *great WRONG* be done. If *Justice* *rightfully* demands that all men shall be punished forever, for their sins, then *Mercy* is seeking to do an infinite *WRONG*. If *Mercy's* claims that all shall be saved from punishment, are reasonable and proper, then *Justice* : striving to accomplish an act of most awful cruelty!! Yet this : the highest *conception* entertained by learned theologicians of the orthodox class, of the nature, claims, attitude and operation, of *Justice* and *Mercy*. In the words of the poet:

"They set at odds Heaven's jarring Attributes,  
And with one excellence another wound."

The method which, according to this theology, the Creator adopts to reconcile the attributes of *Justice* and *Mercy*, and fulfil their conflicting claims, is singular and marvellous. To produce this reconciliation, it is taught that God finally determined to allow his

Son to suffer death, or rather himself, (for they insist Christ is God,) in place of mankind, as a victim to satisfy the infinite claims of Justice, and at the same time afford an opportunity for Mercy to have its desires fulfilled in regard to the salvation of men. But strange to say, this infinite sacrifice was far from satisfying Justice. Notwithstanding it has had its victim—notwithstanding its demands upon the human race were all fulfilled by the death of Christ—yet it is not willing that Mercy should extend its arms around those for whom Jesus became a sacrifice, but still is clamorous for the torment of millions of human souls, on whom it has not the slightest claim. And strangest of all, it is supposed that God gives way to these abhorrent double claims of Justice, and allows it to sweep away into endless perdition, by far the greatest portion of mankind. Thus Justice is *twice* satisfied, which amounts to *infinite cruelty*, whilst Mercy, the most beautiful attribute of Jehovah, must fain content its compassionate yearnings with here and there one snatched from the rapacious grasp of Justice. And such theology is still maintained by learned D. D.'s and Professors of theology in this enlightened land, and in the middle of the nineteenth century!!

The fundamental error in this theory, is that Justice demands *endless punishment*. No wonder Mercy protests!—No wonder these attributes are at war! But Justice does not demand such punishment. It only requires that each sinner be punished sufficiently to bring him to reformation and no more. Such a punishment Mercy is willing to allow. In this attitude there is no conflict between them. When Justice has punished the wicked according to their deeds, sufficient to induce repentance, they are discharged from its claims. Mercy has then an opportunity to draw near each child of humanity, and make them all the objects of its regard—granting them the blessings of immortality and boundless felicity, which they could not claim on the score of moral *desert*. Thus these attributes move on harmoniously in all their operations respecting man. Neither is exercised at the expense of the other, nor to the wrong of the other, but both unite in promoting the good of humanity.

The scriptures represent Justice and Mercy as harmoniously co-operating both in punishment and salvation. "For a small moment have I forsaken thee; [justly punished thee,] but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; [temporarily punished thee in fulfillment of the claims of justice,] but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—(Isa. liv. 7, 8.) Here is the operation of Justice and Mercy. The claims of both on the sinful are fulfilled without collision.

That God's mercy shall be extended in due time to all men, is evident from the fact that Mercy is his *favorite* attribute. The Bible nowhere asserts that the Creator delights in Justice, or Truth, or Wisdom, although he is strictly just, true, and wise. But it



says "He *DELIGHTETH* in *MERCY*." What can this teach but that he will give special, boundless, infinite *activity* to this lovely Attribute. When the scripture declares "his tender mercies are over all his works," and that he "delighteth in Mercy," what other conclusion can be adopted, than that wherever, throughout the bounds of space, want, need, weakness, blindness, or pain exist, there the sweet and "tender mercies" of God shall flow, to give relief, life, and joy! Is it reasonable to presume that Jehovah will forever deprive himself, in regard to countless millions, of the exercise of that which affords him delight? Will not God do that in which he *delights*, in every case where a child he has formed needs Mercy? The scriptures describe him as doing whatsoever gives him delight. "I am-the Lord which exerciseth loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."—(Jer. ix. 24.) Let the scriptures decide the *extent* and *efficacy* of God's Mercy. "He hath concluded them all in unbelief that he might have Mercy upon all."—(Rom. xi. 32.) "He retaineth not his anger forever, because he delighteth in Mercy."—(Micah viii. 18.)

What more can be added to satisfy the most unbelieving, the most sceptical? God's tender mercies are over *all his works*—He *delights* in *Mercy*—Whatsoever delights him, that he doeth! He included all mankind in unbelief, for no other reason, than to afford himself the opportunity of having Mercy on all!!—[*Time expired.*]

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[MR. HOLMES' FIFTH REPLY.]

*Gentlemen Moderators and Respected Friends*:—I percieve I am this morning unattended by any of my ministerial brethren, though I doubt not there are many in the congregation, whose sympathies and prayers are enlisted in behalf of truth. That my ministerial brethren are absent, is a matter of no consequence to me, and perhaps I should not have alluded to it at all, but for a remark made by Mr. Austin. That remark was, that I had had the benefit of many heads in framing my arguments. In this I understood him to allude particularly to the argument by which I overturned the superstructure he had reared on the Paternity of God. I am gratified at this, as proof that he feels the *force* of that argument however unwilling he may be to admit it.

But it is not true that I have had the assistance of many head in any other sense than the author would, who pursues a general course of reading with a given object in view, and then, by course of independent thought, sifts the whole, and presents the essence of the subject in his own language. Let me enquire here how many heads has the gentleman had to assist him? He has had one cool, calculating head at his elbow, taking notes and making suggestions thus far during the discussion; and if I mistake

not, Messrs. Williamson, Rogers, Thomas, and Skinner, are acting a more conspicuous part in this discussion than they get credit for.

As I have several times alluded to the subject, I will take the present time to give my views of the government of God.

1. God is a moral being, having moral attributes, which must be unitedly and harmoniously displayed in any scheme of government, which he may adopt and bring into existence. He is underrived in his existence, and absolutely independent of all other beings, hence has a right to introduce and establish a government based on his own character.

2. If he establish a government, that government must be moral, because no other would be adapted to his character as a moral being. A government strictly and entirely paternal, would not be suited to the divine character. It would possess only one element, and that not adapted to any one of the divine attributes. The term father, as applied to God, is a relative term, hence does not indicate an *essential* element of the divine character. Would God bring into being a government to exist forever, and be extended over all beings and worlds, and yet not based upon any one of his attributes? The idea needs only to be stated, to be refuted. Common sense rejects the notion at first sight.

3. A government suited to the moral character of God, must afford opportunity for a display of the *moral* attributes of God—goodness, wisdom, and holiness. No other than a *moral* government could do this. We can conceive of a government not moral—a mechanical government, made up of a concatenation of undeviating cause and effect, every link of the chain moving every other link, and God moving the whole—or like a regular train of machinery, every part acting upon every other part with irresistible power. But such a government would not be moral, for two reasons: 1. It would afford no opportunity to display the moral attributes of God, goodness and holiness. Any scheme of government that would leave these attributes out of its relations and provisions, could not be moral, and would be unworthy the character of a moral governor. It might require wisdom to construct such a government as above described, but nothing but power would be needed to keep it in motion. The power of God must sit at the head of this great piece of mechanism, turning the great iron wheel, whose resistless cogs set the whole in motion, and impart an impulse to the least and most insignificant part of the machinery; while every other attribute of God is left unprovided for in its operations. In this case, fate, irresistible fate, would alone preside over the destinies of all beings and worlds. This would not be a moral government, because,—2. There could be no such thing as moral character pertaining to the subjects of it. There would be no moral *freedom*, and where there is no moral freedom, there can be no foundation for moral character. Under such an arrangement, every thought, word and deed, would be necessitated; hence, man would be neither rewardable, nor

punishable. As there can be no moral character without moral freedom, so where there is no moral character, there can be no moral responsibility. Under such an administration, therefore, all accountability would commence and terminate in God. As the gentleman, in his fondness for rhetoric, has given an extract from Milton, I will reciprocate the favor, by giving a passage from the same "heaven-born poet, who seemed at home where angels bashful look," not less distinguished for its truth than its poetry :—

"Freely they stood who stood, and fell who fell.  
Not free, what proof could they have giv'n sincere  
Of true allegiance, constant faith, or love,  
Where only what they needs *must do* appear'd ?  
I formed them free, and free they must remain  
Till they inthral themselves : I else must change  
Their nature, and revoke the high decree,  
Unchangeable, eternal, which ordain'd  
Their freedom ; they themselves ordain'd their fall."

(Book 3rd.)

4. Under any other than a moral government, there could be no such thing as moral happiness. Physical happiness might exist, but moral happiness must be excluded. The power of choice is essential to moral happiness. That which we may not choose, either in its reception or continuance, is not properly a source of happiness to an intelligent moral being. Hence, under a government in which irresistible fate presides and determines all actions, there can be no such thing as moral happiness. This is farther confirmed by the fact, that a consciousness of having done right is essential to moral happiness ; but such consciousness cannot exist under a government where the actions of men, or the results at which they arrive, are all necessitated. Mr. Austin takes the position, that the government of God is so constructed, as to result, of necessity, in the holiness and happiness of all men. To this I answer, such a result cannot be made certain, except under a government of necessity : and we have seen that this would be both unadapted to the character of God as a moral being, and, excluding moral freedom, would be inconsistent with the happiness of moral subjects. The government for which my friend contends, so far from securing the holiness and happiness of all men, would exclude all holiness and happiness from the universe. If it would annihilate hell, it would also annihilate heaven. So anxious is the gentleman to pull down the house of the Philistines, that he is willing, like Sampson, to perish in the general destruction.

5. The true government of God, described as moral, and for which I contend, is based on the moral attributes of God, and is the only form, so far as we can understand, which can promote the happiness of moral beings. And we must suppose, as God is a benevolent being, that the happiness of his creatures, in connection with his own glory, would be the *leading* object of any sys-

tem of government originated by him. This object he provides for, *First*, by placing them all in a state of *holiness and happiness*, adapting them to the government, and the government to them, so that happiness to them would result from harmony with their relations and obligations. *Secondly*, by giving them moral freedom, that they might be subjects of moral *desert*, and have the consciousness of rectitude, which is an essential element of true happiness. *Thirdly*, by giving all necessary means and facilities for continuing their original happiness, together with the power of choosing to improve them; hence, if they forfeit their happiness, the fault is their own. They do it in violation of the principles of God's government, the benevolent design of their Creator, and in direct misimprovement of the noble endowments of their constitution.

—— "I ordained their freedom,  
They themselves ordained their fall."

Thus God gets all the glory for all the good that arises to his creatures, from that governmental arrangement he has established, while he is exonerated from all blame, for any evil that may flow to his subjects, since it results from their voluntary disobedience. God gave them power

"Sufficient to have stood, though free to fall."

We regard these views as sound—that is, well agreeing with reason, scripture, and human consciousness. If they are not so, my friend can show wherein.

But the gentleman may say, why did God create at all, if he foresaw that some would abuse their constitution, and become miserable? Answer: To have done otherwise, would have been to withhold existence from millions of intelligent beings, who would be perfectly holy and happy in a boundless duration, simply to accommodate with a non-existence, those who would have as much power as any others to be happy, but who, in their abuse of his laws, it was foreseen, would bring down destruction on their own heads. Let me illustrate here. My friend is fond of illustrating the divine government by a reference to human governments, when it suits his purpose. Suppose the general government of the United States, having control over the subject, were about to bestow the blessings of a good education upon all the people. It might be foreseen by the knowledge and sagacity of the law makers, that some individuals, among the mass of society, would make an abusive and criminal use of that blessing. They might become counterfeiters and great adepts in forgery, by being furnished with such a power as education gives. But would it be right to withhold the blessings of a good education from the *whole* community, simply to accommodate with a state of ignorance, those who, if they had knowledge, would abuse it? Is this consistent? Does it accord with the principles of good government, with the wisdom of men even, to say nothing of the wisdom of God?

Again, Mr. Austin may ask, why not withhold existence from those who it is foreseen would be miserable, and give existence only to such as would be happy. I answer, this would be to violate the principles of his own government, and contravene the divine impartiality : and besides this, by withholding existence from those who would be miserable, were they allowed to exist, existence must also be withheld from those who would be happy. Let me illustrate again. Suppose that God sees that some father in this assembly will abuse his powers and blessings, and forfeit his final felicity. He may at the same time foresee that the posterity of this father will be obedient and holy subjects, and secure endless happiness in heaven. The father has as much power to be happy as the children. To give him existence, under such circumstances, is doing him no injustice, because he has all the power and means necessary to happiness : but to withhold existence from him, would contravene the divine benevolence, by withholding existence from his posterity, who, if allowed to exist, God knows would be holy and happy in a boundless duration. This is farther illustrated by reference to the parable of the tares of the field : (Matt. xiii. 28 :) “ Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Will thou then that we go and gather them up ? But he said, *Nay ; lest while ye gather up the tares, ye root up also the wheat with them.* Let both grow together until the harvest : and in the time of harvest, I will say to the reapers, Gather ye together *first* the tares, and bind them in bundles to burn them, but gather the wheat into my barn.” Our Lord’s explanation of this parable, (verse 38,) is as follows : “ The field is the world, (theatre of human existence.) The good seed are the children of the kingdom, (his holy and obedient subjects,) but the tares are the children of the wicked one,” (disobedient subjects.) The point to which your attention is particularly directed is, that the *tares* could not be removed, without removing the *wheat* ; that is, to withhold existence from one part of the race, because they would make themselves miserable, would be to withhold it also from those who, if allowed to exist, would be forever holy and happy.

Though I have already sufficiently replied to Mr. Austin’s arguments drawn from the *intention, desire, sovereignty, paternity* and *love* of God, by giving each a particular consideration, yet, independent of this, they are all answered by the foregoing views of the divine government. These arguments are based on a *false view* of the divine administration, and to make them plausible, my friend must first disprove the fundamental principles, which I have shown must enter into a plan of moral government. The mistake of my friend seems to be, in confounding things radically different, that is, confounding physical and moral laws. He don’t seem to see the difference between *unintelligent, irresponsible matter*, and

intelligent moral beings, as subjects of divine government. I know that in the physical world, where there is neither intellect nor responsibility, God's laws are fixed and uniform, and there is no power to interrupt them, except in the Being who gave them. In the moral world, however, the case is different; for though the moral laws of God are in themselves *fixed* and *uniform*, yet their action is not on *inert* substances, but upon intelligent moral agents, whose voluntary obedience or disobedience must determine the question of their happiness or misery, as results flowing from the *fixed* and *uniform* laws of God's moral kingdom.

I now leave this subject for the present, and pass to notice the passage of scripture Mr. Austin has quoted so often, together with the theory he has attempted to rear upon it. The passage commences with the 19th verse of the 8th of Romans, and includes five verses. "For the earnest expectation of the creature, waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly," &c. The theory which Mr. Austin builds upon this passage, is, that in order to make the human race holy and happy, God saw it would be best, first to subject him to sin and misery. He accordingly created him in an imperfect and impure state; in a state of unavoidable subjection to sin, and its consequences. In connection with this, he established laws, and introduced dispensations, adapted to take men out of that state of *subjection*, and bring them into the "liberty of the sons of God;" and that the whole course of God's administration has been *intended* to carry forward the human race, from this state of *original imperfection*, to a state of final holiness and happiness. This theory of human progression, we pronounce false, for the following reasons:—

1. It contradicts the scriptures. The scriptures say God created man in his own image. The image of God is free from *defect*: therefore, the *least* that can be said of man's *original* state, is, that he was free from intellectual and moral *defect*. Moreover, God looked upon his work and pronounced it *good*; which he could not have done, if any part of it had been imperfect and impure. In addition to this, the scriptures charge man's sin and misery upon his *defection* from original rectitude, not on his unwilling *subjection* to vanity. "God made man *upright*, and he has sought out many inventions." This directly contradicts Mr. Austin's theory. "I have nourished and brought up children, and they have rebelled against me." How can this be reconciled with the gentleman's theory of progression. In this case, the *gradation* goes the wrong way.

2. This theory contradicts tradition. I do not present tradition as sufficient proof, of itself, but as having weight in the argument. A tradition is universal amongst heathen nations, that there has been a time when the human race was far more virtuous and happy than now; a time when the gods held intercourse with men. The

idea of a "Golden Age," which was so fruitful a theme of poetic effusion to the ancients, existed as far back as Hesiod, who rivals Homer in antiquity. This tradition cannot be accounted for, in harmony with my friend's theory. But on my principles, all is consistent. We see in it an obscure reflection of a great and important truth connected with the *original* condition of our race. Men were created in a state of physical, intellectual, and moral perfection and uprightness, but have since degenerated, and lost the happiness of knowing and communing with God.

3. This theory is opposed and refuted by a great array of facts, developed in the history of the world. The world is full of facts, and I rejoice that it is so. It enables me to show up the false, not to say ridiculous character of the gentleman's doctrine, in such a palpable way, as must, I think, convince every honest and reflecting mind. Where is the first item of proof for the efficacy of this system of progression? Show me a single fact, if you can, illustrative of its elevating and restoring power? On the contrary, the history of nations and individuals, shows it to be a chimera. I know it makes the gentleman nervous to mention the antediluvians, but I can't help it—they afford so good an illustration, that I must refer to them. What influence did Mr. Austin's system have on them? According to the common chronology, they had lived under its control about 1600 years, at the time of the flood. If the race were ever to experience its beneficial tendency, it would seem that sixteen hundred years might suffice to exhibit, at least, *some* proof of its power to deliver men from their "subjection to vanity." But what are the facts in the case? One fact is, that when first created, they were said to possess the image of God, and God looked upon his work and pronounced it "very good." Another fact is, that after the lapse of 1500 years, God gives the following testimony respecting their advancement. (Gen. vi. 5. 12.)—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me: for the earth is filled with violence through them: and behold I will destroy them with the earth." Here we have a practical illustration of the efficacy of this wonder-working system, by which the world is to be taken out of a state of subjection "*to vanity*," and crown with endless felicity. Now let me give the gentleman a sum, a every school-boy here, may work it out at his leisure. If, in 15 years, the human race progressed from that moral condition which they possessed the image of God, to that other moral state in which they had "corrupted themselves"—"filled the earth with violence," and "every imagination of the thoughts of their heart was only evil continually," *how long would it take*, (at the same ratio of progress,) to graduate to final holiness and happiness. But,

the case of the antediluvians, is but one of a thousand of similar character.

Moreover, history informs us of some nations who were once intelligent, enterprising, and refined, but have amazingly degenerated, in spite of the influence of my friend's system of progression. The Egyptians were once the most intelligent and scientific. There are still remaining many monuments of their former genius. But they are now the "basest of the kingdoms." And where are the poets, orators, and philosophers of Greece and Rome? The descendants of these nations, where they can be distinguished at all, are but the shadow of their former selves.

There is evidence upon the face of our own continent, that it once sustained a race far superior to the aborigines whom Columbus found the undisputed lords of the soil. But we have, perhaps, the most striking illustration, in the present race of Africans. History speaks of them as once an enlightened, and somewhat literary people; but now their national bond is broken, they exist only in fragments, and are, perhaps, the most degraded portion of the human race, and except where the gospel is preached, becoming more degraded still: not the gospel of Universalism, for Universalism never goes on a mission. How does the history, and present condition of these Africans, agree with the gentleman's plan of human improvement? If they have degenerated, what is his theory worth, to redeem and elevate man? But if we suppose them to have been a state of improvement, under Mr. Austin's theory of progression, for the last 6000 years, in the name of reason, where was their starting point? They must have commenced a sort of baboon, or monkey, without a tail! I ask pardon of the audience, for using a cure which may appear to be below the dignity of the subject, for ally, I can scarcely persuade myself that the subject has dignity enough to merit a serious consideration. And yet I will present the fact more, before I finally dismiss it. I have already said, the world is full of facts, and it is a happy thing for the cause of truth, that it is so.

The fact I now present, is, that *individuals*, as well as nations, degenerate—in many cases, grow worse and worse, during the whole of their earthly existence. St. Paul speaks of some who "rolled sin as a sweet morsel under their tongue," who did not like "to retain God in their knowledge," and though they knew God, yet "did not glorify him as God." In another place he designates certain characters as "evil men, and seducers," who "wax worse and worse, deceiving, and being deceived:" and still others, who were "ever learning, and never able to come to the knowledge of the truth." And we all know there are thousands in every age, who become more and more depraved, the longer they live, outraging to the last, every principle of virtue, and every feeling of humanity. Now, in these cases, what becomes of the salutary power and moral influence of this system of human progression? Have these men



lived under a divine arrangement, adapted to deliver them from a state of subjection "to vanity," and bring them into the glorious "liberty of the sons of God?" If so, the results have been developed most strangely. And the audience will please observe, that this theory is associated with Mr. Austin's much lauded course of disciplinary and reformatory punishment. These incorrigible sinners are all the while being punished, with a view to their reformation. Is this the way the medicine works? Does it kill, instead of cure? Or does my friend adopt the theory of Winchester who, to obviate this difficulty, taught that when a given amount of punishment makes the sinner mad, instead of reforming him, the dose must be doubled until the medicine has the intended effect? He therefore supposes that some sinners must be punished many thousand years, before the desired result will be gained. I would like to know of Mr. Austin, what he will do with those who grow worse and worse, under a whole life of punishment? Must they be punished with greater severity in the life to come, than they have been here? Besides being most palpably false in other respects, the great difficulty with this system, deliverance, improvement, or progression, is, that the *gradation runs the wrong way*, and if it proves any thing, it is, not final holiness and happiness, but the *final damnation* of the whole family of man.

Having now disposed of the gentleman's theory, I will close my present remarks, by giving an exposition of the passages on which this theory is built.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth, and travaileth in pain together until now.

23. And not only they, but ourselves also, which have the first fruits of the Spirit, even we, ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.

This passage is generally acknowledged to be obscure and difficult, and I suppose it is on this account that Universalism seizes as a proof text. A variety of explanations of it, have been given by different authors. The following are the most important and consistent:

I. Some refer it to the brute creation, as suffering by the cruelty of man in his sinful state, and from which suffering they are relieved in the proportion that men are humanized, and christianized by the gospel, by which they are constituted sons of God.

II. Others connect with this the inanimate creation, which, according to Gen. iii. 17., was cursed for man's sake; but which

curse shall at the day of final retribution be removed, and we are to have a "new heavens and a new earth, wherein dwelleth righteousness."—(2 Pet. iii. 13.) Those who take this view, regard the whole as a bold *prosopopeia*, a figure in rhetoric, by which inanimate and irrational beings or objects, are represented as acting and speaking under the influence of desire and strong expectation.

III. Dr. Whitby and others refer it to the Gentile world, and regard it as fulfilled in the gathering of them into the church under the gospel dispensation.

Either of these views is far preferable to the Universalist exposition—yet, plausible as they are, they are not quite satisfactory. Hence, in giving you the fourth theory, I give you my own views of this passage.

IV. This passage refers to the whole human family, not including the inanimate or brute creation, only so far as they may be incidentally affected by the moral condition of the human race, in contradistinction from actual believers in the Lord Jesus Christ.

In the light of this theory, I explain these passages as follows :

1. By the terms *creature*, and *creation*, we understand all the descendants of Adam.

2. By *vanity*, we understand the same as is meant by the *bondage of corruption*—that state of spiritual bondage, and subjection to the worst passions of corrupt humanity, under which the heathen world did then, and does now groan, and from which they generally desire to be delivered.

3. By their being made "subject to vanity, not willingly," we understand the Apostle to re-affirm what he declares so emphatically in the 5th chapter of this epistle—viz : that by the offence of one, judgment came upon all men to condemnation : "that is, the descendants of Adam are laboring under evils introduced into the world by the agency of Adam, their federal head, and in regard to which they had originally no will, or actual participation whatever.

4. "By reason of him who hath subjected the same in hope." The meaning of this, we conceive to be, that God brought the posterity of Adam into conscious being, notwithstanding his sin, and notwithstanding they would be thereby "subject to vanity," because he had determined to redeem the world—hence this subjection to *vanity* was connected with hope, and the means of salvation.

5. By the groaning, travailing, waiting, and earnest expectation of the creature, we understand that consciousness of guilt, and wretchedness, and desire and expectation of a moral and spiritual deliverer, which generally prevailed, anterior to the coming of Christ.

6. By the deliverance spoken of in the 21st verse, I understand the removal of the darkness and evils of man's natural and unenlightened state; the general relief which the gospel proffers to man, and which, in those who improve it, is heightened into the "glorious liberty of the sons of God."

In the 23d verse, he goes on to say, that as the whole creation,

or race as a whole, look for the gospel state, so we, (who now enjoy the gospel state,) who have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies—waiting for that higher state to which we are heirs through Christ—the resurrection of our bodies, and eternal life.—[*Time expired.*]

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[MR. AUSTIN'S SIXTH SPEECH.]

*Gentlemen Moderators:*—In regard to the fact whether Origen was, or was not, the author of the system of Atonement I described in my last speech, it is of little moment. That he had imbibed some heathen errors, notwithstanding his belief in the great doctrine of the final redemption of all mankind, which he had received from the direct successors of the Apostles, is very probable, considering the age in which he lived. But the material point respecting the matter under consideration, is that the childish and ridiculous theory referred to, was the form in which the modern doctrine of the Atonement was held when it *first* showed its distorted visage in the Christian church—indicating beyond all possible doubt, that it was a gross heathen notion, surreptitiously engrafted into Christianity, during an age of ignorance. This is a position which cannot be overthrown.

Elder Holmes in rather dolorous tones, reminds us that he is here *alone*, with none to assist him in carrying forward the laborious task in which he is engaged. I grieve for the helpless state of my friend, and sincerely sympathize with him in the cheerless prospect before him. Engaged in the support of doctrines, at which his own good heart and sound reason both revolt—perplexed beyond measure, in weakening in the slightest degree, the self-evident and overwhelming arguments which the doctrine of Impartial Grace, ever furnishes its advocates—striving to introduce something in the form of *Negative Arguments*, that shall present at least some show of plausibility, yet not succeeding in getting one, that even touches the question—with none to aid him in extricating himself from the labyrinthian toils in which he is involved—most assuredly he is to be pitied!! We have all seen that he has been nearly alone here, from the beginning, although the country is full of Methodist and other partialist clergymen and scores of them could have been present, if they had pleased. There must be a cause for this ominous absence. It cannot be that they have not all confidence in Elder Holmes to defend their sentiments, as ably and successfully as any man in their ranks. I am satisfied the true secret of their absence is to be found in their want of *confidence* in their cause!! They know too well its weakness—its tottering foundation—the readiness with which its absurd doctrines can be scattered to the winds of heaven—to be present to witness the trial. Hence, like prudent men who

wish to avoid mortification, they stay away! The Elder inquires how many of my ministering brethren render me assistance? I answer, there is little need of *aid* from any quarter, when a controversialist of ordinary capacity has the TRUTH to defend. As to the Brother\* writing at my side, to whom the Elder has alluded, I would state that so far from rendering me assistance, his every moment is occupied in taking down the discussion, *pro* and *con*, for his own use and benefit.

Before noticing farther the last speech of my friend, I will introduce my *Ninth* Argument. It is based on

#### THE JUSTICE OF GOD.

PROPOSITION.—1. God is infinitely Just. 2. His Justice will remedy all moral evil—rectify whatever is wrong in man—and restore harmony in the moral Universe. 3. Justice between the Creator and the creature, requires and will secure, the everlasting good of all mankind.

PROOF.—1. God is infinitely Just.—“Just and right is he.”—(Deut. xxxii. 4.) “A Just God and a Savior.”—(Isa. xlv. 21.) “Just and true are thy ways, thou King of Saints.”—(Rev. xv. 3.) “Shall mortal man be more just than God?”—(Job. iv. 17.) Justice is a fundamental principle in the government which Deity exercises over man.—“Justice and Judgment are the habitation of thy throne.”—(Ps. lxxxix. 14.) All men are the subjects of God’s Justice. So long as their existence continues, they will be amenable to its demands. It is infinitely perfect, and its claims must all be fulfilled.

2. His justice will remedy all moral evil—rectify whatever is wrong in man—and restore harmony in the moral universe. What is the *nature* of Justice? It is simply RIGHT. What is the claim—the requirement of Justice? It claims that whatever wrong is enacted in the universe, shall be remedied. What is the *office* of Justice? It is to see that every violation of the infinite principle of RIGHT, shall be amended and healed, and that all the effects of evil shall be destroyed!

I am aware this view of Justice, its nature and office, is widely different from that entertained by my friend opposite, and the so-called Evangelical world. But if there is any one point on which they err more than another, it is in their views of God’s justice. As they represent it, its entire nature is simply to demand suffering, pain and agony! Its whole office is to inflict stripes, anguish, and wretchedness! It *desires* nothing more—it *does* nothing more. When an erring child of mortality, blinded by passion, or deceived by temptation, inflicts injury on his fellow being, or the community by the infraction of some wholesome law, Justice, (according to the prevailing theory,) turns and inflicts *injury* on him—and that *settles the account*! Justice as thus held, has no interest in the *welfare* of the guilty—no desire to *reform*—to bring back to

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\* Rev. C. S. Brown, of Virgil, N. Y.

virtue and righteousness. Oh no! all it wants is to *torment* him—to *crush* him beneath its IRON HEEL!! When the sinner strikes a blow, Justice *strikes a blow back!* When the sinner interferes with, or interrupts, the enjoyments of others, Justice *destroys his enjoyments!* When the sinner spills the blood of others, Justice *spills his blood!* When the sinner takes the life of a fellow being, Justice *takes his life!!!* This is the sole work and office of Justice, as it stands in the system of modern Evangelism.

The mistake our friends make in all this, is that they have incorporated REVENGE into their system, and call it *Justice!* This is rather an important error, one would think! It is *Revenge* that returns injury for injury, evil for evil, blow for blow, blood for blood! If this is not *revenge*—if it is not *retaliation*—then what is it? That this is not *God's Justice*, is evident from the fact, that Jesus forbids returning evil for evil, an eye for an eye, etc.

The prevalent view of Justice, ascribes to it an influence in the Councils of Heaven, altogether too weighty, and a mode of procedure abhorrent in the highest degree. Partialist Theology limits and shrivels God's Love, and Goodness, and Mercy, to the *smallest possible dimensions*—much smaller even than man's—or at least. forbids their exercise in his dealings with his creatures, to any thing like the degree they naturally prompt in imperfect man's better nature. At the same time it *magnifies* his Justice to an infinite superiority over all his other attributes. It virtually represents Justice as a grim, dark-visaged Giant, towering above all other attributes—standing directly before the Throne of the Eternal—its murky shadow like a vast cloud, stretching across the celestial fields of blessedness, and falling upon and veiling in gloom even the countenance of Heaven's Infinite Majesty—armed with a glittering sword, so huge as to reach to the utmost bounds of space, and while flashing with the lightnings of infinite vengeance, and dripping with floods of crimson gore, it cuts down with furious energy, high and low, great and small, who excite its ire! Its voice of seven thunders reverberates through Heaven, and drowns every word which Love or Mercy would utter in behalf of the guilty, in vociferous demands for *blood!* BLOOD!! BLOOD!!! So blind is its fury, and so voracious its appetite, that it is as well satisfied with the blood of the *innocent* as of the *guilty!* Yea, so insatiable is its desire for blood, that under the plea of sparing humanity, it slakes its thirst from the veins of the innocent and compassionate *Son of God!* And yet in wicked violation of its dreadful compact, it turns, and plunges into torment, countless millions of God's creatures, and battens upon their misery forever and ever!! While thus rioting in human agony, and PERPETUATING eternally sin and blasphemy, the very things it affects to punish and remove, it tramples on all the other attributes, and compels them to remain almost inactive! With its own claims DOUBLY satisfied, it objects that any other attri-

shall have its demands fulfilled except in the most limited degree!! Nay, it presumptuously and daringly throws itself across the *broad highway* on which Jehovah would go forth to great and gracious deeds in behalf of humanity, and FETTERS even Omnipotence.

Would God execute wise and benevolent plans to secure the final happiness of his earthly offspring? Justice interposes, and prevents a consummation so desirable!! Would he be Good, infinitely, impartially, endlessly Good towards all men? He cannot—he must not! Justice stands in the way, and will not consent! Would the blessed Father of Spirits have *mercy* on his frail, erring, sinful creatures? Even this poor privilege is denied him? Justice forbids it, and with loud vociferations, insists that innumerable multitudes whom Mercy would gather in its affectionate embrace, shall be plunged into unmitigated and endless agony!! Thus it prevents the accomplishment of works the most desirable that men or angels can imagine, and introduces and endlessly perpetuates a state of sin and misery, in direct conflict with every holy and gracious attribute of Jehovah!! Oh God! pardon, we beseech thee, the unhallowed views of thy glorious attributes which have so long prevailed among men! We pray thee to remember, it is in blindness and ignorance, that thy creatures have dared to cover the glories of thy character in robes so dark and bloody!

Universalists solemnly PROTEST against such representations of God's Justice. We utterly detest and repudiate them! We believe them to be libelous in the highest degree, in respect to one of the most holy and lovely of the Creator's attributes. So far from God's Justice seeking or requiring to inflict *permanent* evil on any created being, its whole desire, aim, and office, is to promote the welfare and secure the endless happiness of every member of the human race. Justice is the great corrective, healing, and restoring power in the Divine Government. It is, as it were, the vast BALANCE-WHEEL of the Moral Universe, which controls, equalizes and perfects the operations of the complex machinery of God's Providence. It causes all things to move on harmoniously and surely, to a perfect and glorious consummation of the interest and happiness of all created intelligences.

As I have already remarked, Justice is simply *Right*. Its *claim* is that all wrong, all evil, shall be *remedied*. Its *office* is to see that wrong is righted, and evil remedied!! The prosperity and happiness of the Universe depends on the prevalence of the principles of Righteousness and Goodness. When one man injures another, in person, property, or reputation, or does an act which is destructive to the welfare of the community, he violates the principles of Righteousness and Goodness, and enacts an evil and a sin. Now it is the province of Justice to *correct* this evil, and restore the moral harmony which it interrupted. This it immediately proceeds to do. Not by inflicting *like* injury, for a like

purpose, on the guilty—not by adopting the sordid principle of *Retaliation*, and rendering blow for blow and stripe for stripe. This would make nothing *right*—it would not retrieve the injury, nor restore the moral harmony interrupted. It would make every thing worse! But it adopts a wise and enlightened course of *correction* and *instruction*, whereby the sinner is melted to contrition, made deeply to deplore his wickedness, and most *willing* and *anxious* to RESTORE four-fold, if need be, for whatever injury he has inflicted on his neighbor or on society. When this is done—when the sinner is brought to heartfelt *repentance*, and made to *hate* his crimes, and *hate* ALL WRONG—and when he has done all in his power to remove the evil he had caused, and repay all who have suffered injury from him—then the scales of Justice are *balanced*—moral harmony is restored—the injurer and injured are *reconciled*, Righteousness and Goodness are re-established, and a soul is *SAVED* from the dominion of sin and darkness! Whatever injury is inflicted on others, which the injurer has no *power* to REMEDY, however willing and anxious to do so, God has reserved to himself the privilege to repay and restore from the infinite fulness of his own resources—as a wise and kind Father will draw from his own means to aid his repentant son, who strives to atone for some wrong deed he has committed.

The processes by which Justice accomplishes this most desirable and glorious work, are of varied descriptions. It is not confined to one particular path; but all good, salutary, enlightening influences are at its command. Conscience is a powerful auxiliary. Its stings, its reproof, its upbraidings, produce mighty effects on the guilty. Where Conscience is seared, weak or undeveloped, Justice inflicts *outward* stripes and pains. Not in anger, not in hatred, but in LOVE! to induce reflection, and mature thought in the sinner in regard to his evil ways. And when he is brought to reflection, this awakens and strengthens Conscience, and enables it to accomplish its renovating work on the heart. Justice at the same time, through a thousand sources, throws light and instruction on the sinner's mind, in regard to the nature of transgression, and its evil effects and the beauty and excellency of Righteousness.

This work is not often, if ever, *entirely* accomplished in this life, in regard to any human being. The present world is but a brief *introduction* to that endless *existence* which is hereafter. There all Jehovah's plans are fully consummated, to the high admiration of every intelligent being! The field of Justice extends to the future world. It there accomplishes whatever is necessary to *complete* its work. There its claims on all men, will be eventually fulfilled, by each soul being brought to repentance of sin—the injurer and the injured reconciled, in every case of wrong ever transacted—and all brought into reconciliation with God and obedience to his government. What other claims than that

results shall be attained, can Justice have? What other work can come within its sphere? To say that it demands an endless perpetuation of misery, which would be but a perpetuation of sin, would be contending that it demands its own claims to be forever unfulfilled—its own work uncompleted—its entire purposes endlessly frustrated! This is a self-contradiction. Justice will prosecute its great designs with infinite energy, until its aims are fully completed—until all wrong is *righted*—all evil *remedied*—all sin *annihilated*—and a state of Moral Harmony, grand, sublime, beautiful, blissful, shall be ushered in to know no end forever!! The evidence of all this, is found in the fact—simple, yet all-important in its nature—that Justice is a PERFECT Attribute of a PERFECT God. Hence all its operations, its influences, and its results, must be characterized by its own perfection!! And moreover, the scriptures fully corroborate this view of the successful operation of Justice, which is one of the most important principles in the Divine Law, in the declaration of the Psalmist—“The Law of the Lord is PERFECT, CONVERTING the soul.”—(Ps. xix. 7.) The Law—Government—Justice—of the Lord, being PERFECT, results in the CONVERSION of all souls over whom it is exercised!!

3. Justice between the Creator and the creature, requires and will secure, the everlasting good of all mankind. Justice not only recognizes God's claims on man, but it also acknowledges that man has claims on God. It throws its protecting shield around humanity, and defends the race from all *unnecessary* evil, as a consequence of their existence. We may believe the Creator sanctions every claim which man can have upon his goodness, his protection and care.—“Just and true are thy ways, thou king of saints.”—(Rev. xv. 3.) When unoffending beings are entirely in the power of a higher personage, who can dispose of them as he chooses, Justice demands they shall not be placed in any condition where he who decides their destiny clearly sees irremediable wretchedness, through any contingency whatever would overtake them. A father who should without any compulsion—without any thing moving him thereto, but his own will and pleasure—place his child on the brink of a precipice, when he clearly *foresaw* that notwithstanding all his commandments, forewarnings, exhortations and entreaties, he would blindly precipitate himself therefrom, and be dashed to atoms—would be considered devoid of the first dictates of common sense, or of even the lowest promptings of humanity! It would be in vain for him to plead that he did not *compel* the child to fall from the precipice—that he allowed him to act his own pleasure—that he forewarned him what would be the consequences of approaching the verge—that he entreated him by every thing dear and sacred, to forbear, and not place himself in so perilous an attitude! All this would not rid him of the solemn charge of having destroyed his own child; because



he *voluntarily* placed him there, *knowing* that the result of that proceeding would be the death of the child! In this act also, the father would violate the claims of Justice, which the child held upon him. The child was passive in the hands of his father—he was not allowed his own *choice*, or in any way to *determine* whether he would or would not, be placed in a condition so full of peril—he could exercise no *foresight* as to what would be the consequence of such an exposure, and when placed there, was entirely ignorant of the disaster that would ensue! The father *foresaw every thing* that would transpire; and having the child within his control—being able to do whatever he pleased—to expose him to such a danger, or keep him in a place of perfect security—the simple requirement of Justice dictated, that under such circumstances, he should not put at hazard a stake so precious as the life of his offspring!! His failure to guard the welfare of one thus wholly dependant on him, was a marked and monstrous violation of the first principles of Justice. Apply this illustration to our subject.

All human beings, at the time of their creation, are wholly at the disposal of God. Their *destiny* depends upon the circumstances which accompany their existence. Deity does not give his creatures the privilege of exercising any *choice*, whether they will be created or not. He allows them no choice as to the *time*, or the *circumstances* of their creation—no choice respecting the *world* in which they should exist—no choice in regard to the *kind* of beings they should be made—no choice as to what capacities, passions or propensities they should be endowed with! In fine, they had not the slightest choice, voice, or influence, in the whole matter. There they were, *passive*, *HELPLESS*, *UNCONSCIOUS*, in the hands of God, as clay with the potter!! The Creator acted according to his own *pleasure*, in the entire transaction. He was under no *compulsion* to create, but was perfectly independent of all beings, and subject to no influence, except such as originated in his own nature. And when of his own accord, he determined to create, he was at *full liberty* to form his creatures at such time, in such a world, and under such circumstances as he preferred. He could create them angels, or men, and could endow them with such propensities and capabilities as seemed good in his own sight. He could make such things *dependent* on their actions as he pleased, and place such essentials to their welfare both here and hereafter, beyond all contingency, as seemed good to him. He could *PERIL* their *final destiny*, or make it *PERFECTLY SECURE* at his own option! Moreover, his all-seeing Eye beheld what would be the ultimate condition of all human beings, under any given class of circumstances in which they should be placed in life. He foreknew what would be the final effect of placing any *conditions* before them, or endowing them with any *agency* or *freedom*. He well understood precisely what would result in the everlasting

misery of his creatures, and what would make certain their final holiness and happiness.

In this undeniable view of the case, who does not see that the final condition of mankind, depended wholly upon the circumstances under which the Creator should give them being? And now allow me to inquire, Would Infinite Justice consent that God should **FORCE** sentient beings into existence, clearly **FORESEEING** that through any contingency whatever, their ultimate doom would be **ENDLESS AGONY!!** No! NO!! If we have the slightest conception of the principles of Justice, it would utter its **SOLEMN PROTEST** in the Councils of Heaven, against any procedure of this description! It would insist that passive, unconscious creatures had committed no crime, no offence, that ought justly to subject them to the *evil* of being created with such a doom clearly foreseen as awaiting them!!

It is in vain to say that the creature *need not* fall into endless woe—that God gave him power and opportunity to avoid it, if he chose. How could that doom be averted when the Creator clearly **FORESAW** he would experience it. Such an event cannot take place without Jehovah foresaw it from the beginning. And the fact that he foresaw it, made it *positive* from eternity, that it would take place. Whatever ability or agency may have been given to the creature, those whom God foreknew would be lost, he foreknew also, would through blindness, ignorance, imperfection or sinfulness, neglect and abuse all such gifts, and fall into endless blasphemy and ruin! Justice would forever **FORBID** that any being should be formed, with such a destiny foreseen! It would insist if human beings could not be created without finally being plunged into eternal despair, that they should be allowed to sleep in harmless oblivion! Why should a wise and merciful God create at all, when he saw the existence of his creatures would terminate so disastrously—so entirely in opposition to his own goodness and mercy, and the wishes of all good beings? But creating man for his own pleasure, and making him such a being as seemed best to him, plain Justice—even-handed Equity—demanded that God should not allow any being to become an *endless loser* by his existence. Justice would insist that he should so create man, and so control his destiny, that it shall result in permanent good—in securing to each being holiness and bliss, and to God himself the obedience and love of all his intelligent offspring. Thus strict Justice requires the final happiness of all men.

Elder Holmes yesterday, in his *fourth* Reply, made a desperate struggle to overthrow my argument from the Love of God. To do this, he takes positions which totally rob the Creator of every particle of love, or of all love that possesses any activity, efficiency, or value! He is compelled to this course, in order to weaken evidence in favor of Universal Salvation, which legitimately flows

from Jehovah's love. Did he allow there was but ONE DROP of pure Love in the Nature of the Most High, it would prove beyond every contingency, the truth of the final salvation of all men, and the utter *falsity* of the Elder's darling tenet of Endless Wrath!! Hence he closes his eyes, and with blind fury, drives "rough-shod" over scripture, reason, logic, common sense, to show that there is NO LOVE in Deity, upon which a human being can place dependence for salvation. In the very *teeth* of express declarations of the Bible, he virtually contends that God does not love his enemies—sinners—but that his love extends only to *friends*; those who love him. In this he ignorantly reverses the position established by the Apostle—"We love him because he FIRST loved us"—(1 John iv. 19)—and virtually insults St. John, by telling him he should have written, "He loves us, because we FIRST loved him!!" The result of his description of God's love, is that it is only that selfish and miserable emotion, which was cherished by the publicans of old, and which so justly received the rebuke of the Savior—"If ye love them [only] which love you, what reward have ye? Do not even the *publicans* the same?"—(Matt. v. 46.)

The Elder asserts that *Love* is not an attribute, but an *emotion*; and that it has no *independent* existence. Then God is but an *emotion*—and has no *independent* existence—for "God is Love." Dr. Payson and Dr. Adam Clarke elevated Love to the dignity of holding the *highest station* of all the characteristics of Deity; and maintained that every attribute of the Creator, had birth in his Love, and were indeed, but varied manifestations of Love. But Elder Holmes drags it down from this high estate and tramples it into the ignoble condition, so far as its existence is concerned, of *equality* with the brutal passions of *fear* and *hatred*!!! He declares it is not SAFE to build an argument in favor of salvation, upon such a MERE emotion of the Divine Mind, as LOVE!!! That such an argument bears strongly against the *safety* of the modern orthodox theory, is undoubtedly true. But when men forsake God's love, as a foundation for hope of salvation, will our friend please inform the audience where they can rest their hopes? Moreover, Mr. Holmes informs us that an argument from the Love of God for the salvation of all men, "without regard to their moral character," is against logic and philosophy. Very well—who builds such an argument? I have not. My position is, not that God will save all men without reference to their moral character; but that his love will prompt him to bring all men, through the reign of Christ, into such a moral and spiritual condition, as will fit them for the enjoyment of his presence forever! Why will my opponent persist in giving a false coloring to my views? All the advantage he seeks to gain in this discussion, is upon distorted representations of my positions.

He asserts that the scriptures as *positively* declare that "God is a consuming fire," as that he is "*Love*." Let us give this position a brief notice. The scriptures repeatedly assert that "God is Love"—they declare his love extends to all—and to describe the impartiality, boundlessness, and eternity of that love, is one of the favorite topics of the divine writers. Hence to believe as my friend is evidently striving to make you, that the Bible urges with equal emphasis, and as of equal importance, the assertion that "God is a consuming fire," is to magnify the latter declaration into an importance which it was never designed to possess. What does my learned opponent understand by the declaration under consideration? What does God consume as a "fire?" Human beings? *his own children*? How abhorrent the doctrine! The Elder does not like to assert this, in so many words; but he *insinuates* such an idea, in quoting the passage for the purpose he has. If he really believes the Creator burns up his offspring, as the savages do their enemies, we have a rare specimen of his *intelligence*. If he does not believe this, and yet quotes the passage with the object of conveying such an impression to the unenlightened portion of the audience, he affords us a still rarer specimen of his *candor*! What should be understood by the declaration that "God is a consuming fire?"—(Heb. xii. 29.) It is simply a phrase indicative of God's power and energy in detecting and destroying all the schemes of the wicked, and in bringing them to a just punishment—which punishment shall result in burning up, destroying, all iniquity and error, and in the cleansing of the guilty from every immorality. The whole scope of this kind of phraseology is given us by St. Paul, in his use of a similar figure.—"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by *fire*; and the *fire* shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be *burned*, he shall suffer *loss*; but he himself shall be *SAVED*; yet so as by *fire*!"—(1 Cor. iii. 11–15.) Origen, one of the most learned and eminent of the Christian Fathers in the third century, in the following extract from his works, gives us his view of the meaning of the declaration that "God is a consuming fire," and like scriptural phraseology. And there is the best of reason for the belief that Origen imbibed his sentiments on this subject, directly from the immediate successors of the Apostles. He says:—

"The sacred scriptures do indeed call our God a consuming fire; and say that rivers of fire go before his face, and that he shall come as a refiner's fire, and as fuller's soap, and purify the people. As therefore, God is a consuming fire, what is that

to be consumed by him? We say it is wickedness, and whatever proceeds from it, such as is figuratively called wood, hay, stubble; these are what God in the character of fire, consumes. And it is evidently the wicked works of a man which are denoted by the terms wood, hay, and stubble; it is consequently easy to understand what is the nature of that fire by which they are to be consumed. Says the Apostle, the fire shall try every man's work, of what sort it is. If any one's work abide which he hath built, he shall receive a reward. If any one's work be burned, he shall suffer loss."

The Elder informs us that the Bible declares "it is a fearful thing to fall into the hands of the living God."—(Heb. x. 31.) Do the audience perceive the object for which he is hunting up these passages of scripture? It is to infuse *doubt* in your minds in regard to the *love* of God—to make you fear that God *hates* instead of *loves*—in other words, to find something that shall *contradict* the assertion of St. John, that "God is Love!"—(1 John iv. 8.) He would, as far as he dare, destroy the influence of the inspired Apostle, and induce you to believe God IS NOT Love! It is truly a fearful thing for the wicked to fall into the hands of the living God. Why? Not because his love is withdrawn from them, but because he inflicts condign *punishment* upon them, and by a process, severe and trying, but salutary, brings them at length to a heartfelt repentance of their sins. The infliction of pain, is ever *fearful* to him who endures it, however beneficial the object. It is a fearful thing for a wounded man to fall into the hands of a surgeon, to have a joint set, or a limb amputated. Yet he knows the physician is his friend, and that the pain is designed for his good!

Mr. Holmes says he does not believe the declaration of the scriptures, that "God is Love," is to be taken in an *absolute* sense! So any one would judge from the positions he assumes, and the doctrines he defends. There is a very weighty reason why he should seek to weaken the strength of this important declaration, and throw around it all the doubt and suspicion possible. For when received only in its most plain and obvious sense, it utterly annihilates the doctrine of the endless perpetuity of sin and misery, and proves to a demonstration, the final happiness of all mankind. Did I deem it my duty to defend the doctrines my friend advocates, I would strive to thrust aside and overthrow if possible, a declaration so Omnipotent in its weight and influence, as the three inspired words of St. John—"GOD IS LOVE!!" But who so weak-minded among the people, as to be deceived by his futile attempts to neutralize the weight of this passage? There it stands so plain that a child can comprehend it, and yet so mighty that all the arts of sophistry cannot overturn it!

In my argument on the Love of God, I introduced an eloquent extract from Dr. Payson, in which he declares that the Father of

Spirits "can do *nothing* but LOVE!!!" But Elder Holmes insists God can cherish other emotions for man, than love—that his feelings towards the evil, are different from those he entertains for the good. The Elder also points to the earthquake and pestilence, and inquires what these things mean? If Deity cherishes a *different* feeling than *love*, for any created thing, that feeling must be *hatred*! With such a being as God, there can be no medium ground between *love* and *hatred*—no state of *indifference*, partaking neither the character of love nor hatred. He must either *love* men or *hate*. And to say God does not *love* them, is equivalent to asserting he *hates* them. This is the position occupied by my friend. He does not like to declare in so many words, the abhorrent thought that the Creator HATES his own offspring. But he says that which can mean nothing else, in insisting that God possesses *other*—(i. e. *opposite*—) feelings than *love*, for men. This is one of those instances, of which we have had frequent specimens during this discussion, in which Elder Holmes for the purpose of influencing the more ignorant portion of the audience, covertly *INSINUATES* that which he *DARE NOT assert*!! It is true, our Maker *approbates* the good, and *disapprobates* the sinful. But this disapprobation does not destroy his love for the wicked. Every parent may know this, when he reflects that although he disapprobates the conduct of his disobedient son, yet he does not cease to love him. That God loves the *sinful*, is one of the fundamental doctrines of Christianity. Has not my friend yet come to the knowledge of even this simple truth? St. Paul speaks of the "GREAT LOVE wherewith God loved us, even when we were dead in sins!"—(Eph. ii. 4, 5.)

I have shown how materially Mr. Holmes differs from Dr. Payson in regard God's love. Let us see whether he agrees any better with his own Dr. Adam Clarke. "*God is Love*. An Infinite Fountain of Benevolence, and Beneficence to EVERY HUMAN BEING. He CANNOT HATE, because he is LOVE!! He causes his sun to rise on the evil and the good; and sends his rain on the just and the unjust. *He has made no human being for PERDITION*; nor ever rendered it *impossible*, by any necessitating decree, for any fallen soul to find mercy. He has given the fullest proof of his love to the whole human race, by the incarnation of his Son, who tasted death for every man. How can a *decree* of absolute, unconditional *reprobation* of the *greater* part, or *any part* of the human race, stand in the presence of such a text as this? It has been well observed that although God is holy, just, righteous, &c., he is never called *Holiness, Justice, &c.*, in the *abstract*, as he is here called *LOVE*. This seems to be the *ESSENCE* of the Divine Nature, and all other Attributes to be only modifications of this!"—(Dr. C. on 1 John iv. 8.) Behold the position of the parties on this subject. Dr. Payson declares God *can do nothing but love*—Dr. Clarke asserts that "*he cannot hate*!"—But Elder

Holmes contends he can do something besides love—he CAN HATE! Here we have Edward Payson, D. D. and Adam Clarke, D. D. *versus* David Holmes, A. M.

My friend has called our attention to earthquakes, storms, and tornadoes, to famine, pestilence, the cholera, and the destruction of the antediluvians, with an intent to show that God is not Love, or that he can *hate* as well as *love*. All these calamities and convulsions he introduces as evidence that he is filled with wrath and hatred towards the wicked. Whither is my opponent tending? Does he not know that in his phrenzied efforts to destroy the love of God, he has wandered into the grossest notions of the benighted heathen? The earthquake, the thunder, the whirlwind, the pestilence, are viewed by the ignorant Hindoo, the poor Indian, as evidence that their gods are **ANGRY** and full of *hatred*; and forthwith they fly to conceal themselves until their wrath is past, or haste to offer some sanguinary sacrifice to appease their excited fury!! In the Dark Ages, when the civilized world was plunged into the deepest ignorance, similar notions crept into the church of Christ, respecting the proceedings of the true God. Hence the origin of prayers, and fasts, and various ceremonies to appease the supposed anger of the Deity, in the midst of great calamities! But it could hardly have been anticipated, that in this enlightened age—in the middle of the Nineteenth Century—a clergyman could be found, holding a high station in the ranks of the Evangelical, who would resort even in so great an extremity and distress as my friend is, to these heathen notions, to prove that God hates his creatures! I have before asserted, that the distinctive features of modern orthodoxy, were drawn from Pagan mythology, and here we have another evidence of the truth of the assertion. Return my friend—I beg you, for the sake of consistency—return somewhere within the limits of Christianity to obtain your arguments—If not to find any that will be of more avail, at least return for the sake of supporting in some degree, the dignity of our discussion!!

When the whirlwind rushes over the earth, prostrating all things in its course—or the black cloud arises in the west, causing the hills and valleys to reverberate with its awful voice—flashing forth its vivid lightnings—crashing rock, tree, edifice, with its terrific thunder-bolt—the heart of man is filled with awe at the mighty goings forth of God in nature! To the ignorant, these movements appear the indications of *anger* in Him who “rideth on the whirlwind and directeth the storm.” But to the intelligent mind, to the student of nature, who has investigated the operations of the physical laws of the world, these movements furnish the strongest evidence of the *benevolence* and *love* of nature's God. He sees in them a purpose characterized by the utmost wisdom and beneficence—a design to cleanse the atmosphere of the noxious vapor, the deadly miasma—to furnish a fresh,

pure, invigorating and healthful element for man and beast to inhale—and to water the earth with genial showers, that it may bud and blossom, and “bring forth seed for the sower and bread for the eater!”

In a similar light, and for similar uses, should famine, pestilence, the destruction of cities and nations, be viewed. They subserve the same purposes in the *moral atmosphere* of human society on earth, as the thunder-storm and whirlwind in the physical atmosphere. In the way of examples, warnings, admonitions, and all the thousand influences which they exert, they cleanse the moral atmosphere—burn up, as it were, the poisonous miasma of wickedness—restore a just equilibrium in the moral elements—and furnish for the time being, a pure atmosphere for the world! Is it inquired, what becomes of men, of nations, thus destroyed? Follow out the analogy. What becomes of the unhealthy malaria when removed from the atmosphere by the tornado or the thunder-storm? Is it destroyed? Not in the least. But it is changed in all its relations—it enters into new and more fitting combinations; and through this transformation, that which before was poisonous, becomes pure and healthful. So of those individuals, communities, or races, whom God removes through great and terrific calamities, to cleanse the moral air of our world? They are not destroyed. ~~A wise~~ God would not create that which he foresaw it would be necessary for him to destroy. The very process by which he removes them to another existence, is one of the agencies through which he purifies them, while by their temporal calamity, he is purifying the earth! In another state of being, they are placed under higher influences—they form new and holier associations—they are instructed with heavenly knowledge—their minds are enlightened, their hearts cleansed—and thus they are fitted to go up to still holier and happier scenes—until at length they become worthy to worship with angels before the Throne of Omnipotent Love!!

Elder Holmes inquires whether God's love is not as strong now as it ever will be? And he insists that as his love does not now make all men happy, it never will produce that effect! Is my friend blind—or stubborn—or in an utter extremity—that he persists in urging again and again, an argument which is entirely destructive to his own hopes of salvation? An argument too, the fallacy of which has been repeatedly shown during this discussion. God's love does not save Elder Holmes, nor any of his Evangelical co-laborers, from sin, and imperfection, nor make them perfectly happy, in this life; and as his love is as strong now as it ever will be, it will never save them from the ills and evils of this existence. God's love is as strong now as it will be hereafter, and yet it allows the pious to endure crosses, trials and tribulations, while it permits the wicked, according to the partialist doctrine, to enjoy life in high glee, experiencing so much happiness



that they do not know even when they are punished!! Hence all these things will be precisely so hereafter and forever! How does my friend relish his logic when applied to himself! Let him test his argument by men's proceedings. A father loves his son as much at five years of age, as he will at twenty-one. But he does not establish him in business at *five*, hence we must conclude he will not at twenty-one!! Take another illustration—God's *wisdom* is as great when the green blade of wheat springs from the earth, as it will ever be. Yet it does not cause that blade then to produce the well-loaded head, hence he will never allow it to become ripened for the sickle! Is this the "deep water" of partialism? Need I again remind my friend and the audience, that all God's works and providences are *progressive*? His love is as strong at one time as another; for "he can do nothing but Love," says Dr. Payson. But he has times and seasons for the bestowment of all his gifts on his dependent creatures. He will grant each favor at the proper moment. The river of his Love, as manifested toward men, will gradually increase its volume in width and depth, until it becomes a mighty stream that "no man can cross over," in which a universe can bathe their souls, and wash away all their contaminations!

Mr. Holmes charges Universalists with representing God as "*the basest of all hypocrites*" in first making it *absolutely* NECESSARY for men to sin, and then commanding them not to sin, and punishing those who do sin! The audience cannot fail to see the groundlessness of this charge. His argument to support it affords as rare a specimen as the annals of controversy can show, of a reckless assumption of *false premises*—a charging upon an opponent positions which he has never taken, and then reasoning from these *false* premises and positions, as though they were *true*! If any system that the crazy imagination of man ever invented on earth, charges Deity with *hypocrisy*, it is that to which Elder Holmes is himself wedded. It acknowledges that God foresees and foreknows all things that can take place throughout time and eternity. He knows when he places *terms* before his creatures whether they will accept them, or reject them. Yet the gentleman's theology declares that Deity has affixed certain conditions to salvation—that he is willing and anxious that his creatures should assent to them—nay, exhorts, urges, entreats, them to flee from the wrath to come, and comply with the terms of salvation—tells them they *can* comply, and that eternal happiness shall be the reward of their compliance—and yet all the time, FORESAW and FOREKNEW, that they would *never* comply!!—foreknew when he made the creature, that he would not fulfil the terms of salvation—foreknew when he arranged the terms, that the creature would not accept of them!!! And a man contending for *such* a theory, charges Universalists with making God a *hypocrite*!

This charge is destitute of even a shadow of truth. We do not assert that God has made it *necessary* for men to sin, or that he *wills* and *compels* them to sin. Nor do we take any ground from which such an inference can justly be drawn. I have repeatedly stated our views on this subject, and yet as repeatedly has my opponent continued his misrepresentations. We believe that for wise and good purposes, the Creator was pleased to cause man's endless existence to commence in the midst of imperfection—with a body subject to vanity—or as St. Paul expresses it—"We have this treasure in **EARTHEN** [frail, imperfect] vessels, that the excellency of the power may be of God, and not of us."—(2 Cor. iv. 7.) We believe that he endowed man with *Moral Freedom*, which involves not a *necessity*, but a *liability* to sin—That as a consequence of his condition and his gifts, he was in a state of exposure to temptation and wrong; but that there was no *necessity*, no *compulsion*, resting on him, to *make* him sin—there was no capacity or faculty of body or mind, that *unavoidably* led him to the commission of wickedness. He had *sufficient power* given to *resist* all temptation, and control all his passions, so that he could be, as was the Savior, "tempted in all things, and yet without sin!" He was made **FREE** to obey or disobey, as he might choose. And from this *freedom* grows his *responsibility*!! Viewing the subject in this light, God could, with great propriety forbid him to sin—and advise, urge, exhort him, not to give way to temptation!!—He could also with the utmost consistency and justice, when he fell into sin, *punish* him for his wrong doing, to turn him from his evil ways, and bring him into obedience and love!! Here is where Universalists stand on this subject. Hence all intelligent minds will see, that the Elder's argument so full of display and flourish to prove that we make God a hypocrite, vanishes into thin air; and that the *three horns* of his boasted dilemma, effect no other mischief than to gore to the vitals of his own system!

Having given our opinion on the subject of man's imperfection, let me call upon my opponent to assume the responsibility of laying before us his explanation. Will he inform us how Deity could bestow *moral freedom* on an intelligent being, without involving a *liability* to sin? Man's subjection to imperfection and exposure to temptation, must have been either in *accordance* with God's will, or in *opposition* to it. If in opposition, as Elder Holmes contends, then his Will has been frustrated. If the Creator's Will has been *frustrated* in one respect, will he show us why it may not in another, and all respects? Will he instruct us why it may not be frustrated in its plans to make any of his creatures happy in another world? I hope he will also tell us upon what foundation he places his trust for future and endless felicity, if God's will and purpose can be overthrown! And more—let him not forget to teach us the meaning of the Bible dec-

laration—"He DOETH according to his Will, in the army of heaven, and among the inhabitants of the earth; and NONE can stay his hand, or say unto him, What doest thou?"—(Dan. iv. 35.) And also the meaning of the Apostle's language—He "worketh ALL THINGS after the counsel of his own Will!"—(Eph. i. 11.)

The Elder insists that according to Universalism God had neither the *Wisdom* nor the *Power* to make men holy and happy without first making them *sinful*. I deny this *in toto*. We insist there were an infinite variety of ways in which Jehovah could have made his creatures holy and happy, had he thought proper; but for reasons approbated by his unerring Wisdom and his impartial Love, he was pleased to adopt that plan which at first ushers us into existence in the midst of temporary imperfection, but which leads eventually to glory, immortality and endless felicity!

He maintains it is not the *duration* of punishment which makes it an *evil*, but its *nature*—and that if punishment is *RIGHT* in its *nature*, it cannot be *WRONG* in its *duration*! Here IS logic!! If I administer the *right kind* of punishment to my child for *one moment*, then, upon this hypothesis, it would not be *wrong* for me to inflict the same punishment on him *DURING HIS WHOLE LIFE!!* Need a word more be said on this fallacy?

Mr. Holmes entered upon a long, dull and tedious argument this morning, on the government of God. Much of it was entirely irrelevant, because it involved principles which are not in discussion between us—principles which we both admit. It was an *essay*, in which every thing was *asserted* and nothing *proved*, rather than an *Argument*, where evidence is introduced to support the propositions laid down. I wish the audience distinctly to notice, that throughout the whole of this essay, he pays not the slightest attention to my Argument on the Government of God, which was introduced in my first speech on this question. He is *totally*, *studiously* and *intentionally* silent in regard to that Argument. Now there is a reason for this course of procedure; and a reason so obvious that none can mistake it. He was perfectly aware that he could not weaken a single proposition in that Argument; and hence he *dare not* attempt it. I laid down in the Argument on God's government, and proved by a plain, straight-forward, logical deduction, and by positive scripture testimony, the following propositions: 1. Jehovah is a Sovereign. 2. He has established a Government over all mankind. 3. His Government is designed for a specific object. 4. That object is the permanent establishment of the *GOOD* of *each and every being* over whom it is exercised. 5. God is *perfect*—his government is perfect; and in its final results it will bring all men to a state of perfect holiness and happiness! To these well established facts, Elder Holmes makes no response—*can* make no reply—*can* urge no objection! He yields the ground in regard to them—

gives them into my possession, and thus virtually assents to their truth. This alone decides the discussion. That argument proves beyond the reach of doubt, the ultimate holiness and happiness of all mankind. My opponent does not deny it, and in fact thus abandons the negative of the question.

Instead of meeting and attempting to confute my Argument on the Government of God, Mr. Holmes adroitly and with great display of logical terms, and much useless verbiage, goes into an essay on God's government. As I have already remarked, this essay has no direct and positive bearing on the question in discussion. It neither *strengthens* his position, nor *weakens* mine. So useless, far off, and strange, is his train of remarks, that he absolutely enters into a course of reasoning, to prove as against me, that which I have already *admitted* from the commencement of this discussion, viz. man's *moral freedom*. Our hearers will bear me witness, that during our investigation of both questions which have engaged our attention, I have from the beginning, recognized man as a *free moral agent*, and that, indeed, many of my propositions, rest on the fact, which I again and again distinctly asserted, that moral freedom is given to man. And yet the Elder so stultifies himself, as to laboriously attempt to prove that which is one of the fundamental principles in my whole theory. Is the man stone blind?

All he says in regard to *irresistible Fate*, or a *government of Necessity*, is time and strength wasted. It has no bearing against Universalism. We are no more believers in *Fate* or *Necessity*, than are the *Methodists*, nor half so much as my friend's *Calvinistic* brethren. Nor can any deduction leading to *Fate* or *Necessity*, be drawn from our doctrines. We believe, while man is *free*, God is the Sovereign Ruler of the Universe. He has purposed and willed to bring all his creatures to a state of holiness and happiness. The *Right* and the *Power* is his, to do his Will on earth and in heaven. His design respecting his creatures, he will in his own time, triumphantly and perfectly accomplish. But so far from doing this by subjecting his creatures to an iron *Necessity*, and making mere *machines* of them, he will accomplish it, as one of his means *through man's freedom*—that very freedom shall form one of the steps by which the creature shall approach the Creator in voluntary obedience and love! The accomplishment of such a work, through such instrumentalities, is one of the highest glories of God's infinite wisdom!!

These remarks afford an abundant reply to all my friend has said in regard to the characteristics of a moral government. There is, however, one point he labored to establish, which is of a remarkable character. He contended that there is a wide distinction between a *Moral* government and a *Paternal* government—that a Moral government develops all the moral Attributes of God, while a Paternal government was based only on one Attribute of the rodhead, viz. *PATERNITY*.

MR. HOLMES.—Not an Attribute, but a result.

MR. AUSTIN.—My friend used the word "Attribute." If *Paternity* is not an Attribute of God, then in no sense can he be the Father of a created being. The distinction attempted to be drawn between a Moral and a Paternal government, cannot apply to the Deity. A moral government may exist without the characteristic of Paternity—as the government of a school, or of a kingdom. But a good, a perfect Paternal government cannot exist without all the qualities of a Moral government. It is in truth, a Moral government with the added characteristic of *Paternity*. And this Paternity, so far from destroying or neutralizing the operation of the moral characteristics, quickens them into life, and so controls their administration, as to make them agents to promote the prosperity and secure the happiness, of all the subjects of such a government. Now God is the FATHER of all intelligent beings. This is the light in which he is invariably represented throughout the Gospel, by Christ and the Apostles. His government, therefore, is strictly and purely PARENTAL! It is a Moral government in every respect and to every extent in which that word can describe it. It is wise, just, merciful, holy, good, benevolent. But above all these characteristics, outdazzling them all, as the brightness of the sun eclipses the "lesser lights" of night—shines his PATERNITY!! He is *more* than a king to men—he is their FATHER!! His Paternity gives its own beautiful and glorious coloring to all the acts of his government. He *rules* as a Father—*rewards* as a Father—*punishes* as a Father!! All his acts as a wise and tender Parent, aim at the good of his great family! He reigns not to *imbrute*, but to *instruct*—not to *thrust down* but to *elevate*—not to *curse*, but to *bless*—not to place his children where they will *blaspheme* his name forever—but where they will obey, and love, and adore him through eternity!!

The Elder gravely marches in his Antediluvian friends again, and parades them before us, as though they were entirely new actors in the scene, and had not been marshalled here something less than a score of times already! I say his *friends*; for how could he or any partialist, contend against God's impartial grace, without the assistance of the poor Antediluvians? He wants to know whether God removed them for their good? And to show that he could not have had their benefit in view, he quotes the passage that "it repented the Lord that he had made man on the earth, and it grieved him at his heart."—(Gen. vi. 6.) In reply to the inquiry, I answer, yes; God did remove the Antediluvians for their good, and the good of the world! Does my friend say, he removed them for the purpose of inflicting injury and irremediable ruin upon them? Then he charges the holy God of love with a cool and deliberate enactment of evil! Let the audience decide which view accords most with the character of our heavenly Father, as a wise and good being!

As to the passage quoted from Genesis, I view its meaning in a very different light from that in which my friend seems to receive it. Does he understand the language literally? Would he convey to our hearers the idea that Jehovah literally *repents* and becomes *sorry* for any thing he has done? From the use he has made of the passage, this must have been the impression he designed to leave on the audience! It is surprising a professed christian minister will run into the most arrant nonsense—make representations of Deity entirely destructive to his perfections, and to all rational confidence in him—and place effective weapons in the hands of the Atheist—all to build up a sinking system, which he himself detests in his own heart! Let my opponent and those who sympathize with him, be instructed better on this subject, and cease their suicidal course. The passage under consideration—written in the peculiar form it possesses, in express reference to the ignorance of the age in which it was penned—is designed to convey simply the truth that men had prostituted to sinful purposes the high capacities God had bestowed upon them, and in view of this fact, he had determined, as a just punishment, to sweep them away from the earth!—[*Time expired.*]

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[MR. HOLMES' SIXTH REPLY.]

I sincerely thank my friend for his sympathy, because I suppose it well intended, though the conclusion he would draw from the absence of my ministerial brethren, is wholly unauthorized by the facts in the case. It will be recollected that we are now at the commencement of the new year, when it is usual with us, as a denomination, to hold extra religious services: this fact, together with the state of the roads, and the limited notice given of the time and place of holding this discussion, affords all the explanations required. The inference the gentleman would draw from their non-attendance, is as erroneous as it is ungenerous.

I will occupy my present half hour, mainly in presenting *negative* arguments. Those who have attended closely to the argumentative course of Mr. Austin, have not failed to perceive the inconsistent and contradictory statements he has already made. And this is a marked characteristic of all labored efforts to sustain Universalism. Universalism is not a "body (of divinity,) fitly joined together and compacted by that which every joint supplieth, and which, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." It is not like the temple of Solomon, which came together with a dove-tailed correspondence, without the sound of an axe or hammer. It is not "fitly framed together," but there is such a cutting and trying, hacking and hewing of  
 a to show most clearly the incongruity of its materials, and



present the whole superstructure in a confused and unharmonious aspect. Our *third* negative argument is based on this fact.

*Universalism is confused and contradictory in its proofs.* In the proofs adduced in support of the doctrine of the final holiness and happiness of all men, there is a singular want of harmony and congruity. Arguments are often adduced, which directly refute themselves, or are refuted by other and directly contradictory arguments, brought forward to sustain the same proposition. Either Universalism is incapable of a harmonious series of proofs, or it has been singularly unfortunate in its advocates. For example : it is generally taught that sin does not deserve endless perdition ; that God has no law which inflicts such a punishment, and, therefore, all men must be saved. If this be true, nothing more is needed to prove the point in question. This proof is of itself sufficient, and yet Universalists attempt to strengthen the conclusion, by the argument drawn from the death of Christ. Christ tasted death for every man, therefore every man must be saved. But these arguments directly contradict each other, and hence one, or both, must be false. If the sinner does not deserve endless perdition, and God has no law to inflict it, then he was never lost, nor in danger of being lost ; and hence cannot be saved by the death of Christ. But if sinners are saved on account of the death of Christ, then they are not saved on any other account. Christ saves sinners, or he does not—if he does not, then they did not need him, for they would have been saved without him ; but if he does, then it follows they were exposed to eternal perdition, and would have endured it, if Christ had not interposed.

Again, it is argued by Universalists generally, that sinners do not need a vicarious atonement to expiate their sins ; that they are to expiate their sins by personal suffering, and hence they do not need to be saved in the sense of being delivered from punishment ; and forthwith they proceed to argue the salvation of all men, from the goodness of God. "God is good, and his mercy endureth forever." But if men are to be punished to the full extent of their deserts, they are not proper subjects of mercy : mercy is the exercise of clemency and favor toward the guilty. It is to treat men better than they deserve, and hence they who are punished *all* they deserve, cannot be saved by mercy. These propositions are contradictory also, and one or both must be false.

Again, Universalists argue the salvation of all men, from the character of God as a father, and then proceed to argue the same proposition from the corrective design of punishment. But both these positions cannot be true. For if men are saved by the corrective influence of punishment, they cannot be saved by the goodness, wisdom, and power of God as a father, for a good earthly father would not reform his children by punishment, if he had power and wisdom to do it without punishment. One or both of these positions must be false.

Still farther—Universalists generally maintain that sin arises wholly from our bodily, or physical nature, and when the body is dead, sin is dead; hence, after the general resurrection, all will be saved, because they will no longer have a sinful body. But this contradicts all that has been said before; for, if men are to be saved by the resurrection, then they will not be saved by anything else. They will not be saved because sin does not deserve eternal perdition—nor by the death of Christ—nor by his life—nor by his gospel—nor by the corrective influence of punishment—nor by the mercy of God; but by the resurrection of the body. Moreover, as the resurrection is a physical change, effected by the physical power of God, it follows we have only a physical salvation, effected by physical means. Here, then, is another pile of absurdities.

Then there is another case. Mr. A. contends, and so Universalists generally do, that God made man in an imperfect state, and that it is the object of his dispensations to improve him—to carry him forward in mental and moral improvement to perfection, and thus finally secure his eternal happiness. But before they get through with the argument, they introduce Jesus Christ, who is to effect the restitution of all things—that is, he is to restore man to his original state of imperfection, and thus defeat his eternal salvation.

We give but one example more, viz: the contradictory application they make of terms. The term *aion*, when it suits the peculiar views of Universalism, means eternal—when it would contradict Universalism, it means only a limited duration. So, also, the word destroy: when Paul says the works of the devil shall be destroyed, and death, the last enemy, shall be destroyed, of course the word means destruction without end—but when the same Paul says, the wicked shall be punished with everlasting destruction, the term has a different meaning—it is limited.

Such is the confusion, contradiction, and palpable inconsistency, which characterize the proofs of Universalism. And we have other examples of a similar nature, in the arguments of my friend on the subject of punishment and repentance. He sometimes makes punishment a cure for sickness or sin, and sometimes the necessary result of sickness or sin. He has also taught, that punishment produces, and is designed to produce repentance, and that repentance is punishment; that is, the end and means are identical—the *effect* produced by the cause, is the *cause itself*. He has transposed these terms many times during this debate, giving them first one meaning, then another, as best suited the purpose he had in hand.

I will now proceed to my *fourth argument*. And I here wish to have it understood, that I have repeatedly called on Mr. Austin to explain what he means by salvation, and it is apparent from his answer, that Universalism means a very different thing by salvation from what I mean, and this shows the propriety of my de-



mand. Why does he not more clearly define his position? Suppose one of the moderators, (and I am glad to know they are temperance men,) should find a drunkard in the street, and get him to sign the pledge, does that remove the guilt of his *past* course of life? If I understand Mr. Austin's definition of salvation, he teaches that it is not from the consequences due the *former* commission of sin, but from a state of sinning, and nothing more. Upon this principle, though the drunkard may many times have abused his family, and committed crimes of dreadful turpitude, yet, when he takes the pledge, he is exonerated from all consequences for past guilt. For it is taught here, that when a man repents, punishment ceases; hence, the drunkard repenting, his punishment will cease, and all the old score be wiped away. On this principle, also, when the murderer ceases to murder, he is absolved from his crime; so, when the thief ceases to steal, he is no longer guilty of the crime of stealing. On the same principle, too, if a man had contracted a debt, by simply acknowledging that he owed the debt, and ceasing to increase it, the debt would be paid. You know that the scriptures represent men as debtors, and their sins as debts, and if debts contracted become void by ceasing to increase, then we have discovered a principle in finance hitherto unknown. These are the reasons which induce me to call on Mr. Austin for a more explicit definition of his view of salvation.

My *fourth negative argument* relates to *Salvation*. On the principles of Universalism, there is *no such thing*. The proper idea of salvation, is deliverance. In this, all definitions of salvation centre. Gospel salvation is, therefore, deliverance from sin and its consequences. But the doctrine that my friend contends for, is not *deliverance* in any sense, but merely *prevention*. It is not deliverance, in the sense that medicine delivers from sickness. The whole object of medicine, on his principle, ought to be to prevent sickness, and not to cure present sickness.

*Soteria*, the Greek word for salvation, is rendered by Donnegan, delivery from danger, safety, restoration to health, recovery. Taken in a theological sense, it would be deliverance from sin, protection against the danger and ruin of a sinful life, and restoration from moral death to spiritual life and health. This is consistent with the Bible, though directly contradicted by Universalism. As to the place where this salvation is to be effected, I have asked Mr. Austin to give information on this point, but he does not see fit to do so. But in the absence of an answer from him, we will consult the oracles or Universalism.

Mr. Thomas, (page 25, Discussion with Ely,) in giving what he declares to be the views of a great majority of Universalists in this country, as well as his own views, confines salvation to this life, and says the Bible furnishes no evidence of a punishment after this life. Mr. Whittemore, in his "Plain Guide," (p.

256,) says, "the evils from which Christ came to save men, are in this world; therefore, he came into this world to save them." A writer in the *Universalist Expositor*, (vol iii. p. 65,) says, all those passages of scripture which define the nature of salvation, agree that Jesus Christ saves man from evils which attach to him in *this world*. Mr. Pingree, in debate with Mr. Rice, denied that man is exposed to anything in another life from which he need be saved. So also Mr. Ballou—(Lectures, p. 17,)—"The reason why Christ came into this world to save sinners, was, because the sinners he came to save, were in *this world*. The common doctrine which teaches that Christ came into *this world*, to save us in *another world*, is contrary to all the representations found in the scriptures." The same sentiment is expressed in similar language on page 72.

Here we have it announced that the salvation which Christ confers, is confined wholly to this life—that it exerts no influence whatever upon man's condition in another life. Hence, they interpret those passages which speak of *everlasting life, eternal life, eternal salvation*, and so on, so as to confine their signification wholly to this world. Now, it is proper to ask, what, on the principles of Universalism, is salvation? Universalists say a great deal about Christ being the Savior of all men; but reduce what they say to its lowest terms, and you find nothing of it; it vanishes into thin air.

Does Christ save men in another world? No—for they are exposed to nothing in another world from which they need be saved. Does he save them from eternal death? No—for they never were exposed to eternal death. Does he save them from punishment? No—for it is the doctrine of Universalism, that every sinner must be punished to the full extent of his deserts. Does he save them from sin, or sinning? No—for Universalism maintains, that sin comes from our bodily organization; that man was created with an imperfect constitution, and that sin is a necessary concomitant of our earthly state. Does he save them from inward defilement? No—unless they are saved from defilement while yet they continue to sin. Does he save them from guilt and condemnation? No—unless they cease to be guilty and condemned, before they cease to be punished. To be saved from condemnation, is to be saved from punishment, the possibility of which, Universalism denies. Does Christ save sinners in the resurrection? No—for Universalism maintains that the resurrection, as a fact under the government of God, was just as true *before* Christ came, as after that event—just as true without him, as with him. All that can be predicated of Christ in respect to the resurrection, is, that he announced the fact to the world. But in this, he acted only a subordinate part, for the fact of the resurrection was announced long before he came. It was believed by the Jews, and preached by the prophets, and subsequently by the apostles. Besides, the resurrection of the body is a *physical*, not

a *moral* change; hence cannot effect salvation in a *moral* sense. What, then, on Universalist principles, is salvation? Who can tell? After all the flourish about Universal Salvation, when we come to scan it down, it vanishes into thin air. Were I ever so much disposed to be a Universalist, on other grounds, I could never be one, because there is no salvation in the system. I have never yet found an intelligent Universalist who could tell me what it is.

The gentleman who opposes me in this discussion, may, perhaps, claim to understand the system he advocates, as well as any man in the country; and yet it appears he himself can give us no *intelligent* view of the nature of salvation, as taught by him. I him ask what salvation is, and he replies, we are to be saved from sin. I ask him again what he means by salvation from sin, and he evades the point—dodges the question, as often as the demand is made. From the foregoing facts it follows, 1. Universalism *annihilates* salvation, and thus robs the gospel of his design, and man of his spiritual hopes. 2. It robs Christ of his work, and of his title, as SAVIOR of the world. Hence, the Bible gives a false view, both of Christ and salvation; or Universalism, as taught and believed in the nineteenth century, is a great theological humbug.

My friend says that my first and second *negative arguments* contradict each other. Now this is not so, unless the contradiction arises out of the nature of Universalism. I have already said that it is confused and contradictory in its proofs, and those negative arguments are founded on its declarations, as given by the authors of this system themselves. Hence, if there be any contradiction between them, it arises out of the elements of which Universalism is composed, and these are given by the most accomplished advocates of the system. If, therefore, there be a contradiction, it is chargeable to Universalism. And he wants to know what this, after all, has to do with the subject. I answer, that if sin be a moral evil, only as it results from our physical nature, then there is no such thing as moral salvation, and this I have sufficiently explained already. I answer still farther, that if God be the author of all sin, (which I deny,) man needs not to be redeemed from any thing for which he is blameworthy, and is not properly a subject of salvation at all. He should be treated, just as a physical object is treated, and is no more worthy of being rewarded than he deserves to be punished. And this view also directly charges the greatest injustice on God, by teaching that he has given such a constitution to man, as to render it necessary that we should sin, and then punishes men for acting in accordance with that constitution. On this subject, I do not care what may be the views of Mr. Austin. Mr. Austin may deny or affirm any thing necessary to help him along in this discussion. I am not combating *his views, as such*, but the dogmas of Universalism:

and I intend to follow this crooked and contradictory theory into its darkest hiding places—seize it with the tongs of truth, and bring it out to public gaze stripped of its shining, frippery dress, though serpent-like, it darts its forked and hissing tongue. A word now in regard to Origen. When I get along a little further, I shall show what kind of Universalism Origen taught; but for the present I wish to say, Origen's view of the atonement, I allow, with my friend, was a modification of heathenism, and so was his Universalism. It was derived directly from the Platonic school, and did not properly represent the doctrine of Christ and his Apostles. I do not believe his view of the atonement at all; and I wish here to say, that the quotation given by the gentleman, was taken from my article on atonement, and he ought to have given credit for it.

MR. AUSTIN.—It was not taken from his article. I acknowledge it is there, but I had seen it before I read that article.

MR. HOLMES.—I am satisfied—I saw my friend had the Quarterly on his table, and that lead to the supposition that he had quoted from it. I do not believe Origen's view of the atonement. It was a modification of heathenism, and so was his Universalism, as I shall show you when I come to that point. He asks me to show how God, as a God of love, punishes the sinner; this I have already done in my reply to his argument from the love of God. And now I ask him, if he pleases, to give the whole of Dr. Payson's views on this subject, and he will have a much better explanation than I have given or can give. Let the gentleman turn over a few pages from the paragraph quoted with so much eclat, and read the following language: "God is angry with the wicked every day. Do you ask why he is angry? I answer, he is angry to see rational, immortal and accountable beings, spending twenty, forty, or sixty years in trifling and sin, serving divers idols, lusts, and vanities, and living as if death were one eternal sleep. He is angry to see you forgetting your Maker, in childhood, in youth, in manhood, making no returns for all his benefits, casting off his fear, and restraining prayer, and rebelling against him who has brought you up as children. He is angry to see you laying up treasures on earth, seeking every thing in preference to the one thing needful, loving the praise of men more than the praise of God; and fearing those who can kill the body, more than him who can destroy both soul and body in hell. He is angry to see that you disregard alike his threatenings and promises, his judgments and mercies: that you reject his word, his spirit, his law, and perish in impenitency and unbelief, notwithstanding all the means employed for your salvation. These are sins of which every person, in an unconverted state, is guilty: and for these things God is angry, daily angry, greatly and justly angry; and

unless his anger be speedily appeased, it will most certainly prove your destruction."\*

From this extract the audience can see how Mr. Austin has misrepresented the views of Payson, that most eloquent and devout man of God, who, after a life of singular usefulness, died in great christian triumph, his last words being, "all is peaceful, all is perfection!" Where did he get these soul-inspiring hopes, this inward spiritual joy? Did they come from Universalism? I tell you nay. He derived them from the doctrine of atonement—from that glorious doctrine which announces Christ the propitiation for the sins of the world, and reveals the Holy Spirit as the agent who applies the virtue of the atonement to the heart of the believer, and witnesses the fact of adoption. It was his *evangelical* faith and experience, that gave him his strong christian triumph in the dying hour.

Mr. Austin says that ministers of my creed go through the world, preaching eternal damnation. If he means to say that this is the sum and substance of our message, he is either very ignorant of our theology, or guilty of willful perversion. We tell the people as Christ authorized his original disciples to do—we profess to act under, and in conformity to, the great Commission—"go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."—(Mark xvi. 15. Saved from what? From that state in which they already exist—from a state of death which must be eternal, unless the power of God is interposed for their deliverance. And our business is to show them that there is a way open for their escape. We say that "he that believeth shall be saved," we proclaim the way of escape, but we do not hide the other part of the subject, that if they do not avail themselves of that way, they must remain as they are, and consequently be eternally lost. Hence, we say that "he that believeth not," is not only condemned already, but "*shall* be damned."

My friend says that the mercy of God is an attribute. I should like to see him make it out. I contend that it is not an original attribute, but simply a form of the divine goodness, assumed towards those in a state of condemnation, but who are to be the subjects of divine clemency, by the interposition of God for their salvation. Just so with justice. In itself, it is not an original attribute, but arises out of the holiness of God, and assumes this form towards the guilty and the incorrigible, and is necessary to vindicate the divine administration from the charge of tolerating sin. Nor is there any conflict between justice and mercy. The gentleman has represented that we teach that justice is anxious to damn the whole world, and that mercy is anxious to save the

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\* This passage, though referred to, was not read at the time this speech was delivered, the book containing it not being at hand.

whole world, without regard to circumstances and condition. And hence arises a conflict between these elements of divine character. This is a false representation of the subject—an entire perversion of the doctrine of justice and mercy, as taught by those who believe in the vicarious atonement of Christ. We do not believe that either justice or mercy seeks, or wishes to secure its object, irrespective of the principles of moral government, or the harmony of the divine attributes. But we do believe that these elements *are* harmonized in the atonement of Christ, just as they would be harmonized in any other expedient or arrangement, that might sustain the government of God, and vindicate it from the charge of tolerating sin, or of giving countenance to immorality; while at the same time, a way of hope and salvation should be opened to the guilty and condemned.

We have a remark to make, also, in regard to the death of Christ. Mr. Austin has already represented, in a number of instances, that we teach that the death of Christ pays the whole debt for all past time and time to come, and then, that the debt must be paid again in the person of the sinner. This is an utter perversion of the subject, and he knows it. If my friend had read the whole of my article on the atonement, he would have seen that at the close, I vindicate the subject from that aspersion. The death of Christ was not intended to satisfy the claims of the law, unconditionally, for any individual sinner of the human family. But, as I have already explained at large, and as is set forth in that declaration of scripture which says, "God so loved the world that he gave his only begotten Son, that *whosoever believeth on him* might not perish"—here you see the satisfaction of Christ is conditional, and the condition is faith: *whosoever believeth*—the atonement of Christ removes the legal obstacles—opens the way, and affords the grace of repentance, and then the gospel calls on the sinner, as the condition on which this salvation is to be appropriated, to repent of his sins, *believe* in Christ as his Savior, and live in holy obedience and consecration to his service. These are the principles on which the death of Christ exonerates the sinner from punishment, and secures his endless felicity.

The gentleman says, a father would not place a child on the brink of a precipice, if he knew he would fall over it. If he will refer again to my argument on the government of God, he will find the Father of the universe sufficiently vindicated from this charge.

But I ask, if, on his principle, God did not, when he *subjected* man to vanity, *not willingly*, place him on the brink of a precipice, knowing that he would fall over it? Nay, did he not pitch him over it himself, and for no other reason, than to afford him the opportunity of pulling him up again?

I have shown you that the authors of Universalism confine salvation to this life, and yet we are told that salvation is endless.

If it is confined to this life, I should like to know how it is to exist forever. But are men saved in this life? Look abroad into the world, in Universalist communities as well as others, and you will see hundreds and thousands, who are constantly gratifying the passions of their depraved natures, shutting their eyes against the light, and passing their lives in utter disregard of all moral and religious obligation, and continue so to the end of life. These sinners are not saved in this life: and how are they to be saved, if the Universalist view of salvation be correct? There is no salvation after this life. Hence, if they are not saved in this life, they cannot be saved at all, unless my friend has some method of salvation, not disclosed in the gospel. How is this? Have we any other other security for salvation, than that contained in the gospel? If so, what is it? If not, how are those to be saved who die without salvation, since gospel salvation (Universalism being judge) is confined to this life? Any information on these points will be thankfully received!!

I have argued, that as the love of God does not produce *present* salvation, it can be no sufficient security for salvation in the *future*. Mr. Austin attempts to impair this conclusion in the following way: "God's wisdom does not now produce all its effect on Elder Holmes' mind, therefore it never will," and I suppose he thinks my argument is answered. If the audience please, I wish no better proof of the soundness of my position, than is afforded by this latest exhibition of logic made by my learned friend: for surely, he would never content himself with such a deduction, if he had anything better. Look at this specimen of reasoning. Does God's wisdom act *independently* and *absolutely* in producing its effects on the human mind? The gentleman knows better than this; and yet, unless such be the fact, the conclusion he would draw from it, can have no existence. If my advancement in knowledge depended on the *absolute, unconditional control* of divine wisdom, (as my friend argues the final holiness and happiness of all men does on the love of God,) then it would be true, since divine wisdom is as perfect and controlling *now*, as it ever will be—that if it do not produce a given effect *now*, I can have no assurance that it ever will. The gentleman is singularly unfortunate in his arguments. In this case, as well as many others already pointed out, the effort he makes to invalidate my conclusion, recoils upon himself, and refutes his own theory.—[*Time expired.*]

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[MR. AUSTIN'S SEVENTH SPEECH.]

*Brother Moderators, and Respected Audience:* I have, in presenting my arguments on the affirmative of this question, pressed home to my brother opposite, the consideration of this thought: If God foresaw clearly and distinctly, that in the event of his crea-

ting men, their existence would terminate in perpetual misery, why, under such circumstances, should he persist in ushering them into being? Elder Holmes well understands that this is a *home* question—one that needs attention, and one, too, the force of which must be weakened, or his theory must be abandoned. All that his ingenuity can devise to blunt the point of this inquiry, is the following:—That if God withheld existence from those who he foresaw would become miserable, he would be compelled to withhold existence also from those of their descendants who he foresaw would become holy and happy!! Here is an answer worthy of note. It shows at least, some ingenuity, although I am plain to say it, it puts common sense at other defiance. Really Deity has fallen into a strange predicament, according to this idea. Things have gotten into a shape so marvellous, that Infinite Wisdom can devise no better way than to create *ninety-nine* souls, clearly foreseeing they would fall into eternal agony, merely to obtain *one* soul to elevate to endless bliss!! For according to my friend's theory, not more than one in a hundred of those who have existed on the earth, can have been saved. The Father of spirits deliberately puts into operation a system which crushes ninety nine of his offspring into irretrievable ruin, to reach one that can finally, and with much difficulty, be got to heaven!! I suppose it will be allowed Deity does not *like* to do this. But he is compelled to act against his own desire. His *hands are tied*! He is ruled by an *Iron Necessity*!! He can do *nothing better*!!! How monstrous the thought! Why did not Jehovah omit these wretched souls in the chain of being, and link together in existence only those who will arise to glory and bliss? Why not allow the remainder to sleep in non-entity? Is it not purchasing the happiness of *one* soul rather dearly, at the cost of the endless agony of ninety-nine of its fellow-beings? Nay perhaps more: for that proportion is under rather than over the true estimate, according to the principles of partialism. I maintain that could the happiness of the *whole race* be bought at the expense of the CEASELESS MISERY of but ONE soul, the price would be *far too high*!! And no being possessing even a limited amount of propriety, justice, or sympathy, would voluntarily consent to take happiness at a cost so terrific!!

But Messrs. Moderators, what is there in Elder Holmes' theory as he has thus presented it to us, that is better than old fashioned, "true-blue" CALVINISM? That doctrine declares that Jehovah created a part of mankind, expressly to *reprobate* them to everlasting burnings. This is the only purpose he had in view in bestowing being upon them. Elder Holmes says, virtually, that God's object in persisting in the creation of those who he knows will be damned forever, is that through them he may be enabled "to get at" now and then one, who, he can make happy. If this is so, then he ushers the countless multitudes he foresees will be lost, into



existence, for *no other purpose* than to make them "stepping-stones" to arrive at the comparative *few* who will ultimately be saved!! And what is this, I ask again, but genuine Calvinism of the *bluest* stamp? This is all the answer that Mr. Holmes can possibly bring to my self-evident proposition, that a God of wisdom and goodness would not create a single intelligent being without clearly foreseeing that his existence would eventually result in endless holiness and happiness!! Is the Elder's answer satisfactory to the audience, to himself, or to one human being possessing the ordinary powers of reason and discrimination? It cannot be! Let our hearers review that answer, and they cannot fail to see its bare-faced fallacy. Hence my argument from the foreknowledge of God, is still unanswered, and is indeed unanswerable! Of itself it perfectly decides the question between us, and places it beyond a contingency or a doubt.

My friend has again pressed upon me his question in regard to Salvation. He wants to know the process of salvation—how, when, and where God will save sinners. He insists that when the drunkard signs the Temperance Pledge, according to my theory, he is saved from the past consequences of his drunkenness. This is not my position. I contend that when he signs the pledge, he does not save himself from the just and legitimate consequences of his past career. These he must endure to their natural termination. But in signing the pledge he saves himself from further acts of intoxication, and necessarily, also, from all the unhappy consequences which would have followed, had he wilfully persevered in his intemperate habits. So gospel salvation is a salvation from SIN. It does not save men from the consequences of past sins, but from the future commission of sin, by saving them from that state of the heart—that slavery to the passions, in which men do sin; and hence from all the wretched effects which would have flowed from sin. This is the Salvation which Christ came to accomplish. "Thou shalt call his name Jesus, for he shall save his people from their sins."—(Matt. i. 21.) \* As for the *time*, the *place*, or the *process* of salvation, *these* all belong to God, and he determines them according to his own infinite wisdom. It is enough for me to know that Christ will finally save all mankind from their sin, through the instrumentality of the gospel. This affords me abundant satisfaction, although the time and the process of this great work, except that it is a gospel process, in all cases has not been revealed to me. If my friend wants more knowledge on this subject than Deity has been pleased to impart—if he will not believe God's word, that all men will be saved from sin, until he opens to his understanding the entire arcanum of his ways, then he has an unbelief greater than Thomas, and he must wander on in his faithlessness, and continue to experience all its unhappy consequences.

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\* See page 26.

Mr. Holmes has finally adopted a new process to get out of his difficulties. Instead of taking up my arguments *seriatim*, as they were offered, he "lumps" three of them together, and considers them under one head. This is a very *convenient* method, and one it would be well for controversialists generally to consider—especially those who have but little confidence in their cause. It saves the trouble of examining in detail, many facts of which it might be difficult to dispose. I wonder my brother did not wait until I had offered all my arguments, and then "lumped" *the whole*. It would have spared him much vexation and labor, and probably would have been quite as fruitful of success as to mince the matter. This lumping, of course, is not for want of time, for my friend, in his truly refined and classical style, has told us he should not "whine" about the want of time. But let the audience note his reply to these three arguments. They will easily discover that he has not weakened, nor even approached the fundamental truths on which they rest. Neither can he, or any other mortal, remove one of them. I speak thus confidently, because they are **SELF-EVIDENT** truths, and all the arts of sophistry cannot affect them in the slightest degree. In our reflections upon Deity, his purposes, and his works, we must be governed by "*first principles*" drawn directly from his attributes and character. These "*first principles*" decide the character of all considerations that follow them, and depend upon them. Hence when we are right here, and pursue a plain course of deduction, we cannot fail of arriving at truth, in the results to which we attain. But my opponent, instead of removing or weakening the self-evident *first principles* on which my arguments rest, spends his chief strength in bringing forth *secondary* considerations, drawn from man, and his present sinfulness and imperfections. With these, he would fain overthrow the great pillars of Truth which rest directly upon the Attributes of the Most High. To every discriminating mind, this course is entirely unsatisfactory, and shows the utter weakness and fallacy of the reasoning depending on it.

The Elder acknowledges the Atonement of Christ was made for **ALL MEN**; yet he insists that it is *applicable* only to those who *believe* it. He also represents punishment as a *debt* due from the sinner to Justice. This is the general belief of the partialist sects; and yet what an absurdity it carries on its face. It makes the accuracy of a **FACT** already transpired, depend on men's *belief* of it. A certain act has been done—Christ has veritably made an Atonement for the sins of all mankind—he has actually paid the debt due from the sinner to Justice!! Here are certain things that have in reality taken place!! Yet all this is *undone*, or in fact it has *never been done*, without certain beings who live hundred of years afterwards, *believe* it!! I am in prison for debt—a benevolent neighbor discharges my obligation—the creditor receives the money in his pocket, and announces to me that the debt is paid. I demand the

prison door thrown open, that I may go forth to the enjoyment of liberty. But the creditor refuses to allow this, unless I will *believe* I have a neighbor so good as to do this act in my behalf, and keeps me in prison my whole life, unless I entertain this belief. Who does not see that this proceeding would violate the plainest dictates of honesty and justice! When a debt is paid, it IS paid, whether the debtor *believes* it or not. Yet this is the highest conception many people entertain of God's dealings with his sinful creatures!

My friend says he does not preach *damnation* through the land! I am glad to hear it—I rejoice he is beginning to learn that the work of the Messenger of the Gospel is to proclaim SALVATION! Let him progress in his more enlarged views. With diligence I have great hope, that in due time, he will arrive at a knowledge of the truth as it is in Christ, and enable me at length to extend to him the Right Hand of Fellowship, as a preacher of the true Gospel of Jesus. If the Elder has changed in this respect, there is great room for similar improvement in most of his brother partialist divines. I would commend them all to consider well the words of the poet:

"Let not this weak, unknowing hand  
Presume Thy bolts to throw,  
And deal damnation round the land,  
On each I judge Thy foe."

Elder Holmes does not approve of my position that man's nature is *PROGRESSIVE*. He is perfectly aware that this fact well established, overthrows his entire theory of the endless duration of sin and misery. Once allow that human beings possess a *capacity* to *progress*, and that God will always grant them the privilege of exercising it, in all states of being—(and why should he not?)—and it becomes self-evident that all men will eventually arise above the imperfections of this life, and participate in higher and happier scenes! All this is clear to my opponent, and hence he seeks to overthrow the most evident and valuable property God has incorporated in the human organization. He insists man *is not a progressive being*, and argues to a point which would prove that we are all *BLOCKHEADS*—that we have no *capacity* to learn, and that we know no more when we *die*, than when we were *born*! This must be the drift of his argument. For the moment it is acknowledged that men *can learn*, *can improve* morally and intellectually—it is acknowledged they are *progressive* in their nature. To contend that we do not possess this property, is rather a *hazardous* position, one would think, for an individual to occupy who claims to be intelligent. Nevertheless it must be done by my opponent or he must abandon the discussion.

How does he attempt to prove that man possesses no capacities for progress? He calls our attention to *Enoch*, and pious men of antiquity. But we should remember that these eminent individuals were highly favored above all other mortals, in that they held

direct oral intercourse with God. To this they owed their elevation, and not to any prevalence of an extraordinary degree of light and knowledge among the mass of the people of their days. He points also to "the Golden Age" of which the poets have sung, as an evidence that the race has retrograded, rather than progressed. In this however, the only mistake he has made, is in taking a dream of the poet's fancy, which never had existence, for a settled matter of history!! Rather an important oversight! Moreover, he maintains that if man is progressive, the Africans must have commenced existence as baboons!! This may, perhaps, be witty, but it is not convincing. Circumstances of a local nature may keep nations and races for a long season in ignorance, but this furnishes no evidence that their nature is not progressive. Because men in circumstances adverse to improvement, fall into darkness and ignorance, does that show there is no progressive capacity in their organization? Winter despoils the growing tree of its beautiful foliage, and it stands bare and leafless for months, without any progress to maturity. But does this prove that under the influence of a more genial season, it will not put forth renewed signs of life, and hasten on to a production of blossoms and fruit, and the full development of all its properties? Let the most benighted of the sons of Africa be brought to a land of civilization, and placed under the instruction of capable teachers, and how soon will they show the most rapid improvement! What does this indicate, but that the God of heaven has given all of his creatures a capacity for progression!! It can but be a matter of astonishment that my opponent should peril his reputation in contending against a fact so manifest as man's progressive nature. When we compare the condition of the race now with what it was in ancient ages, or even a century ago, the man who cannot behold *great progress* must be involved in a pitiable blindness! Compare the knowledge of an individual at three score, with his information at three years of age, and has there been no progress? This progression, we may believe, on every principle of analogy, will go on in the future world; and through its operation, aided by all the influences which Christ and God will impart, the entire race will finally become elevated to degrees in knowledge, morality and godliness, beyond all our present capacity to comprehend! How sublime! how glorious! this view of man's destiny, in comparison with that of my friend, which teaches that God has so arraigned his creation that millions of his children shall forever progress only in greater depths of sin, blasphemy and ruin! Which is the most reasonable? Which attributes the most of wisdom and goodness to Jehovah? Which confers the highest honor upon him?

My brother opposite objects to my view of punishment, considered as a reformatory process. He says that punishment in this world in some instances, has only made men worse. He also attributes some such idea to Winchester. It may be that punishment, im-

perfectly administered by men, may sometimes have such an effect temporarily. So, when a man takes medicine, at first it may make him much worse; but eventually it will result in his entire restoration to health. So with the punishments of God. However obdurate the sinner may be for a season, under the indiction of God's punishment, it will as certainly result in his subjection and amendment, as that Deity has sufficient wisdom to adapt his chastisements to that end.

The Elder after much evident hesitation, has at length summoned courage to attack the passage which I have frequently quoted from Rom. viii. 20, 21—"The creature was made subject to vanity," etc. He singularly charges Universalists with seizing upon this passage because it is obscure. There is a small mistake in this assertion. We place dependence on this passage, not because it is obscure, but because it is remarkably PLAIN!! The explanation my friend gives to Paul's words, is a curiosity. He says the passage refers to the whole human family in contradistinction to believers. It must be confessed it is a singular division, to speak of the *whole* race in distinction from a *part* of the same race! If I could understand the somewhat confused expression of his views, he contends that although *all men* were subjected to vanity, yet but a *PART* are to be delivered from that subjection. Surely he cannot expect to satisfy any one capable of reading the passage, of the correctness of such an exposition.

It must be evident to the most casual reader, that the same creature—*creatures*—or CREATION—which were subjected to vanity, will be delivered from that subjection "into the glorious liberty of the children of God." This will be evident to all, when it is understood that the same original word describes both those *subjected* and those *delivered*. "For the earnest expectation of the creature [*ktiseos*] waiteth for the manifestation of the sons of God. For the creature [*ktisis*] was made subject to vanity, not willingly, [not according to their own will,] but by reason of him [*God*] who hath subjected the same in hope. Because the creature [*ktisis*] itself, also, SHALL BE DELIVERED from the bondage of corruption, into the glorious liberty of the children of God." The meaning of *ktisis*, according to Robinson's Lexicon, is "creation"—"that which is created." As the Apostle is speaking of mankind it is evident *ktisis* in the passage under consideration, signifies every human being created by God. Dr. McKnight insists that the true meaning of *ktisis* in this place, is "every creature." It will be admitted that the creature—*ktisis*—which was made subject to vanity, includes "*all men*." It follows then, as a self-evident fact, that the creature—*ktisis*—which shall in due time be delivered from the bondage of corruption into the glorious liberty of the children of God, includes the same "*all men*!" Thus the passage furnishes an unanswerable proof of the position I have occupied from the beginning of the discussion, that man's subjection to vanity or imper-

fection, was in accordance, and not against, God's will—and that it was a subjection made in express reference to a general and final *deliverance* of all men from its dominion!!

Elder Holmes says if Universalism is true, there is *no Salvation!* Well done, my friend! Here is something the originality of which none can doubt. He has learned something *new* to us all. If every human being is to be **SAVED**, then there is **NO SALVATION!!!**

Mr. Holmes also asserts that if men are punished all they deserve, then there is no need of *mercy!* This does not follow. The fact that a sinner receives all the punishment Justice demands, does not entitle him to blessings from the hand of his Creator. He can do nothing to obtain immortality and endless felicity. These are the gifts of God! When he is punished to the extent of his deserts, he is still dependent on God for all things. And it is the office of Mercy to *give* what no merit can *demand*—endless good—boundless happiness!\*

I now proceed to introduce my *Tenth* Argument. It is founded on

#### THE PLEASURE OF GOD.

**PROPOSITION**—1. It is the pleasure of God that all men shall finally become holy and happy. 2. God's pleasure will eventually become perfectly accomplished.

**PROOF.** It is the pleasure of God that all men shall finally become holy and happy. In what can a holy and righteous God take pleasure! In perpetual sin? in endless blasphemy? in eternal torments? No! These are direct opposites of his nature. He may allow *sin* and *pain* to exist *temporarily*. Not that he takes any pleasure in these things, in themselves considered; but because through infinite wisdom, he can cause good to flow even from evil! A pure and righteous God takes pleasure only in the holiness and happiness of his creatures. Nothing could give such a being higher pleasure than to have all his offspring brought to repentance, holiness and happiness. This is self-evident. That it is his pleasure such a state of things shall ultimately take place, is evident from the testimony of the Apostle—“*Having made known unto us the Mystery of his Will, according to his Good Pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ,* (or in the dispensation of the fullness of times, all things might be gathered together in one, even in Christ,) *both which are in heaven, and which are on earth, even in him.*—(Eph. i. 9, 10.) Here the Apostle declares it was in accordance with God's Good Pleasure to Will and to Purpose, in the fullness of times, together all things or all men, into Christ. Again—“It **PLEASED** the Father that in him (Christ) should all fullness dwell. And (having made peace through the blood of his cross,) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in

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\* See page 107.

heaven.”—(Colos. i. 19, 20.) Here we are instructed that it was the PLEASURE of God, to give Christ sufficient fulness of power to reconcile *all things* to their Creator and Father.

2. God’s pleasure will eventually become perfectly accomplished. Can there possibly be any doubt on this subject? Are there any having such imperfect and darkened conceptions of the Holy One, as to question whether his pleasure shall be accomplished? Is it not the first and simplest dictate of common reason, that a *perfect* Deity—Infinite Omnipotence—will do *all* his PLEASURE? God’s word shall put to silence every voice that dare hint his Pleasure shall not be accomplished. “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: It shall not return unto me void; but it *SHALL* accomplish that which I PLEASE, and it shall prosper in the thing whereto I sent it.”—(Isa. lv. 10, 11.) “Whatsoever the Lord PLEASSED that did he in heaven, and in earth, in the seas, and all deep places.”—(Ps. cxxxv. 6.) “The PLEASURE of the Lord SHALL prosper in his hand.”—(Isa. liii. 10.) “My counsel shall stand, and I WILL do all my PLEASURE.”—(Isa. xli. 10.)

Thus it is God’s pleasure that all men shall eventually become holy and happy. It is his pleasure that all shall comply with whatever conditions, and pass through whatever changes may be necessary to make them become so. And he himself declares in most EMPHATIC LANGUAGE, that he WILL do ALL HIS PLEASURE!! Can there be any thing more conclusive than this argument? Let my friend invalidate it in any point.

#### *Eleventh Argument:*

#### THE PRESENCE OF GOD IN ALL MEN.

PROPOSITION—1. God will eventually dwell in all men.. 2 In whatever heart God sheds abroad his divine presence, there is holiness and happiness.

PROOF—1. God will eventually dwell in all men. This most important truth we learn from St. Paul. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. \* \* \* And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be ALL IN ALL.”—(Cor. xv. 24—28.)

This quotation affirms the following particulars. 1. That Christ shall reign in his Mediatorial Kingdom, until ALL MEN are brought into subjection to him; become his obedient subjects, and members of his kingdom. This is proved by the assertion that “all enemies shall be put under his feet,”—which signifies that all principles, evils, impediments, that prevent men yielding obedience to Christ,

shall be destroyed. The *kind* of enemies to be put under his feet, is indicated by the nature of the *last* enemy, DEATH—*Death* of every kind, spiritual, moral and natural. All things shall be subdued to Christ. This subjection will not be forced, but willing, cheerful, and glad. What glory could there be to Christ or God in an *arbitrary, forced* subjection! That this subjection is a cheerful and willing one, is evident from the fact that all men will become subject to Christ, in the *same manner* that Christ became subject to God. It is the same original Greek word in both places. "When all things shall be subdued [*upotage*] unto him, (Christ,) then shall the Son also himself be subject [*upotagesetai*] unto him that put all things under him, that God may be all in all." 2. This passage also teaches us, that when all things—all men—shall have been brought into willing subjection to Christ, and made members of his mediatorial kingdom, then Christ shall deliver up his kingdom composed of all mankind, into the hands of God the Father. 3. That all men having thus through the influences of Christ's reign, become fitted for the residence of God's holy spirit, God himself shall then dwell in the hearts of all men. 4. That God shall not only *dwell* in all men, but he shall be **ALL** in **ALL** MEN. No opposing spirit, principle or will, shall be there. **ALL** within **ALL** MEN, shall be in unity with God's spirit.

2. When God thus dwells in all men, then all will be holy and happy. This is self-evident.

*Twelfth* Argument:—

#### THE WILL OF GOD.

PROPOSITION—1. It is God's Will that all men shall be saved, and come to the knowledge of the Truth. 2. The Will of God must become perfectly accomplished.

PROOF—1. It is God's Will that all men shall be saved. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath proposed in himself: That in the dispensation of the fulness of times, he might gather together in one, all things in Christ; both which are in heaven, and which are on earth, even in him."—(Eph. i. 9, 10.) God "WILL HAVE ALL MEN to be saved, and to come unto the knowledge of the Truth."—(1 Tim. ii. 4.)

This language is plain, emphatic and decisive. It asserts in so many words, as distinctly as language can utter thoughts, that God will have all men to be saved. I deem this perfectly decisive of the question before us. It places it beyond controversy. There is absolutely no ground left for debate. The Apostle emphatically declares precisely what this question affirms, that *all men* will finally be saved and come to the knowledge of the truth! This testimony is not uttered in figurative or parabolical language, but in plain, literal words, which are perfectly understood by all intelligent minds. Every man who places more confidence in the Bible, than in human creeds,—who gives more weight to Jehovah's word than to erring man's—all who will "*let God be TRUE* though it makes every



man a LIAR," will bow in acknowledgment of the testimony of the Apostle, and believe God "will have all men to be saved."

As God has willed the salvation of all men he must necessarily have willed the *means* to accomplish that salvation; and means too, that are perfectly adapted to the end designed. Otherwise he has not acted on the common principles of intelligence. No wise being deliberately wills or determines to achieve an enterprise, without willing, or in other words, providing such means as are adequate to the undertaking.

2. The will of God must ultimately become perfectly accomplished. If Jehovah is the being we worship as GOD—i. e. if he is Infinite in Wisdom and Omnipotent in Power—if his resources are unbounded, his knowledge and skill without limit—if, in fine, he is a PERFECT GOD—then his deliberately formed Will, that all men shall be saved, must in due time, become perfectly fulfilled. To deny this, is to deny his attributes. To take any other ground, is virtually to insist that he is not a perfect God.

Either God *can* save all men, but *will not*, or he *would* save all, but *cannot*, or he *can* and *will* save all. One of these three positions must necessarily be true. To affirm the first, conflicts with his *Goodness*. The second destroys his *Wisdom* and *Power*. The third accords to him Goodness, Wisdom and Power, and makes him a PERFECT DEITY.

An appeal to the Scriptures will abundantly support this decision of Reason. There is not a truth more distinctly taught, or one more emphatically expressed, than that the Will of God is Supreme in the Universe, and that all its purposes and designs must be completely accomplished. Christ came to do the Will of God—"I came down from Heaven not to do mine own Will, but the Will of him that sent me."—(John vi. 38.) "My meat is to do the Will of Him that sent me, and to finish his work."—(John iv. 34.) Would Christ come to do God's Will if it cannot be done? Is not the fact that he came expressly to do the Will of God, and that it is his meat [pleasure] to accomplish it, positive evidence that it both can and will be done? Besides how can he *finish* his Father's work, if he does not complete his Will? Jesus prayed, "Thy Will be done in earth as it is in heaven."—(Matt. vi. 10.) Will not the prayer of Christ be answered? Or was Christ *ignorant*, and did not understand his own words, or did not know what God's Will was, and prayed for what *never could* take place? But Jesus knew for what he prayed. His prayer was heard, and will be answered.—"Father I thank thee that thou hast heard me. And I know that thou hearest me always."—(John xi. 41, 42.) Rev. Dr. Olin, in a sermon preached before the Oneida Methodist Conference, at its last session, said of Christ—"His prayers *will* PREVAIL," for he says, "I know that thou hearest me always." God's Will is that all men shall be saved and come to the knowledge of the truth. If Christ prays that God's Will may be done, and his prayers always prevail, and are always an-

swered, then all men must eventually be saved!! "He doeth according to his Will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"—(Dan. iv. 35.) "Who worketh ALL THINGS after the counsel of his own Will."—(Eph. i. 11.) Can language be more positive or decisive than this?

Here then, is the argument: God Wills (it is immaterial whether it is a will of *desire* or of *determination*) that ALL MEN shall be saved, and come to the knowledge of the Truth. The Scriptures distinctly assert, that he doeth according to his Will in heaven and earth and that he worketh *all things* after the counsel of his own will! The conclusion is plain!—emphatic!—irresistible!!!—[*Time expired.*]

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[MR. HOLMES' SEVENTH REPLY.]

The remark made by Mr. Austin, at the close of his speech, overturns the whole of his argument. After arguing at length, that God's will is absolute, in regard to the final salvation of men, he closes by saying—it matters not, whether it be the will of desire or determination.

MR. AUSTIN.—As to final results.

MR. HOLMES.—That does not alter the case. Final results cannot be made *sure*, without the *absolute* and *unconditional* will of God. If the will of God respecting human salvation be a will of *desire*—not of *positive* determination, it falls infinitely short of the point at which the gentleman aims. Positive determination admits no contingencies whatever: but a will of desire may admit moral agency, and the free and unrestrained operation of moral government, both of which are utterly irreconcilable with positive determination.

The audience have now, other proof besides my assertion, that Mr. Austin is a critic in the Greek language. The Greek word, or words, found in the New Testament, in various forms, according to the mood and tense of the verb in which they are used, and employed to express the desire, wish, or will of God, are from "*the-loo*," signifying to will, to wish, to be wont, or accustomed—and sometimes, to be able. "*Thelema*," the noun, is defined—will, wish, desire. The adjective form, "*theletos*" is defined, "*wished for, willed, agreeable, desirable*." The form of this word employed in 1 Tim. ii. 4, is "*thelei*." Leusden translates it by the Latin word "*vult*," from the neuter "*volo*," which, says Ainsworth, means "*to be willing, to wish, to desire, to mean, to wish one well*." In this form it stands in the Latin vulgate, "*vult*" being in the present tense; and this answers to the form of the Greek "*thelei*," which is also in the *present tense*. The literal rendering of the passage, therefore, is, that God *wills, wishes or desires* that all men should be saved

and come to the knowledge of the truth, *now*, at the *present time*. The idea of absoluteness, or positive determination, with respect to *final* salvation, cannot, by possibility, be tortured from this passage in Tim., without perverting the plainly expressed meaning of words, and doing violence to the established rules of philology. Now, as we have already argued, if the will of God be absolute, it is so *now*, respecting the *present* moral condition of men; but it does not produce *present* salvation, hence cannot, in itself, give any assurance of future or *final* salvation.

Moreover, this word, translated will, desire, wish, is used in various forms in the scriptures, where, to give it the absolute signification, would be absurd to the last degree. For example, Matt. xxvi. 39—"not as I will, (*thelo*) but as thou wilt." According to my friend's argument and criticism it should read, not as I *absolutely* and *positively* will, but as thou *absolutely* and *positively* wilt. Here we should have, according to the Universalist criticism, one absolute will submitting to another will; not more positive and absolute than itself. 1 Thess. iv. 3, "It is the will (*thelema*) of God, even your sanctification." That is, it was the *absolute, positive determination* of God, at *that time*, that they should be sanctified. Here the word is in the *substantive* form, and the verb connected with it is in the *present* tense. And yet many of those to whom the Apostle was writing, were not sanctified—did not "abstain from fornication." Hence, according to Mr. Austin's principles of interpretation, they resisted the absolute, omnipotent will of God. Another form of the same word is used by our Lord in Matt. xxiii. 37,—"how oft would (*ethelesa*) I have gathered you, &c.,—and ye would (*ethelesate*) not." In this case, the absolute will of the Jews resisted and overcame the absolute will of Christ.

The sophistry in Mr. Austin's argument on the will of God is, that it is based upon a *mere assumption* that it is *absolute*; and he attempts to press the Greek word, just considered, into his service; and to effect his purpose, he *assumes* again, that the word means just what *he* wants it to; and thus, by assuming a principle or fact as often as he needs one to make out his case, he manages to draw out a long harangue, on the will of God. But one touch of sound criticism, demolishes the whole superstructure. Of what avail is all this declamation, so long as the starting points are all *assumed*? And this is true also of his definitions. They are *arbitrarily* framed with direct reference to the principles of Universalism, and in direct contravention to acknowledged standards, both literary and theological. He wishes to use a word, the meaning of which has been established for ages—he frames a definition for it to suit the "*sui generis*" character of Universalism, and then, assuming that it bears just the sense he has affixed to it, starts off upon a gallop, with a long lurry, written before he came here, for the express purpose of producing popular effect. The gentleman is welcome to all the capital he can make out of such baseless and bombastic efforts.

One word more respecting the verse quoted from Timothy—"who will have all men to be saved, and come to the knowledge of the truth." Few, if any, passages are quoted to sustain Universalism more frequently than this; and yet, as we have seen, it not only does not afford any proof in support of that theory, but it really furnishes an argument against it. It was the will of God *then* that all men should be saved; but all men were not saved *then*, nor have they been *since*, though, as my friend would have it, his will has been absolute during the whole intervening period. Here is a palpable fact. The will of God does not produce the salvation of all men. We need not go back to the Antediluvians—nor to the heathen world, for examples—they are around us in every direction, they are in this assembly. If that view of the will of God contended for by my opponent, be correct, why are we not all saved *now*? If our only dependence is on the will of God, our conclusion must be, that God does not will or desire our salvation *now*, or, that the will of God does not *unconditionally* assure us of salvation in the future. And this *latter* is the correct conclusion, agreeing as well with conscience and reason, as with the word of God, which makes human salvation depend on faith in Christ, who is the "author of eternal salvation" to all such as believe. Christ said to the Jews, "Ye will not come to me, that ye might have life." If men miss of salvation *here*, by resisting the will of Christ, they may miss of heaven for the same reason: indeed, this agrees with his own words—"he that believeth not, shall be damned." To harmonize with the gentleman's doctrine, these passages ought to read—"Ye will not come to me that ye might have life—*nevertheless, ye shall have life, whether you will come to me or not*"—"he that believeth shall be saved, and he that believeth not, *shall be saved.*" What will my friend do with these plain cases of resistance offered to the will of Christ, and the consequent forfeiture of spiritual blessings? Will he take the ground occupied by Mr. Skinner, that Christ was liable to mistake, and hence his will is not to be depended on, as the will of God? This ground he must take, or admit the will of God is not absolute. The foregoing may suffice as an answer to the argument from the will of God, until something more shall be presented by Mr. Austin.

The gentleman says, that though men were "subjected to vanity, not willingly," yet it was not *necessary* that they should sin. In this my friend has placed himself in a position, anything but enviable. He is under the necessity of doing something to extricate himself from a serious difficulty, and the very effort he makes, only entangles him more. He comes in contact, *first*, with the standard writers on Universalism. Ballou's Lectures, page 74—on Atone-ment, pages 31, 32, 34, 35. Balfour's 2d Inquiry, page 27. Roger's Pro and Con of Universalism, page 255, affirms that "sin proceeds wholly and altogether from our *animal nature*." Such is the doctrine taught by all these writers, and Mr. Ballou ridicules

the idea that man was brought into a state of subjection to vanity by *sin*, but maintains that it was the result of the divine arrangement. Page 64, on Atonement, he says, "man is *dependent* in all his volitions, and *moves by necessity*." *Secondly*, in this disclaimer my friend contradicts himself. He has taught, in this discussion, and elsewhere, that God created man in an *imperfect* and *impure* state—that all sin arises from causes inherent in "the bodily portion of our nature, which exists in this life." If this be true, men are *necessarily* the subjects of sin and misery. In the *third* place, he contradicts the theory he has been at so much pains to rear on the passage in Romans viii. 20. The theory of progression, introduced by him, was intended, he tells us, to save men from *that* to which they were subjected—that is from *sin* and *misery*. But if men were not subjected to sin and misery *unwillingly*, then it follows they *might* have maintained their freedom, and thus rendered his theory unnecessary, so far as it was intended to deliver men from "subjection to vanity."

But look at the logic of the gentleman. The human race is "subject to vanity, *not willingly*," and yet they might have *avoided vanity*. Perhaps my friend has made some new discoveries in the science of the human mind; if so, I would be glad to learn. Is there neutral ground for an intelligent being in regard to deeds *really performed*—a point at which he is neither willing nor unwilling? If he can make this out, it will go far towards relieving his disagreeable attitude. But until this is made to appear, I shall abide by the common sense view of the subject, viz: that the will cannot be neutral—must be brought into action in reference to every thing that affects moral character. There is, and can be, no middle point between *willingly* and *unwillingly*. If, then, subjection to vanity was not unwilling, it was willing. If willing, it was not by the agency of God; if unwilling, the agency and will of man was not a party to the transaction, and God alone is responsible for the moral condition of the human race. This latter conclusion is unavoidable, from the premises of Universalism, and the positions taken by Mr. Austin. It is taught in the writings of leading Universalists, that a temporary state of sin and misery is brought in, for the purpose of making men more holy and happy hereafter. And this is what they mean by being "subject to vanity, not willingly." Mr. Austin has contended for the same doctrine here, most stoutly. It is on this ground, mainly, that he rests his defence of the character of God, as *Father* of the human family. I have urged upon my friend this *difficulty*—if men are not moral agents, governed according to the principles of moral law, and hence responsible for the *final* results of their conduct, why does not God *now*, by his infinite wisdom and power, in the most *direct* and *immediate* way, make all his children holy and happy. If he has wisdom and power to do it, he must be wanting in goodness, to allow their present condition to continue. But if his goodness would prompt him to do it, he must

certainly be *deficient* in wisdom or power, or both, since he does not effect their deliverance. To this, the answer of Universalism, and of Mr. Austin is, that the design of our heavenly Father in continuing men so long in a state of sin, with all its consequences, is that he may make them *more* holy and happy hereafter—that is, for it amounts to just this—God has neither wisdom nor power to make men sufficiently holy and happy, without taking them through a state of moral depravity, degradation and misery.

The doctrine set up and contended for by Mr. Austin, represents Almighty God in a light, which has more than once reminded me of the Dutch Physician who was called to see a sick child. He felt his pulse, and looked at his tongue, as doctors generally do. What ails the child? enquired the anxious mother. The Doctor, shaking his head, frankly confessed he did not know. Again examining the symptoms with no better success, he seemed in much perplexity; when suddenly, starting up as though he had made a discovery that would at once relieve the case, he exclaimed: I will tell you what I *can* do, I can give the child something to throw it into fits, and then *I am death on fits!!* Messrs. Moderators, is not this precisely the light in which the gentleman holds up the character of the Infinite Jehovah? He could not make men holy and happy at *first*; here was a difficulty he could not obviate. But there was one thing he could do: he could throw the world into a state of sin and misery, and then he is death on sin, and in this way will manage to secure the final holiness and happiness of all men. How this view honors Almighty God! Or rather, how it dishonors him. It is the old atheistic notion of certain heathen Philosophers, who taught that evil arose from a *perverse* principle in matter, which the omnipotence of God could not overcome. Mr. Austin has quoted from Dr. Clarke, on the love of God, and carries the idea that there is a contradiction between the Doctor and myself on this point. As he has quoted Dr. Clarke a number of times, and probably may do so many times more, I wish to call the attention of the audience to the *manner* in which it is done. I can have no sort of objection to his quoting Clarke, or any other Methodist author, when he does it *correctly* and *fairly*. But I will convince this audience, that in quoting Clarke, he has thus far been anything but fair. For example, in the discussion of the first question, he quotes from Clarke's "Preface to Galatians," to prove there were Jews at Galatia, (a fact not disputed,) and then draws the inference *necessary* to his *argument*, that it was Clarke's opinion, that the redemption mentioned in Gal. iii. 13, was from the curse of the *ceremonial* law; whereas, Dr. Clarke expressly says otherwise in his comment on *this* verse, where he makes the redemption referred to, Christ's work of atonement, in which he "*bore the punishment due to sin.*" Again, when the chastening of God's people, as distinguished from penal inflictions upon the the ungodly, was under discussion, Mr. Austin quoted Clarke to support him in his views of chastening.

And how did he do it? Why, strange as it may appear, he takes Clarke's remarks on *scourging criminals*, to explain the nature of *chastening*; while Clarke himself says, on the word chastisement (Heb. xii. 8,) the very word under consideration, "the original word '*paideia*' does not imply stripes and punishments, but the discipline of a child," thus directly confuting Mr. Austin, and affirming my view of the distinction between the *punishment* of the sinner, and the *chastening* of the children of God. Such are the methods by which the advocates of Universalism obtain concessions to their views. This course is pursued by Whittemore, and by Paige in his "Selections," who deliberately takes the comment of Doddridge, on John v. 25, and transfers it to John v. 28, 29, and thus makes Doddridge utter a sentiment he never intended. He also takes Dr. Whitby's note on 1 Peter iv. 6, and places it under John v. 28, 29, as proof that Whitby sustained the Universalist exposition of that passage. Let me ask this audience—is this fair? is it honest? can a cause founded in truth and righteousness need such measures of defence? I was not expecting this course to be taken by my friend of the opposite side, but the examples already adduced, with the one under immediate consideration, give lamentable evidence of the perverting influence of error, upon a mind, which might otherwise, under all circumstances, preserve a strict regard for propriety. I do not wish to lose my confidence in the argumentative fairness of my opponent. It gives me no pleasure to think he intends to be uncandid in his representations. But certainly, this looks like it. Dr. Clarke's remarks on the love of God, have no reference to the subject in dispute between Mr. Austin and myself: they refer to the doctrine of unconditional reprobation of men to damnation. That this notion is inconsistent with the love of God, is a point in which I fully coincide with Clarke. This doctrine, however, is not *more* inconsistent with the character of God, than that of unconditional, universal salvation. If this is the way my friend quotes authorities, we shall be obliged to take his assertions, hereafter, with some grains of allowance. The gentleman refers again to the verse quoted from Genesis: "it repented the Lord that he had made man." What does my friend intend to make out of this? I simply quoted the language, without note or comment. Hence, if he cavils, it must be with the words of scripture—not with my exposition of them. I do not wonder, however, that he has such aversion to these words, as they stand. They completely overthrow his theory of human progression, and his notion of the absoluteness of the divine will, by proving man did not answer the benevolent design of God in creation—but strayed from the path of duty and rectitude; hence, in view of his corruption and wickedness, he declared, "the end of all flesh has come before me."

My friend says, God never punishes men but to reform them. Did he destroy the generation before the flood, to reform them?

Did he overthrow the host of Pharaoh, to reform them? Did he burn the Sodomites with fire and brimstone, to reform them? Was the destruction of Korah and his company, a measure adopted for their reformation? There are a thousand similar instances on the pages of sacred and profane history. These are most remarkable methods for promoting reformation!! That reformation is often an end of punishment, is true—but that God *never* punishes, except to reform the punished, is irreconcilable with scripture and fact.

Mr. Austin is also wide of the mark, in what he says of my views of justice and mercy. What I hold is, that justice is not an original attribute of God, but a form of the divine holiness, assumed towards transgressors. Its province is to guard the administration of God from moral imperfection, and visit the *incorrigible* offender with deserved punishment. Mercy is a form of divine goodness, which aims at the relief of transgressors, by providing the way and means of their return to divine favor. Its province is to treat sinners *better* than they deserve, on principles reconcilable with the purity and stability of moral government. And in the harmonious action of justice and mercy, *only*, is to be found the great balance wheel which regulates the affairs of the moral universe. When these agree, the attributes of God cannot clash. There is harmony in the divine nature, and dignity, stability, and order, throughout the moral world. During this whole discussion, thus far, Mr. Austin has taken a *one-sided* and *distorted* view of the divine character. He has said but little of the attributes, but has insisted mostly, upon the influence of certain relations and affections, which may or may not exist, without disturbing the perfection and harmony of God.

The next argument Mr. Austin presents, to prove all men will be saved, is drawn from the *foreknowledge of God*. He argues, what God foresees, must certainly come to pass; or that to foreknow a thing, is the same as to ordain it. It is true that God knows all things. But it is not true that all things do therefore occur of necessity. This would make him directly responsible for all sin, simply because he foreknows it. The argument is built upon two fallacies. The *first* consists in supposing divine foreknowledge determines the *character* of events. An event may be either contingent or necessary—but it is not rendered the one, or the other, by the fact that God knows it. Knowledge in itself is passive, and exerts no influence on the event known, by which its character is determined or modified. There is nothing in mere knowledge, that affects an event in any way, though the occurrence of an event does affect knowledge. I know the sun shines, but the sun does not shine because I know it; but rather, I know it, because it shines. And so an event flowing from human agency, does not occur because God knows it—but rather, God knows it, because it occurs. Such an event is not therefore any the more certain, or necessary, because God knows it will occur, than it would be, if we could sup-



pose God ignorant of it until it takes place. Another fallacy on which my friend builds this argument, consists in confounding certainty and necessity—things in themselves entirely different. An event may be certain, without being necessary. Certainty is that which *will be*, though it might have been otherwise. Necessity is that which *must be*, and *cannot* be otherwise. God may know an event to be certain, simply because he is infinite in knowledge; but at the same time, the event is not necessary, because it *might have been otherwise*. God may certainly know that a particular sinner will be lost, but why does he know it? Not because there is any efficient influence in mere knowledge—but because he foresees the sinner will voluntarily choose death, in the error of his ways; and he knows, at the same time, that the sinner has power to take a different course and be saved. If, therefore, he knows a sinner will be lost, he knows it as the result of the willful rejection of the Gospel, and at the same time he knows the sinner has (if he would use it) power to repent, and change the nature of his destiny. The responsibility of the event, it is plain from this, rests upon man, not on God.

By taking into view these two important points, wholly overlooked by Mr. Austin, viz, that knowledge in itself cannot be responsible for the character of events, and that an event is not *necessary*, because it is certain, we shall find no difficulty in reconciling foreknowledge with the contingency of events, and the moral agency of man. The conclusion which my friend would draw from divine foreknowledge, seems to be this—that it would be incompatible with the character of God, to allow a being to come into existence whom he foreknew would be *finally* miserable—that he would have allowed all such to “remain in non-entity.” He therefore concludes, God has *suffered none to exist*, save those whom he foreknew would be finally holy and happy. Without stopping to enquire how any portion of the human race could “remain in non-entity,” it will be a sufficient answer to this conclusion to say: *First*, that it is founded on the supposition, that divine knowledge and predestination are identical—than which nothing is more palpably erroneous. Knowledge is an attribute, but predestination is an *act*. Hence, it is utterly impossible that they should be identical. Knowledge is that which *exists*, but does not imply action—may exist forever, without any *action* or *efficiency* whatever. Predestination is that which *performs*—acts—and cannot exist without executive energy and efficiency. *Secondly*, as man must be a moral agent, in order to be the subject of moral happiness, hence if he is created with the power of happiness, he must also possess power to forfeit happiness, otherwise he is not a moral agent. But possessing power to forfeit happiness, God must foreknow any event of this kind that will ever take place. He foreknows it, simply because he is infinite in knowledge, and for no other reason. To say he may not create men, because he foresees

they will unnecessarily and *perversely* violate the laws and conditions of their being, and make themselves miserable, is to assume that he may not create moral beings at all, and thus rob him of his character as a moral Governor. That is, it is to get above God, and dictate what is, or is not proper for the infinite Jehovah to do. In the *third* place, Mr. Austin's position makes God morally responsible for every event, evil in itself, which occurs in the universe, simply because he is infinite in knowledge. He places the infinite God under the disagreeable necessity of remaining in ignorance of all evil events, until they actually occur; or, on the other hand, of standing out before his universe, as the direct and efficient author of all moral evil. Which of these conclusions will my friend take? One he must take, or give up his argument, and acknowledge his conclusion a nullity. Either God does not know all things, or, on Mr. Austin's principles, he *does* all things, and thus the gentleman's logic is destroyed by the absurdity of his conclusion.

I have already shown, conclusively, I think, that to prevent the existence of *one*, because it was foreseen he would forfeit his own happiness, would be to deprive many of the blessing of existence, who, if allowed to live, would be holy and happy forever. The gentleman has referred to this, but in such way as shows how entirely unable he is to refute it. The constitution and relations of the family of man directly confirm my view. To gather up the tares, would be to destroy the wheat with them. Had men been created without a federal head—without the relations which now exist among them—like the angels of God, each one independent of all the rest—they would have possessed the same power to sin as now, and sinning, their circumstances would have been *less favorable* to salvation. Perhaps it was seen, that *falling*, under such circumstances, they could have no redemption. We read in scripture of the angels which kept not their first estate—and are “reserved in everlasting chains under darkness, unto the judgment of the great day.”—(Jude 6th.) As the human family fell in Adam, so they are redeemed in Christ—a benefit not awarded to sinning angels.

Mr. Austin makes an effort to answer my *negative* argument on the subject of salvation. He alledges I said Universalism teaches there is no salvation. Not so. I said there is no salvation in *that system*—by which I meant, it possesses no evangelical influence, and presents and confers no gospel benefit, which can properly be denominated salvation. This must be perfectly obvious to every intelligent mind. The gentleman is contending for the holiness and happiness of all men in their final state, and yet his own definition of salvation is proof positive that their final holiness and happiness cannot be the result of gospel salvation—or of salvation in any sense. His definition is—that to be saved, is to be *delivered from sin*. Well, in the mouth of an orthodox man, we should at once comprehend the meaning of this language; but coming from a Universalist, who rejects the standard signification of many Bible

words, we are not quite satisfied; we therefore enquire, what he means by "salvation from sin," and he tells us—to be saved from sin, is to be "saved from sinning." Very good, as far as it goes; but as it stops short of the point at which we aim, and seems yet somewhat obscure, we press the gentleman for farther light—and then we get the whole of it—salvation, is to be "saved from a condition or state in which we are *exposed* to sin." This is the "*summum bonum*" of the salvation of Universalism. And now, in view of this definition, which appears sufficiently plain, I repeat, with emphasis, my former declaration—there is no salvation in the system Mr. Austin advocates. Look at it: salvation is deliverance from that state or condition "*in which we are exposed to sin.*" Now, in the *first* place, God *subjected us to this state himself, purposely*, according to my friend's own showing: hence, the salvation he confers, if any, is deliverance from a condition in which he has placed us, and for which *he alone* is responsible. But in the *second* place, even *this* salvation is not conferred, since no man on earth, by the gospel or otherwise, is *delivered* from a condition in which he is *exposed to sin*. The holiest man on earth does not enjoy such salvation, nor can he. A condition of *exposure* to sin, is our *unavoidable earthly condition*: hence, salvation from this condition is not possessed, and cannot be secured by any living man. Well, is this salvation conferred in a future state? No, because Universalism does not admit that men are exposed in another world. It is a fundamental proposition of the system which my friend advocates, that there is no moral evil in a future world, to which men are *exposed*, and from which they need be delivered. Moreover, if the gentleman should succeed in proving that all men will be finally holy and happy, that *holiness* and *happiness* would not *result* from salvation, nor would it *be* salvation, unless salvation may be enjoyed *independent* of the gospel. He does not believe men were ever *lost*, in respect to their *final* condition: hence that condition of final happiness for which he contends, is in no sense a gospel benefit. Salvation is not effected here, because our state of *exposure to sin* continues during life—it is not effected in the *future world*, because *there* men are not in a condition in which they are *exposed* to sin and misery; *final* holiness and happiness is not salvation, for the reason that men were *never* lost, in respect to their *final* state. Here, then, on Mr. Austin's own principles of definition and interpretation, his salvation oozes out—is filtered away—and vanishes into smoke,

—"as the vapor flies,  
Dispersed by lightest blasts, and leaves no trace behind."

My respected auditors, what do you now think of my *negative argument*, founded on the fact that there is no salvation in Universalism? Is it not sound and unanswerable? And what do you think of the salvation taught by Universalism, and defended by the

gentleman opposed to me? There is no telling the amount of ink that has been shed to defend this salvation—the amount of eloquence and rhetoric employed in recommending it. The changes have been wrung upon “universal salvation,” through the length and breadth of the land. Invidious and ridiculous comparisons have been instituted between it, and the salvation taught by orthodox christians, whose views are stigmatized as *stinted*, *partial* and *pharasaic*; and when the attention is arrested by the vociferations of Universalist propagandists, and the mind is directed to the work of *scanning the, nature and testing the merits*, of that salvation of which so many beautiful and glorious things are said—it is then *only*, that the imposition sought to be palmed off upon the religious public, appears in its true light. The more the mind attempts to define this salvation, the more indefinite it appears; and when the task is nearest done, the mind is fixed with a *vacant stare*, *gazing on emptiness*. Is such a salvation worthy the time and attention of intelligent minds? Will you bewilder yourselves with such a chimera—such a moon-struck reverie? Will you trifle with your dearest interests, by pursuing such a “Jack o’lantern” salvation—which recedes from you the more you approach it? I offer you a better—one you can explain, see, feel, and know that you have it—the present and abiding sense of God’s pardoning love, and the inward enjoyment of the first fruits of a glorious, heavenly inheritance. As for this salvation of Universalism, “I wot not what is become of it.”

I have now answered nine of Mr. Austin’s affirmative arguments. These arguments are founded on the *intention—desire—sovereignty—love—will—justice—and foreknowledge* of God, together with his deductions from the *Divine Paternity*, and the *fulfillment of the law* by Christ. I have shown these arguments to be unsound in their premises, or sophistical in their conclusions—that they are inconsistent with the government of God, and that most of them, so far from sustaining Universalism, do even refute the proposition they were brought to establish. And now, as something has been, and much will be said, concerning the Divine attributes, I will proceed to state some principles and facts, which cannot fail to set this subject in its true light, before the audience.—[*Time expired.*]

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[MR. AUSTIN’S EIGHTH SPEECH.]

*Gentlemen*.:—I do not know that I have ever seen or heard of a controversialist who has been driven to the straight in which my brother oppsite is involved. In his extremity he has gone so far as to deny some of the fundamental perfections of God’s nature. He would seem willing to strip from Jehovah his most glorious Attributes, rather than have them yield their support to a doctrine so desirable and lovely as the salvation of all men from

sin and death. He declares *Mercy* is not an Attribute of God, nor *Justice*, nor *Foreknowledge*!

MR. HOLMES.—Foreknowledge is not. Knowledge is.

MR. AUSTIN.—And thus he seeks to overthrow the chief arguments I have introduced, by undermining the Attributes of the Most High, on which they are built. Realizing the deep conviction wrought upon the minds of the audience by the argument from the Foreknowledge of God, he renews his feeble attack upon it. In doing this, he has not hesitated to trample under his feet the first principles of reason. He asserts that the fact that God Foresees and Foreknows a certain event, *does not make it necessary or certain* it will take place!!! Here is a specimen of Evangelical logic—a specimen of the reasoning by which our partialist neighbors are seeking to perpetuate their inconsistent doctrines! Is the man blind! Or does he imagine the audience and the world have thrown away their common sense!! How could my friend summon the courage to insult the understandings of men. by a statement so absurd! It is the most simple and self-evident dictate of reason, that if God *foreknows* a thing will be done, it is conclusive proof it will take place. He foresees and foreknows it, because it is CERTAIN it will transpire. Were it not for this *certainly*, it could not be foreknown. All eternity is simply NOW, with Jehovah. For him to foreknow an event, makes it as certain, as it will be when it has transpired. Whatever God *foresees*, it is to him as much a *present* object, as that is to man which he now actually *sees*. We do not any more certainly *know* the sun shines, when we *SEE* its light at mid-day, than he *foreknows* whatever will transpire throughout eternity. If any human beings will be miserable forever, God must have *foreseen* that such fate awaited them, when he created them. And voluntary ushering them into existence, under the light of this foreknowledge, he must have formed them for that *express end*! These facts are self-evident. Hence we maintain that not a creature God has formed will become forever miserable. A being possessing the moral perfections attributed to Jehovah—Benevolence, Goodness, Love—would not, and could not, form a sentient being, when he *foreknew* that such a doom awaited it. The truth is, in every logical and enlightened mind, the only choice is between pure *Calvinism* and pure *Universalism*!—between Election and Reprobation, and the Final Salvation of all men!!

The anecdote of the quack physician who was "death on fits," was of course calculated to raise a laugh from a few thoughtless youth and children. But to the reflecting portion of the audience, who perceived the object of its introduction, it manifested deep irreverence of God, and took the form of a *solemn mockery* of the great plans he has adopted for the extinction of sin and wretchedness in his Universe! As to the representation that according

to Universalism, God was *compelled* to make men sin, before he could elevate them to happiness, I have again and again shown its entire misapplication. There were other ways innumerable, in which Deity could have brought his creatures around his throne, in obedience and love, than that which is now in process. But from an infinite variety of plans, he adopted that which introduces man into existence amid imperfection and temptation. Am I to cavil with God's word, and cast contempt and ridicule upon it, when it declares that his creatures were "made subject to vanity, by Him who subjected the same in hope"—and by Him too, who will in good time "deliver them from the bondage of corruption into the glorious liberty of the children of God!" I bow before this declaration, and receive the doctrine it inculcates, let my friend despise and jeer it as he will!! It is a most precious and glorious sentiment, that "God is death on sin!" In the utterance of his *ridicule*, Mr. Holmes blundered into the declaration of a Great Truth! That God shall finally destroy all sin is a doctrine of the Bible—a doctrine which angels love—which saints on earth and in heaven admire—and which crowns the Providence of Jehovah with a perfection, a sublimity, a glory, for which we look in vain, in the light of an opposite sentiment. Even in *ridicule*, if he cannot be persuaded to do it in any other manner, I hope my friend will still continue to declare the momentous truth, that "God is death on sin!"

My argument on the Will of God, has exceedingly distressed my opponent. Its premises are sound—its deductions clear—its whole weight so irresistible in defence of Universal Salvation, that he is disheartened at the outset of his attempts to weaken it. His first effort, as usual when he has nothing better, is to cast all the disparagement possible, upon this argument. He styles it, "bombastic," besides applying several other choice epithets, which always indicate a paucity of sound objections, and an abundance of sophistry, besides revealing the deep perplexity of him who indulges in them. I would advise my friend to keep cool, and strive to be a little more respectful, at least for his own credit's sake, and, throwing aside the boy's resort of calling hard names, buckle on his armor for sober work. I assure him there is enough before him to occupy his attention, without turning aside to throw stones and dirt at his opponent.

He says I *assume* the word Will means just what I want it to mean. The audience will unanimously bear me witness, that this charge is absurdly erroneous. In this discussion, I *assume nothing*! Every position is well grounded, and supported by direct and positive evidence, drawn from the scriptures and from reason. I think I may claim this merit, without fear of contradiction from any candid mind. It would afford me pleasure to have those interested in this debate, review my course, with an express reference to this characteristic.

The Elder asserts that my definitions of the meaning of the word Will, are all *arbitrarily* framed, with direct reference to the principles of Universalism, and in contradiction to acknowledged standards, both literary and theological. Poor man! In this he has again fallen into a sad blunder, as will soon be manifest. All these assertions are alike groundless. My definition of God's Will, is framed in express reference to *truth*—drawn distinctly from the *philology* of the word, and from its scripture usage. As to acknowledged *standards*, my views agree perfectly with lexicons and dictionaries, for which my friend has so great love, as will be evident in a few moments. For reasons which must be apparent to the discerning, I did not complete my argument from the Will of God, when it was first introduced. I was anxious to have the Elder make a display of his critical abilities before I entered more fully into that argument. This display having now been made, though in a manner that can but excite our pity and sympathy for the perplexed condition of my opponent, I shall now proceed to conclude the argument; and then if he can invalidate it, he shall be welcome to do so. Allow me, however, to allude a moment to his declaration, that I have come here with my arguments all *written down*, and then reading them upon "the gallop," as he chastely styles my method of speaking. Why should my friend charge me with that of which he is himself guilty? There is not a person attending this debate, who does not know that the Elder has read quite as much, if not more, from his written arguments, than I have. Who does not remember his long, prosy readings from manuscripts laboriously prepared before-hand, and even from the Methodist Quarterly Review, to the evident advantage of those of the audience who were disposed to indulge in drowsiness. It will not be doubted by our hearers, that I have spoken extemporaneously in as great a proportion, as my friend opposite.

In his halting notice of my argument from the Will of God, Elder Holmes has exposed more weak points than I even anticipated, although I was expecting a great failure in that direction. He acknowledged that if I had stated my premises correctly, viz. in relation to the *nature* of God's Will, I had obtained my case. This is undoubtedly true. On the correctness of my *premises*, I place my dependence for the strength of my argument. And my premises are, that Jehovah's Will—whatever its *nature*; whether a Will of *desire* or of *determination*—must in all cases, be ultimately fulfilled, to the very letter. From these premises, I draw the conclusion, that as God has expressly declared he "WILL have ALL MEN to be saved and come to the knowledge of the truth"—(1 Tim. ii. 4.)—all men will thus be saved, "in the fulness of times." My opponent contends that in the passage quoted, God's Will is a will of desire, of benevolence. Allowing this, it would not help his case in the slightest degree. With a

being like Jehovah—possessing illimitable resources, infinite knowledge, and omnipotent power—to *desire* a thing is to DO it. The fact that God *desires* it, shows it to be *desirable*, and that it would be *proper* and feasible to accomplish it. The Deity would not desire that which it would be *improper* or *impossible* to do. He is not as a weak-minded child, to “long” for what he knows cannot be obtained! When it is admitted, as it is by my friend, that God DESIRES the salvation of all men, then it must either be acknowledged that all will, in due time, be saved, or that he is *deficient* in POWER—that Omnipotence does not pertain to him. In other words, that he is not the Supreme God!! The scriptures settle this point, by asserting, that “what his soul DESIRETH, even that he doeth!!”—(Job. xxiii. 13.)

While, therefore, so far as the strength of my argument is concerned, it can make no difference whether the Will of God, in 1 Tim. ii. 4, is a Will of *desire* or of absolute *determination*, yet I maintain it is a Will of *determination*. I take this ground simply because this is the true meaning of the word in that passage. In supporting this position, I meet and accept the challenge of my friend, to show that God's will in this case is one of *determination*! Before proceeding to this work, allow me to introduce an anecdote, of which I am strongly reminded by the position of my friend on this subject. Soon after Rev. JOHN MURRAY had commenced preaching the doctrine of the world's salvation, in Gloucester, Mass., an orthodox clergyman, with a view of overthrowing that sentiment, took for his text on a certain occasion, 1 Tim. ii. 4. After reading the passage, he introduced his sermon with the following words: “My friends, St. Paul asserts in my text, that God, ‘WILL have ALL MEN to be saved, and come to the knowledge of the truth.’ But it will be the object of my discourse to show you that God WILL NOT have all men to be saved!!” This was plain work. His audience were prepared to hear the mistake of St. Paul rectified! My friend's work is of a similar nature. The Apostle declares God *will* have all men to be saved—Elder Holmes stoutly contends that God *will not* have all men to be saved! Of course, if the Elder is right, St. Paul has uttered a flat FALSEHOOD!!!

Perhaps there are few instances where the public have been more widely misled by those clergymen who claim to be considered orthodox, than in attempts to show that God's Will in reference to man's salvation, simply signifies his *wish* or *desire*. In this, they have made a radical mistake. *Thelema—thelematos—theleis*—are Greek words of a common derivation, which are frequently found in the New Testament, and usually translated “Will.” My friend has charged me with being afraid to quote Dictionaries and Lexicons. I told him some days ago, that I did not build my faith on Dictionaries or Lexicons, but on the Bible. I would not give a fig for all the theology which depends on Lex-



icons or Dictionaries made by fallible men who are influenced by their peculiar religious views. But to please my opponent, I will consult the Lexicon in regard to the words mentioned. Robinson's Greek Lexicon gives their primary meaning as follows: "*Thelema*—spoken of PURPOSE, DESIGN, intention." He gives as an example of the use of the word in this sense, 1 Cor. i. 1—"Paul, called to be an Apostle of Jesus Christ, through the will [*thelematos*] of God,"—i. e. through the purpose, the determination of God. Robinson also gives us another shade of the meaning of *Thelema*—"The sense of command, order, direction"—and quotes in illustration, John v. 30—"I seek not my own will, [*thelema*,] but the will [*thelema*] of the Father which hath sent me."

It is true Robinson gives one of the shades of meaning of these words, as indicating, "to desire"—"to wish." But it is a remarkable fact, that in every passage of scripture quoted to illustrate this meaning, the one who *wishes* or *desires*, is not God, but some subordinate being. Mark the fact, that according to this Lexicon, whenever and wherever *thelema*, or either of these words, means "to desire," or "to wish," it is not applied to God, but to some created being. The instances cited by Elder Holmes himself, fully sustain this position. "When Herod saw Jesus, he was exceeding glad: for he was *desirous* [*thelon*] to see him of a long season."—(Luke xxxiii. 8.) "I desire [*ethelon*] to be present with you now."—(Gala. iv. 20.) "And he said unto her, [the mother of Zebedee's children,] what wilt [*thelais*] thou?"—(Matt. xx. 21.) In each of these cases, it will be seen it is Herod, Paul, the Mother, that *desires*, and not God! In no instance in the Bible, does *thelema*, or corresponding words, when used in reference to God's Will, signify simply, *desire*, or *wish*. In all cases where it stands for the Will of Jehovah, its meaning is, purpose—design—intention—determination. Let me give a few samples—"I came down from Heaven, not to do mine own will, [*thelema*,] but the Will [*thelema*] of him that sent me."—(John vi. 38.) "Paul, an Apostle of Jesus Christ, by the Will [*thelematos*] of God."—(Colos. i. 1.) "Who gave himself for our sins, that he might deliver us from this present evil world, according to the Will [*thelema*] of God and our Father."—(Gal. i. 4.) "That ye may prove what is that good, and acceptable, and perfect [*thelema*] will of God."—(Rom. xii. 2.) "Therefore hath he mercy on whom he Will [*thelei*] have mercy, and whom he Will [*thelei*] he hardeneth."—(Rom. ix. 18.)

In all cases, (and scores of like character might be quoted,) where the Will of God evidently signifies his purpose—design—intention—a similar word is used to that in 1 Tim. ii. 4—God "*WILL* [*thelei*] have all men to be saved." Indeed the scriptures know of no other Will of God, but his Will of *determination*! Hence I pronounce the criticism of my friend, to be entirely

groundless. It is unwarranted by the scriptures, and unsupported by the laws of language, or by any meaning the inspired penmen have given to *thelema* and corresponding words, when applied to God. He charges me with maintaining that *thelema*, *thelo*, etc., signify a will of *determination* in all cases, and proceeds to quote several passages to show the absurdity of such a position. But this is labor lost on the part of my opponent. I have taken no such position; and it is but ridiculous in him to imagine I could commit so great a blunder. In many instances where reference is had to the will of *man*, these words have the meaning of *desire* or *wish*. But I maintain that wherever *thelema*, and like words, are used in reference to God, they invariably signify a will of *determination*! My opponent cannot invalidate this position. He cannot give a single example where any other meaning can attach to the Will of Jehovah.

With a blindness truly astonishing, my friend has quoted scripture, to show that God's Will is not always accomplished. Suppose he had succeeded in this most *reasonable* and *delightful* undertaking, what would have been the result? Nothing less than that he would have made the Bible CONTRADICT itself. No language can be more positive, than the declaration of the divine word, as already repeatedly quoted, that God "DOETH his Will in heaven and upon earth." Hence, if the Bible is the word of the Most High, it cannot in any place, assert or intimate, that his Will is *not done* in earth and heaven! This is not the first attempt, and I fear it will not be the last, in which my opponent has recklessly strived to make scripture overthrow and destroy scripture, and cause the Deity to deny in one place, what he has emphatically asserted in another! The passages quoted by the Elder, when correctly understood, in no sense contradict the Bible doctrine that Jehovah's will is always accomplished. None can fail to see this, who take the slightest pains to distinguish between the Will of God, as it respects man's present subjection to vanity, and his Will in regard to the *ultimate* condition of his creatures!!

But the most puerile, and I was about to say, the most *laughable*, attempt of my friend, on this subject, is his quotation of scripture, to show that *Christ's* Will has been frustrated. Pray what relation has this quotation to the point in debate? I trust he is not disposed to *assume* the doctrine of the *Trinity*, and insist that God's Will, and Christ's, are synonymous! He is aware I cannot grant this, for an instant. Jesus is a subordinate being, and his will is not infinite, as is Jehovah's. That the Will of the Savior is *finite*, and in subjection to the Will of God, is proved conclusively by the prayer of the Redeemer.—"Not my Will, but thine be done."—(Luke xxii. 42.) However clearly it may be shown that Christ's will, or the will of any other subordinate being, can be overthrown, it will not afford the slightest evidence, that the

Will of the Omnipotent Creator, is not perfectly accomplished in all possible cases!

The Elder's critical efforts have totally failed, on this subject. They serve but to blind and mislead those who place the slightest confidence in them. The argument stands untouched, in all its irresistible strength. It is God's *Will*—his *PURPOSE*—his *DETERMINATION*—that *all men* shall be saved, and come to the knowledge of the truth! Christ came to do this Will, and *finish* this work—"Lo! I come to DO thy Will, O God."—(Heb. x. 9.) "Jesus saith unto them, My meat is to DO the Will of him that sent me, and to *finish* his work."—(John iv. 34.) No power in earth or heaven can prevent the accomplishment of this Will. "He doeth according to his Will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?"—(Dan. iv. 35.) The argument is complete. It establishes the affirmative of the question beyond a doubt.

I now proceed to my *Thirteenth* Argument, drawn from

#### THE MISSION OF CHRIST.

**PROPOSITION.**—1. The work which God gave his Son to accomplish, was the salvation of all mankind. 2. Christ will complete the work he undertook to perform.

**PROOF.**—1. The work which God gave his Son to accomplish, was the salvation of all mankind. That there was some clearly defined and distinct Work committed to Christ, by the Father, in his Mediatorial Mission, is self-evident. Neither an intelligent God, nor an intelligent Savior, could act in any case, without a *motive*, nor without a *plan*. It cannot be supposed that Jesus was ignorant, either of the nature, or the extent, of the work he came to do. He could not have come to make an effort, knowing nothing of the character or limit of his enterprise, or of the degree of success that awaited him. That Christ took upon himself a specific work, which he well understood, is evident from his description of the object of his mission, as well as the declarations of his Apostles. Listen to Christ's own testimony: "I came not to judge the world, but to *save* the world."—(John xii. 47.) "The Son of Man is come to seek and to *save* that which was *lost*."—(Luke xix. 10.) "God sent not his Son into the world to condemn the world; but that the world through him might be saved."—(John iii. 17.) John the Baptist entertained the same views of the nature and extent of Christ's work: "Behold the Lamb of God, which taketh away the sin of the world."—(John i. 29.)

The testimony of the Apostles on this subject, agrees perfectly with that already given. "We have seen, and do *TESTIFY*, that the Father sent the Son to be the Savior of *the world*."—(1 John iv. 14.) "For it pleased the Father, that in him [Christ] should all fulness dwell: And having made peace through the blood of

his cross, by him to reconcile ALL THINGS unto himself; by him, I say, whether they be things in earth, or things in heaven."—(Colos. i. 19, 20.) "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit: That God was in Christ, reconciling THE WORLD unto himself, not imputing their trespasses unto them."—(2 Cor. v. 18, 19.) Not reconciling *God* unto the *world*, as the Methodist creed has it!\*

From this testimony we learn the *nature* and *extent* of the work Christ took upon himself to perform. It was to take away the Sin of the *world*—to reconcile *all men* to God—to save the *entire race of man*! Mark; the testimony is not that Christ came to make an *effort* to take away the Sin of the World—to *try* to reconcile all to God—to make it *possible* for all to be saved—to make *offers* of salvation to the world. But the language is positive—he came actually to *reconcile* and *save* all men!!

2. Christ will COMPLETE the Work he undertook to perform. Is it really necessary in the presence of this enlightened audience, to enter into an argument to sustain this proposition? Is it not necessary, as one of the first things requisite to a correct view of Christ, and to cherishing a true Gospel faith, to believe him a *perfect* Savior?—i. e., one perfectly ABLE to perform the work he came to do?

If Christ does not succeed in saving all men—the work his Father gave him to do—it will be either because he *cannot* do it, or *will not* do it. This position is frequently presented in a concise form, as follows:—Jesus either—1. CAN save all men, but WILL NOT! which is *Calvinism*. Or, 2. He WOULD save all, but CANNOT! which is *Arminianism*. Or, 3. He CAN and WILL save all!! which is *Universalism*! The *first* destroys the GOODNESS of the Savior—the *second* robs him of his POWER—the *third* ascribes to him all *goodness* and *power*, and makes him a PERFECT Redeemer; abundantly *competent* to the work he came to do, and infinitely worthy of the God who sent him to complete it. The audience must take one of these three propositions. As beings accountable to God for the right exercise of their reason, which will they adopt?

My opponent cannot place himself on the *first* proposition, for that would drive him to Calvinistic grounds. He has assured us he is not a Calvinist, although we have repeatedly seen he has taken positions which are nothing less than genuine Calvinism. He is compelled to take the second proposition—that Jesus *would* save all men, but *cannot*. This makes him an *imperfect* Savior.

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\* Professor Stuart says in regard to such phrases as "creatures in heaven, and on earth," and "things in heaven and earth"—"Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the Universe."—*Letters to Channing*.

It robs him of his *power*, and leaves him weak and inefficient—a very good Redeemer so far as his *desire* extends; but exceedingly feeble in respect to means and resources to perform his much needed work! It represents him as having undertaken what is beyond his ability. He has announced before all Heaven and Earth, that he came to accomplish an enterprise, which, it turns out, according to my friend's representation, was entirely beyond his reach and his means! Did he know he could not save all, before he commenced the work? He must have foreseen this! If he will thus fail, then why *announce* that he came to do it? It is a FALSE PRETENCE to declare we are going to do a thing we cannot!! I beg all to remember that the advocates of endless punishment virtually put this FALSE PRETENCE in the mouth of Jesus.

Again: Did God know that Christ cannot save all? He must have foreseen this, if such is the fact. Then why did he send him to save all? Why send his Son to accomplish an enterprise that he KNEW, and the Son KNEW, *never could be accomplished*!! On the other hand, did God really *believe*—did Christ actually *expect* that he would succeed in saving all men? Then, if all are not finally saved, both were MISTAKEN!! both DISAPPOINTED!!! Yes! according to the Methodist doctrine, the great Jehovah, and Jesus who stands at his Right Hand, both were *deceived and deluded*—both led astray with the vain expectation that Christ could restore a lapsed world to holiness and heaven, when he could not!! How can those who entertain this belief, have any enlightened faith or confidence in God or in Christ!!

If the Redeemer is not able to accomplish for the human race, all that he came to do, then he is subject to his own keen censure, in his language respecting the householder: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him, saying, This man began to build, and was not able to finish."—(Luke xiv. 28–30.) I maintain that the folly and short-sightedness of this builder, is charged upon Christ, by those who declare that he will not succeed in saving all men, the enterprise he undertook to complete. According to this doctrine, he commenced a work without *counting the cost*! He "laid the foundation"—i. e., he entered the world, labored, bled and died—but is not able to *finish* the work! A work too, infinitely more important than building a tower—even the eternal salvation of countless multitudes of souls!! Suppose the language of the Savior should be paraphrased as follows: "What Savior, intending to reconcile the world to God, sitteth not down first, and counteth the cost, whether he hath sufficient power and resources to finish such a work? Lest haply after he hath commenced it, and is not able to finish it, all the angels who beheld

the proceeding, would cry out in amazement, this Redeemer began the work of saving the world, and was not able to finish it! "Who make such a paraphrase applicable to Jesus of Nazareth? I assert emphatically, it is my opponent, and that class who insist that he CANNOT save the world he came to save!! I go farther, and insist that all such doubters, can entertain no true gospel FAITH in Jesus. They cannot in any proper sense, be called *believers* in Christ. The first thing requisite to a genuine *belief* in the Redeemer, is, that he possesses the *power* to fulfil all his functions as Savior of the world!!

I lay it down as one of the most plain and self-evident truths of the gospel, that Jesus is *abundantly* ABLE to complete the work his Father gave him to do—to reconcile and save all mankind. The scriptures declare that Jesus shall "see of the travail of his soul, and shall be SATISFIED."—(Isa. liii. 11.) How can this be truly said of Christ, if he does not succeed in saving all he came to save? What! blessed Redeemer! Thou, so full of love and compassion for fallen man, as to shed thy blood for all—Thou who came to lead all earth's children back to the Throne of their Father and thy Father—Thou SATISFIED, with rescuing here and there, ONE! while the great mass for whom thy blood flowed, are deluded and led down to eternal blasphemy and woe, by the Great Adversary of man!! SATISFIED with *such* an issue of the sublime and glorious work thou didst undertake!!! Impossible! Impossible!!

The Reign of Christ is not confined to this life. It but *commences* here. It is continued in the next world. Whatever is not *completed* here, he will finish *hereafter*. There are many passages which might be quoted, showing that Christ's Mediatorial kingdom extends to the future existence, and that he reigns over the souls of men who enter there, and will continue that reign, until his work is completed, and all men are reconciled to God. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to *prepare a place for you*. And if I go and prepare a place for you, I will come again, and *receive you unto myself*; that where I am, there ye may be also."—(John xiv. 1-3.) "The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—(Acts. v. 30, 31.) "When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men." \* \* \* \* \* "He [Christ] that descended, is the same also that ascended up far above all heavens, that he might fill [*plerose*—fulfill, complete] all things."—(Eph. iv. 8-10)—i. e., fulfil and complete the work the Father had given him to accomplish. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death.

—[He must reign until he has destroyed all enmity, sin and death, from the hearts of the whole race of man, whom he was sent to save.] And when all things shall be subdued unto him, [all human souls brought to love and obey Christ and God,] then shall the Son also himself be subject unto him that put all things under him, that God may be ALL in ALL!"—(1 Cor. xv. 25-28.) Though the souls of blinded and deluded men, should pass from this life in a sinful condition, yet Christ will still continue his dominion over them, until they become subdued, melted, purified, and made fit for the residence of God's spirit! How valuable, how great, how glorious, the work of the Redeemer! How delightful to every christian heart, the belief that he will succeed in finishing it even upon the last sinful wanderer of Adam's race!

The fact that Christ took such a work upon himself, as the salvation of all men, is of itself, proof that he has ample *power* to finish it. Why should he declare he came to save all, and commence the work, unless he KNEW he had abundant means to accomplish it? The scriptures give us the assurance that Jesus has been invested with all power to save every being he came to save. "All power is given unto me, in heaven and in earth."—(Matt. xxviii. 18.) "God was in Christ, reconciling the world unto himself."—(2 Cor. v. 19.) "My meat is to do the will of him that sent me, and to finish his work."—(John iv. 34.) "Who [Christ,] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is *able* even to subdue ALL THINGS unto himself."—(Philip. iii. 21.)

Here is an amplitude of power at the command of Christ. He came to save all men—he *desires* to save all—he has *power* enough to save all! How can it be said, he will not do it? Who, with the least respect for the scriptures, for Christ, for God, will in the face of all this overwhelming testimony, still declare that Christ shall fail in his great enterprize—that he will not save all he came to save—all for whom he tasted death! Who DARE assert that the White Banner of the Cross shall be trampled into the dust, by the Arch-Enemy of man, and the Son of God—yea, God himself—driven from the field, with but a miserable remnant of that vast race of man he purposed to save. Dr. Adam Clarke could not believe this. "Though all earth and hell should join to hinder the accomplishment of the great designs of the Most High, yet it shall be *all in vain!*"—(Dr. Clarke on Matt. v. 18.) We have seen God's design respecting man was, that all should be reconciled to himself, through Christ—(see Colos. i. 19, 20.) According to Dr. Clarke, earth and hell shall strive in vain to prevent the accomplishment of this great design!! And who will dispute a declaration so self-evident?

My *Fourteenth* Argument is from the

## COMMANDMENTS OF GOD.

PROPOSITION.—1. God has commanded all men to love and serve him, and to love their neighbors as themselves. 2. God's commandments are equivalent to *Promises*, and must all eventually be fulfilled.

PROOF.—1. God has commanded all men to love and serve him, and to love their neighbors as themselves. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God, with all thy heart, and with all thy soul."—(Deut. x. 12.) "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments, hang all the law and the prophets."—(Matt. xxii. 37–40.) These commandments are binding on *all human beings*! They will continue obligatory on the entire race of man, while their being shall endure. In whatever state of existence, in whatever world they may live, they will forever rest under the command, to love and serve God, and to love their fellow beings as themselves.

2. God's commands are equivalent to *Promises*, and must all eventually be fulfilled. This Proposition is based on the plainest dictates of reason. The fact that Jehovah commands his creatures to "serve" him, and to exercise the great moral principle of "Love" toward himself and all their fellow beings, shows that it is his desire, pleasure, and will, that all those who are thus commanded, shall yield obedience. It must be his *determination* to be obeyed. Shall not God's pleasure be accomplished—shall not his will be fulfilled—shall not his command be obeyed? "My counsel SHALL stand, and I WILL do all my pleasure."—(Isa. xlv. 10.) "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—(Dan. iv. 35.) Whenever the Law-maker or Ruler issues a commandment, he will cause it to be fulfilled, if he has the *disposition*, the *right*, and the *power* to do so. Do not human governments, and commanders of armies, cause their mandates to be fulfilled to the extent of their power? And if possessed of sufficient *power*, would they not cause all to yield obedience? That God possesses a *disposition* to be obeyed in his great commandments, is self-evident. If not, why issue them? That he has a perfect *right* to enforce his commandments, and bring all men to an obedience, in any way he thinks best, no one will dispute. Is it not right that all should *love* and *serve* their Creator, and love each other? "Shall not the Judge of all the earth do right?"—(Gen. xviii. 25.) Is it not *right* he should make all his creatures do right? Is it not *right*, nay, is it not the *duty* of all parents, to make their children love and obey them? Will not the Parent of all, act on so plain a principle as this? Thus God has the *Disposition*, and has the



*Right*, [yea, it is his *DUTY* as the Great Parent of all the world,] to cause his creatures in due time, to yield obedience to his command, and love and serve him, and love one another.

Has Deity the *Power* to enforce his commandments? To contend that he has not this Power, is to contend that he is not God—that he is *imperfect*—that he is lacking in ability, resources and skill, to conduct the affairs of his government! I maintain that God is *ABLE*—abundantly, infinitely *ABLE*—to bring all into obedience to his commandments. The simple fact that he issued them, indicates *ability* to cause them to be obeyed! Or why issue them? The scriptures emphatically declare that God has this ability. “O Lord God of our Fathers, art not thou God in Heaven? and Rulest not thou over all the kingdoms of the Heathen? and in thy hand is there not *POWER* and *MIGHT*, so that *none* is able to withstand thee?”—(2 Chron. xx. 6.) The Creator has power to do whatever he pleases with his creatures—“For the scripture saith unto Pharaoh, Even for this purpose have I raised thee up, that I might show my *POWER* in thee, and that my name might be declared throughout all the earth. \* \* \* \* Nay but, O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the potter *POWER* over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?”—(Rom. ix. 17–20.)

God thus has the *power* to enforce his commandments, and to cause all men to love and serve him, and love one another!! Will he not exert his power and bring his creatures to yield this desirable obedience? I hope my opponent will not deny that God will eventually do this! I beseech him for his own reputation—for the love of Christianity—for the honor of God—not to take this ground! Do not, my brother for the sake of sustaining a favorite theory—and such a theory too; so cold, so cheerless, so unpromising, so gloomy and terrible—do not cast a disparagement so dishonorable and awful on the character of the holiest and best of beings, the “God of Love,” as to maintain that he *WILL NOT* bring all his children, in the fulness of times, to *love* and *serve* him, and become knit together in love for one another, when he has an infinite abundance of *POWER* to do so? Would it not be absolute and fearful *BLASPHEMY* to utter a thought so abhorrent!!!

Thus God has commanded all men to love and serve him, and to love one another. He is *desirous* of being obeyed—it is *Right* he should be obeyed—he has ample *Power* to bring all to obedience. The conclusion is irresistible, that all will in due time, be brought into a condition of *Supreme Love* and *Perfect Obedience*!! The scriptures corroborate this glorious conclusion.—“After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and be their God, and

they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: For they shall *all* know me, from the least of them unto the greatest of them, saith the Lord: For I will forgive their iniquity, and will remember their sin no more.”—(Jer. xxxi. 33, 34.)

This passage is quoted, not so much for its Universality, as for the fact it teaches that God is *able* to make men—all men—come to the knowledge of the truth, and yield obedience to his commandments, whenever it pleaseth him. “All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: Thou art God alone.”—(Ps. lxxxvi. 9, 10.) “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear, Surely shall say, In the Lord have I righteousness and strength. Even to him [God] shall men come, and all that are incensed against him, shall be ashamed.”—(Isa. xlv. 23, 24.)

It being thus evident that God's commandments to love him and one another, will ultimately be obeyed by all men, these commandments become *great* and *precious* PROMISES of the arrival of a state of Universal Obedience and Love!! This will be a consummation of God's government, and Christ's reign, honorable to the Creator, worthy of the Redeemer, and infinitely desirable to angels and men!

In support of my position in this Argument, that God's Commandments are equivalent to Promises, I will introduce the testimony of one whose authority my opponent will not doubt—even JOHN WESLEY. In his discourse on the Perfection of mankind, he says: “There is a very clear and full promise, that we shall all love the Lord our God, with all our hearts. So we read, Deut. xxx. 6.—“The Lord thy God will circumcise thy heart, and the heart of thy seed, to Love the Lord thy God, with all thy heart, and with all thy soul.” Equally express in the word of the Lord, which is no less a PROMISE, though in the form of a COMMAND—“Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind.” No words can be more strong than these—no PROMISE can be more express! In like manner—“Thou shalt love thy neighbor as thyself,” is as express a PROMISE as a command. And indeed, that general and *unlimited promise* which runs through the whole Gospel Dispensation—“I will put my laws into their minds, and write them in their hearts,” turns all the *commands* into PROMISES, and consequently that among the rest—“Let this mind be in you, which was also in Christ Jesus.”—(Phil. ii. 5.) The command here, is equivalent to a PROMISE, and gives us full reason to expect that he will *work* IN us, that which he *requires* of us. When the Apostle says to the Ephesians—“Ye have been taught

by him, as the truth is in Jesus, to be renewed in the spirit of your mind; and to put on the new man, which is created after the image of God, in righteousness and true holiness.”—(Eph. iv. 21–24)—he leaves us no room to doubt but God will thus renew us in the spirit of our minds, and create us anew in the image of God, wherein we were first created. The command of God given by St. Peter—“Be ye holy, as he that hath called you is holy, in all manner of conversation”—(1 Pet. i. 15.)—implies a PROMISE that we shall be thus holy. As God has called us to holiness, he is undoubtedly WILLING, as well as ABLE to WORK this holiness in us. For he cannot MOCK his helpless creatures—calling on them to RECEIVE what he never intends to *give!*”

In these quotations, Wesley fully endorses the position I have taken, that God’s *commands*, are indeed, *promises*; and that whatever he *commands* to be done, is in reality a *promise* that it shall in due time, be accomplished. Wesley also corroborates my argument, that God must eventually be *obeyed*; and that he himself will bring the human heart into such a state as he pleases; into such a condition as will conduce to cheerful obedience. He says there is “no room to doubt, but God will *renew* us in the spirit of our mind, and *create* us ANEW, in the Image of God, wherein we were first created.” He also declares that, “As God has called us to holiness, he is undoubtedly *willing*, as well as *able*, to WORK this holiness in us!” Now as our Methodist brethren utterly abjure *Calvinism*, they must be willing to allow that whatever God himself, of his own accord, does for ONE man, he will in his own time, do for ALL MEN; and if he renews and creates anew, *one soul*, he will renew and create anew, ALL SOULS!—[*Time expired.*]

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[MR. HOLMES’ EIGHTH REPLY.]

*Gentlemen Moderators*:—It is an occasion of regret to me, that Mr. Austin should take so much pains to make distinguished evangelical ministers express views they never held. What he expects to gain by such a course, I cannot possibly imagine. It certainly cannot increase his reputation for candor, or aid the defence of his cause, to be detected so frequently, in an attempt to *extort* concessions in favor of his views, by garbled extracts, or a perversion of the language of celebrated men. The opinion of Mr. Wesley, in regard to which Mr. Austin has just quoted him, is my opinion, and is the opinion of all evangelical ministers; it is, that God’s commands have the force of promises—not promises, that his commands *shall* be obeyed, but promises, that those who are disposed to obey, shall have *power* to obey. Mr. Austin represents Wesley as saying, when God utters a command, *that command* has the force of an absolute promise, or pledge, that it shall be fulfilled. Nothing could have been farther from Wesley’s views than this. Mv

friend cannot, if he tries, more directly misrepresent him, than by attributing to him such a sentiment. What Wesley said, and intended to say, is this : when God says to the sinner, "thou shalt love the Lord thy God with all thy heart,"—this command has the force of a promise, inasmuch as it implies that if the sinner sets his heart to the work of loving God, *he shall have power* to enable him to fulfill the divine command, and so of all the other commands of God. Mr. Austin knows full well, that this is all Wesley designed to express, and yet he does not hesitate to attach another and very different meaning to the language of this great and good man, who would as soon have embraced Mohammedanism as Universalism. It is probably in this way, that so many Universalists have been led to expose their ignorance, in claiming Wesley and others as believers in their creed. I have heard it repeatedly and vehemently asserted, that Wesley was a Universalist, and by men too, who would think themselves insulted, were their intelligence called in question. Not long since, and not far from this place, a Universalist claimed Dr. Adam Clarke as a defender of his system, and offered to bet ten dollars that his writings furnished no proof to the contrary. The brother with whom the conversation was held, would not bet with him, but took the trouble to get the Dr.'s Commentary, and read from it a few plain paragraphs on the point most contended for by Universalism ; and even then he could scarcely convince him of his error. Where do these men get their false impressions, if not from their oracles, on whose lips they hang for instruction ? and who, by a slight of hand process, adopted and systematically carried out, press men of other religious views, into the support of a cause which cannot be sustained upon its own merits.

In regard to my argument on the foreknowledge of God, Mr. Austin makes declarations which are really strange ! Is it the result of carelessness or design ? I pretend not to determine. He says I strive to do away with divine foreknowledge, and still farther, that I try to prove—what God knows *will* take place, *will not* take place. Neither of these declarations are true. What I said on that point is as follows : *First*, knowledge is *passive*, and does not in itself determine the nature of an event. *Secondly*, there is a broad distinction between *certainly* and *necessity* ; hence an event may be certain, without being necessary. God may know that some individual of this assembly, will go down to the centre of this village, before returning home. He knows this as a fact that will occur, *simply*, and *only*, because he is infinite in knowledge. But does the fact that God knows it, necessitate the action ? Not at all ; it is no more *necessary* than it would be if God did not know it. And this is true, if there is any truth in existence.

My friend also attempts an argument on what I said of the will of God. But he first misstates my view. I have not said, as he alleges, that God has no will of determination. All I designed to press on this point is, that God's will respecting the *final* condi-

tion of all men, is not a will of *absolute* determination. But that his will respecting the salvation of men embraces determination, is a fact I never called in question. God determined to introduce a system of moral government, adapted to promote the happiness of all his creatures. He determined to create subjects of that government, with such constitution and powers, as would, when properly improved, harmonize with his government, in bringing out the contemplated result. He, foreseeing that men would become sinful, determined to redeem them from a fallen state through Jesus Christ. He also determined to proclaim to the world, the riches of his grace, through the instrumentality of his written word, and a living ministry—and finally, to judge and determine the case of each individual in strict conformity to that important declaration of his word—"he that believeth shall be saved, but he that believeth not shall be damned." Here is God's will of determination, and he will carry out, with undeviating exactness, all the purposes embraced in it, whatever may be the consequence to incorrigible offenders.

My friend has argued at length, that the will of God has all the *force of absolute determination*. All I have to say in regard to this, is, that if it be true, then everything that has come to pass thus far, during 6000 years, has been, and *is*, in strict conformity to the will of God. Nothing that has taken place could have been otherwise, nor could anything have possibly come to pass, which has not come to pass. This will is as positive, in respect to what has been *excluded*, as in respect to what has been *included*. Here, again, we throw off from the creature all moral responsibility, and make God the direct author of all sin. I know my friend is not willing to take this conclusion, and yet he must take it, or give up his argument; and in either case, his theory must be abandoned. Mr. Austin has an argument founded on the *death of Christ*. I could not but be astonished that he should present the death of Christ, as a proof of the final holiness and happiness of all men. Does he admit the world was *lost* in respect to salvation in a future state, *before* the death of Christ?—that it was lost *finally*, if Christ had not died? Does he not know that it is the doctrine of his school of theologians, that men are lost only in respect to *this life*, and do not need salvation in respect to their *final state*?

MR. AUSTIN.—My argument was on the *mission*—not the *death* of Christ.

MR. HOLMES.—Very good, substitute the word *mission*, for death, and let all the rest stand as it does. With what consistency can the gentleman raise an argument for the *final* happiness of all men, on the *mission of Christ*, when he himself does not believe the advent of Christ to our world has anything to do with it. He does not believe the *final* holiness and happiness of men was ever forfeited, in any sense, or even in peril, and yet he gravely argues, that all men will be saved, because Christ appeared among men in the

character of a Savior. O consistency, thou art a jewel ! But more of this hereafter, when I shall take occasion to show why the gentleman has left the death of Christ out of his argument. I now proceed to consider the attributes of God, and the kind and amount of evidence they furnish, for the settlement of the question relative to the final condition of men.

The attributes of God—*independent of revelation and matter of fact*, do not furnish sufficient data, from which to infer anything with certainty, respecting the future destiny of man. This is evident from the following considerations :

1. God cannot give us a perfect acquaintance with himself, because of our inability to comprehend infinity. The attributes can be comprehended in their nature and moral bearings, fully, only by God himself. Hence, conclusions drawn from the attributes of God, are drawn from premises we do not understand; and the uncertainty of our conclusions, must correspond with the imperfections of our knowledge of the premises whence they are drawn.

2. The attributes of God do not, of themselves, enable us to determine the moral turpitude of sin—nor how much punishment the sinner *deserves*—a point which must be understood, before we can determine the question for the final holiness and happiness of all men, *with any precision*.

3. The attributes of God do not determine the question of man's future existence—much less his future salvation. The resurrection of the body, and the immortality of the soul, cannot be proved from the attributes of God. Hence, the divine attributes do not, of themselves, determine anything conclusively respecting the future destinies of men.

4. There are two ways, and only two, in which we may determine what is, or is not, consistent with the divine attributes, viz : his express declarations in the Bible, and the facts which exist under his government. If we ascertain that any thing is consistent with the divine attributes, God must reveal it to us; and this revelation must be made in one of the ways just named. If Universalists can prove that all men will be unconditionally restored to holiness and happiness, by the revelation of God, or by actual facts, under the present government of God, we shall be bound to believe that such restoration and salvation are consistent with the attributes of God. But if, on the contrary, we can adduce testimony from the same sources, which goes to establish the contrary opinion, then we are bound to admit that the contrary is consistent with the perfections of God. To say nothing of the testimony of divine revelation at present, what are the actual facts, as they exist *now*, under the government of God ? Do not sin and misery *now* exist, in all their blighting influence, on human hopes and happiness ? and have they not so existed for six thousand years ? This is a fact, and as a fact, it proves most incontestably, that the attributes of God do, under certain circum-

stances, admit, or *permit*, the existence of sin and misery, where it is introduced by the voluntary action of moral beings. Now, as the attributes of God are always the same, that which is *now* consistent with the attributes of God, will, under the same circumstances, *always be consistent*. The moral influence of the divine attributes is as great *now*, as it ever will be; but this moral influence allows sin and misery *now* to exist; hence, there is no proof arising from the attributes of God, that these obstacles to human happiness will ever be destroyed. So far from this, the fact that they now exist, is *presumptive proof*, in the absence of any express declaration to the contrary, that they will exist for ever. God's moral government takes its character from his moral attributes: hence, what is consistent with his government, is also consistent with his attributes. But it is reconcilable with the equity and purity of God's moral government, that sin and misery should *now* exist, otherwise they would *cease* to exist, at once, and for ever. Moreover, the government of God is, in its fundamental principles, as changeless as are his attributes, and as eternal as the design and object which called it into being. But it is a fact, that the government of God now permits sin and misery; hence, in the absence of all proof to the contrary, the fact of their actual existence, is presumptive evidence that they will always exist. As moral evil *does* exist, under a government, changeless and eternal, we cannot be assured that it will terminate, without explicit information to this effect, from the Governor himself. Thus you see, so far as the evidence of facts is concerned, the argument from the attributes of God, is clearly in my favor. Facts are stubborn things, and we have proved by matters of fact, that the existence of sin and misery is consistent with the attributes of God, and his moral government. Now, if Mr. Austin can adduce facts, equally tangible and clear, that sin and misery will all be destroyed, at any time hereafter, then the argument will be as strong for him as for me, and no stronger. But until he does this, he must give up the argument from the attributes of God. Thus much for the general argument.

We may now apply these principles to the divine attributes, separately. For example, the holiness of God. My friend may argue, God is holy—"of purer eyes than to behold iniquity"—therefore, all men *will be* finally holy and happy. My answer is, God is holy, therefore, all men *are* holy and happy. Is this latter conclusion true? Certainly not. How, then, can the former be true? Are they not both founded on the holiness of God? One sustains exactly the same relation to the divine holiness, that the other does: hence, if one be sound, both must be; if one be false, both are false. But my conclusion is false; a thousand facts stare us in the face, and tell us it is false: hence, the divine holiness gives us no proof, that Mr. Austin's conclusion is true. Again: let the gentleman select the goodness of God as his star-

ting point. God is good—"his tender mercies are over all his works;" therefore, all men will be finally holy and happy. I answer, God is good; therefore all men *are* holy and happy. The conclusion is precisely as sound in my argument as in his. And here we are conducted to the same conclusion as above, viz. both deductions are false. That which does not produce present salvation, can afford, of itself, no assurance of salvation at any future time. The same result will be arrived at, if we start with the wisdom of God, or any other one of the divine perfections. It is as certain, therefore, as matter of fact can make it, that the entire string of arguments displayed before this audience, based on various elements of divine character, are so many splendid sophisms, ornamented with beautiful imagery, and delivered with eloquence and animation, to take the popular ear, but possessing not one particle of logical force or soundness.

I now present my *fifth* Negative Argument. I argue against the proposition which alledges the holiness and happiness of all men, from the fact, that the system, of which it is the soul and centre, teaches the degrading and infidel doctrine, that the soul is *material* and *mortal*.

1. This is a direct and unavoidable inference, from the view taken of sin and its source. Ballou, Rogers, Whittemore, and J. M. Austin, and many others, including a host of those who only express their views in the pulpit and private circle, say, distinctly, that all sin proceeds from our physical or bodily nature. If this be true, then of course, as the body dies, and is dissolved, *that which sins* dies, and is dissolved. But the Bible predicates sin of the soul. "The soul that sinneth, it shall die." Sin and virtue are predicated of the soul alone; hence, Universalism must deny the Bible doctrine, that the soul commits sin, or identify the body and soul as the same agent, and thus deny the existence of the soul, only as identical with the body: the body and soul are one and inseparable. Hence, when the body dies, the soul dies; the body is the soul, and the soul is the body; both die, and are dissolved together: the soul, therefore, is material and mortal. In confirmation of the above, Rev. Mr. Everett, in his appendix to Life of Murray, says: "It is not *now* admitted, by Universalists generally, that man possesses two natures." p. 279. But if man has but one nature, that one nature is identical with his body, and dies with it, from which it follows, *Universalism is materialism*.

2. The materialism of Universalism, is a direct and unavoidable inference, from the means to be employed for effecting, and the time fixed upon for the commencement of the holiness and happiness of all men. Now, the means employed are embraced in the general resurrection of mankind—the time for the beginning of man's holy and happy state, is that in which the resurrection takes place. In his debate with Mr. Rice, Mr. Pingree laid it down as his main and leading proposition, that at the gen-



eral resurrection, *not before*, men are to be made holy, and saved, and yet he denies the existence of punishment after death. Such, also, is the doctrine of Mr. A. C. Thomas, as given in his debate with Dr. Ely, who says, "I hold to no *future* life and immortality, save that which will be *consequent* of a resurrection from the dead." The life and immortality in which Mr. Thomas believes, *must rise from the dead*, before it can exist. That is, all there is of man, dies when the body dies, and remains dead until the resurrection, and all of man that lives after the resurrection, rises from the dead at the resurrection. Here is bare-faced materialism. The same ground was taken by Mr. Biddlecom, in a discussion at Lexington, with Rev. J. H. Power. Ballou and Balfour, and Universalists generally, believe and teach the same doctrine.

Now look at the necessary conclusion from these premises. Men are not to be made holy and happy until the general resurrection, and yet these teachers tell us, there is no punishment after death: but if the soul is neither happy nor unhappy, between death and the resurrection, the conclusion is inevitable—it ceases to be—dies with the body, and remains dead until restored by the resurrection. Here again is materialism.

3. The materiality and mortality of the soul, is *directly asserted* by Universalism. It is well known that Mr. Balfour, perhaps the most distinguished writer of the fraternity, has written much to refute the immortality of the soul. He calls it "heathen chaff," and says he has "turned it out of doors as a heathen intruder." Again: in his Inquiry, he says, "man comes into the world and dies similar to the brute creation"—that is, death ends his existence as it does that of the brute, only man is to have a resurrection. Lefever, editor of the Gospel Anchor, denies the immortality of the soul—maintains that the mind, and mental phenomena, are the results of physical organization, and that the mind perishes with the body. Again: "when the body dies," the soul "will of course cease to exist," vol. 2, p. 305. Such is the general, not to say universal, testimony of writers on Universalism. Such is Universalism, on one of the most important and interesting doctrines of human existence. Indeed, the views taken of sin, of punishment, and of the resurrection, and many of the proofs adduced in support of the main proposition of the system, require this ground to be taken. To be a thorough-going, consistent Universalist, is to be a materialist—to believe that when our earthly existence terminates, we die like an old dog, or an old horse, and cease to exist in a conscious state.

My next Negative Argument is, that Universalism is false, because it denies the doctrine of future retribution, and confines the rewards and punishments of men wholly to this life.

Such is the doctrine of Ballou. A. C. Thomas, who professes to speak the sentiments of his denomination at large, Rogers,

Williamson, Lefever, and Pingree, speak the same sentiment. The "Universalist Book of Reference," published by Guild and Hyattt, devotes some 40 pages to the work of denying both reward and punishment in a future state. The "Gospel Anchor," (vol. 2, p. 289,) has the following language: "Immortality is the gift of God, *totally unconnected with our conduct in the flesh.*" This general and broad denial of the doctrine of future retribution, is a flat contradiction of the argument from analogy, and of the plain declarations of God's word.

The argument from analogy, embracing matters of fact which come under the observation of every man, teaches most *positively*, that the consequences of the actions of men extend, in their influence, far beyond the actual occurrence of the actions themselves. Every man knows that his conduct to-day will, more or less, influence his happiness to-morrow; his conduct this year, is creating an influence for weal or woe, which will be carried forward in his history, to exert a material control over his condition and happiness next year, and it may be, for many years to come. From these facts, (which my friend will not dispute,) the inference is fair and legitimate, and cannot be set aside by any fair course of reasoning, our conduct in this life, will send forward an influence to the future life, which will control, in an important sense, our condition and happiness *then*. The validity of this argument depends on the stability and uniformity of the laws of the natural and moral world, in their influence upon moral character and human happiness. But in denying future retribution, Universalism also gives the lie to God's word, which, on this point, is as *plain* and *emphatic* as is possible, or as could be desired.

I call your attention to the following passages: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—(1 Tim. iv. 8.) Here the influence of God is said to go with us, and be profitable too, in the future world. Matt. vi. 19.—"Lay not up for yourselves treasures on earth. \* \* \* But lay up for yourselves treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal." Luke xiv. 12.—"Then said he also to him that bade him, when thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blest: for they cannot recompense thee: for thou shalt be recompensed, *at the resurrection of the just.*" Here we are taught that our chief reward, for a course of benevolence and piety, is to be looked for after this life; that there is a resurrection peculiar to the just, and a peculiar reward *for the just, at that resurrection*. Luke xii. 33.—"Sell that ye have, and give alms: provide yourselves bags which wax not old,

*a treasure in the heavens that faileth not*; where no thief approacheth, neither moth corrupteth." Language cannot be better selected than this, to express the doctrine, that a course of self-denial, benevolence and piety, induced by devotion to Christ, shall find its ample compensation in a *heavenly treasure*. 1 Tim. vi. 8.—“Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may *lay hold on eternal life*.” The motive by which the duties here enjoined upon the rich are enforced, is, that in “the time to come,” they may “*lay hold on eternal life*.”

2 Tim. iv. 7, 8.—“I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me, a crown of righteousness which the Lord, the righteous judge, shall give me at *that day*, and not to me only, but to all them also that love his appearing.” Here the crown of righteousness is referred to, as the reward of his fidelity in his master’s cause, and his integrity as a christian: and as this language was penned in full view of eternity, when he was “ready to be offered” [to die as a martyr,] this crown of righteousness was to be awarded, and enjoyed in the heavenly state.

Matt. v. 11, 12.—“Blessed are ye, when men shall revile you and persecute you, and say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad; for *great is your reward in heaven*.” In this passage, our Lord assures his disciples that their reward in heaven will correspond to, or be increased by, their patient endurance of persecution for his sake, or in his cause.

Mark x. 29, 30.—Jesus said: “There is no man that hath left house, or brethren, or sisters, \* \* \* for my sake, and the gospel’s, but he shall receive a hundred-fold more *now*, in this time, houses, and brethren, \* \* \* with persecutions; and *in the world to come, eternal life*.”

1 Pet. v. 2-4.—“Feed the flock of God, which is among you, \* \* \* not by constraint, but willingly; not for filthy lucre, but of a ready mind; \* \* \* and when the chief shepherd shall *appear*, ye shall *receive a crown of glory, that fadeth not away*.”

2 Cor. iv. 17.—“For our light affliction, which is but for a moment, worketh for us a far *more exceeding, and eternal weight of glory*.”

2 Tim. ii. 12.—“If we suffer, we shall also reign with him; if we deny him, he will also deny us.”

1 Pet. i. 3-5.—“Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus

Christ from the dead, to an inheritance *incorruptible* and undefiled, and that fadeth not away, *reserved in heaven* for you, who are kept by the power of God, *through faith, unto salvation*, ready to be revealed in the last time."

These declarations of Christ and his Apostles are so clear, definite, and emphatic, in support of future retribution—reward *in heaven*, for a life of *holiness and usefulness on earth*, that it is one of the most remarkable things we have to account for, in the history of religious opinions, that men should be found, professing to believe the Bible, and yet rejecting the doctrine of rewards and punishments in another world. In rejecting the doctrine set forth in the passages above adduced, Universalism proves itself not merely false, but *malignant*, in its opposition to the great truths of Christianity. I earnestly call the attention of Mr. Austin to this subject, and when he shall have disposed of these plain scripture proofs, I have as many more for his consideration. For the present, I will suspend this argument, to be taken up and finished when I speak again. In the meantime, I will give you some farther views on atonement, as a supplement to what I have already said on that subject, in an off-hand way.

The Apostle Paul says, "the Law is holy, just, and good." It is [agia] holy; free from moral defect: the very essence of moral purity; [dekaia,] just; promoting justice, and punishing sin: [agathe,] good; in its object and end, tending to secure the ends of benevolence, and adapted to display the perfections of the divine character. The human race have voluntarily become transgressors of this law, and have thereby incurred its righteous penalty. Goodness may be inclined to show mercy, but holiness must maintain an opposition to sin, by an active display of justice. Holiness, as an attribute of God, is not *inferior* to goodness; hence, justice is not subordinate to mercy. The condition of the race is hopeless, unless deliverance can be effected upon principles that will harmonize with goodness and holiness, justice and mercy. Men, fallen and guilty, cannot save themselves, because in a state of death; and death cannot produce life. And should we allow the natural availableness of repentance, it would not relieve them; since both the disposition and power to repent are wanting. Nor can the law save them. By the law is the knowledge of sin—not the knowledge of salvation. Disconnected with atonement, it knows nothing of mercy. It makes an exhibition of its claims, that annihilates hope in the breast of the guilty, and leaves them nothing to expect, but the full execution of its threatened penalty. St. Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Hence, "by the deeds of the law, shall no flesh be justified"—a declaration implying the impossibility of salvation to man, in a fallen state, either by personal obedience to the law, or by suffering in their own persons, the full extent of its penalty. If this reasoning be

correct, it follows, there is no hope for a condemned world, only in a divine interposition, that shall provide for extending pardon to the *guilty*. But how shall this be done? This is the great problem of Christianity. We answer *first*: Pardon must be extended to the guilty on mere clemency; or, *secondly*, a satisfaction must be offered, of such a nature as will honor the law, and secure the ends of the divine administration, while the sinner is released, and allowed, if he will, to renew his allegiance to God.

To the salvation of sinners on *mere clemency*, there are *insuperable* obstacles, founded in the *essential* and *rectoral* justice of God. By the *essential* justice of God, we mean that manifestation of righteous displeasure against sin, *as such*, which has its foundation in the holiness of the divine character. God is of "purer eyes than to behold iniquity." It is an eternal and necessary opposition to sin, arising out of the nature of holiness, and has its outward revelations in the penal enactments of the divine law. Its retributive voice can no more be hushed, in the presence of sin, than holiness can be abstracted from the divine nature. Hence, should God extend pardon on a principle that disregards the claims of his essential justice, he would contravene his own nature—resist and suppress the tendencies of holiness.

*Rectoral* justice, is that which awards to moral beings, according to their deeds, under a specified form of government. It has its foundation in the contrariety between sin and the best good of the moral world; and its maintenance is necessary, to secure the ends of a holy and benevolent administration. It is the moral universe in arms against sin, because sin tends to defeat the happiness of the universe. To extend pardon to the guilty, regardless of the claims of *rectoral* justice, would be to give impunity to sin, and thus resist and suppress the tendencies of good government. To any scheme, therefore, that would pardon the guilty without satisfaction, the essential holiness and justice of God, as well as public justice, must ever stand opposed. These constitute the ground of *necessity* for atonement. To punish all, to the full extent of their deserts, and *thus* make satisfaction for sin, would be to *destroy the whole race*, since all are sinners. To pardon without satisfaction, would be to *destroy the government*. The only remaining alternative, is that which *has been adopted*. Jesus Christ has, by his personal intervention and suffering for sinners, made such satisfaction as supports the honor of the law, secures the ends of the Divine government, and opens a way for the sinner's release and return to divine favor, to holiness and happiness. From these views, the following conclusions are unavoidable:

1. Without the atonement of Christ, *no sinner could* ever have been saved.
2. *Through* the atonement of Christ, *all sinners may* be saved.
3. Those who *reject* Christ and his atonement for sinners, *must*

*perish without remedy.* Let the gentleman refute these conclusions, if he can.—[*Time expired.*]

[MR. AUSTIN'S NINTH SPEECH.]

*Gentlemen Moderators.*—Yesterday my friend, during his last speech, went back to the first question, and read quite an extract from his article in the Methodist Quarterly Review, in explanation of his views on the subject of the Atonement. If he wishes to return to that topic, I will offer no obstacle. I might introduce whole chapters on various subjects, from some of my published works, if I was lacking in matter, and wanted to fill up time. I think it best, however, to confine myself exclusively to the question before us. But I am not much surprised the Elder should be anxious to go back. He will pardon me for expressing the belief that he is quite willing to leave the present question, in any stage almost, and return to improve his arguments on the former subject.

MR. HOLMES.—I had no sort of reference to the first question—they were simply views which come in under this question.

MR. AUSTIN.—The extract Mr. Holmes read, was in reference to the Atonement, and he remarked that it was in *explanation* of the grounds he had taken on the first question. But I will not interfere with the course of my opponent. He can read whatever he chooses.

In reply to my Argument on the Will of God, Elder Holmes has taken a ground which shows that no dependence can be placed on the Will of the Most High! He says it is God's Will that all men should be saved *now*; but all are not saved. Hence he draws the conclusion that notwithstanding the Creator has willed that all men shall be saved hereafter, this is no evidence they will experience salvation. Did sophistry ever show its foolish face more nakedly! My friend overlooked the importance of having his premises correct; and hence his conclusions are necessarily erroneous. God does not Will that all men shall be saved NOW—i. e. be brought in *this life*, to a state of sinless perfection and immortal glory. The Deity has revealed no such purpose or will. The Elder's objection built on this assumption, falls prostrate to the earth.

The principle adopted by my opposer, in this and all his objections to my argument on the Will of God, is that the creature can overthrow and destroy the Will of the Creator. The unreasonableness of this position cannot fail of being self-evident to all minds. A finite will overthrow an *Infinite Will*! Man DEFEAT his Maker!! How inconsistent! Can any thought more thoroughly violate the first principles of reason? Hear what Professor Stuart says in reference to those who doubt God's ability to accomplish his Will:

"Of what avail, then, are the doubts and fears, the cold speculations of skeptics, and of half-skeptics in relation to the deeply interesting subject before us? None at all. Men who doubt and reason thus, do in their own hearts, make the work of conversion a mere business of moral suasion by force of reasoning and argument. They overlook the Omnipotence of that Spirit, whose office it is to bow the stubborn will, and soften the hearts of the unbelieving. What! are not all things possible with God? Can he not "make the people willing in the day of his Power?" Cannot he, who works in men "according to the working of his Mighty Power, which he wrought in Christ when he raised him from the dead," can he not make the deaf to hear, and the blind to see?—Can he not raise the dead to life? Has he not *promised* to do all this? Has he not often repeated the assurance that he will do it? Has he not done it in numberless instances? Is any thing TOO HARD for God? Are not "all hearts in his hand;" and so in it that he can TURN THEM whithersoever he WILL, even as the rivers of waters are turned? Can any RESIST God's WILL?—

\* \* \* \* To *doubt* on this subject, is to question his *power* and his *truth*, the *reality* of the Christian Religion, and the Omnipotence of the Holy Spirit! Believers in the scriptures are not *permitted* to doubt! The thing is *certain*. The decree has gone forth, stamped with Heaven's own seal upon it. Jehovah hath sworn by himself, that every knee shall yet bow to Jesus, and every tongue confess that he is Lord. Away then, forever away, with all doubt and fear in regard to this part of our subject. The day and the hour, when *all* which has been *promised* may be fulfilled, we may not know. It is not essential that we should know them. But the *promises* of God, the *facts* which he has declared shall take place, ARE CERTAIN!! To *doubt*, is to call his *veracity* in question. To *deny*, is to tax him with having said that *which is not true!*"—[Sermon at the Ordination of Rev. Wm. G. Schauffler.

Although this language was uttered in reference to the final restoration of the Jews, yet it retains all its power and strength, when applied to God's Will and Purpose to restore all mankind to holiness and happiness. Let it be read in reference to St Paul's declaration, that God "WILL have all men to be saved and come to the knowledge of the truth," and how convincingly it establishes the doctrine of Universal Salvation. Here we have, on the one side, Professor Moses Stuart, of the Andover Theological Seminary, advocating the Omnipotence and Irresistibility of God's Will, and the *certainty* of the accomplishment of his purposes—and on the other side, Elder David Holmes, with an astonishing puerility, absolutely *denying* that the least dependence can be placed upon that Will!!

If man can thwart and destroy God's Will in regard to one thing, he can in respect to another. Hence though God should Will and

Determine to punish him forever, he can resist and overthrow it, and escape all punishment. The scriptures most emphatically teach that the creature has no power to withstand the Creator's Will. Says God—"Is my hand *shortened* at all, that it CANNOT redeem? Or have I no POWER to deliver?"—Isa. l. 2. YES, says my brother on the opposite side of the house, God's hand IS shortened by man's agency! God's power to deliver IS contracted and destroyed by the power of the creature!! God's hand is so shortened that it cannot save those he has Willed to save, and whom he sent his Son to save!! Not so! replies the Inspired Word—"Behold, the Lord's hand IS NOT SHORTENED, that it cannot save!—neither his ear heavy that it cannot hear." (Isa. lix. 1.) Shall we believe God, or the Presiding Elder?

Jehovah's Will is superior to man's will, and brings it into *subjection* at any time when he thinks proper. "God hath put it into their hearts to FULFILL his WILL."—(Rev. xvii. 17.) "He saith to Moses, I WILL have mercy on whom I WILL have mercy, and I WILL have compassion on whom I WILL have compassion. So then, it is not of him [man,] that willeth, nor of him that runneth, but of God that sheweth mercy."—(Rom. ix. 15. 16.) "Of his own WILL begat he us, with the word of truth, that we should be a kind of first-fruits of his creatures."—(James i. 18.) "It is God which WORKETH in you, both to WILL, and to DO, of his good pleasure."—(Phil. ii. 13.) "A *new heart* also, WILL I give you, and a *new spirit* WILL I put within you; and I WILL take away the *stony heart* out of your flesh, and I WILL give you a heart of *flesh*. And I WILL put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—(Ezek. xxxvi. 26. 27.) These passages show that man's will cannot withstand or defeat God's; and that whatever he Wills, he is able to accomplish.

How destructive to all hope of future happiness to any man, is the position of my opponent, that because God's Will that all shall be saved is not accomplished *now*, it never will be! Elder Holmes is not saved *new*—he is not yet redeemed from the dominion of sin, and pain, and sorrow, although it is the Will of God that he shall be? Is this proof that he never will be thus saved, but will endure these evils in the next world and forever? If his principle in regard to the inefficiency of God's Will holds good, in respect to the salvation of *all men*, it holds good in relation to *his own salvation*! There was a time when the Apostles were not saved, and had not come to the knowledge of the truth, although it was God's Will they should. Was that any evidence they never would be. To say because a thing which God has Willed is not done to-day, it never will be, is most illogical and childish reasoning. Jehovah's purposes and works are progressive! His Will is formed in express reference to man's progression from *imperfection* to *PERFECTION*. Hence it is not ultimate in regard to man's condition in this



life. It aims at its complete fulfillment only in the *final* state to which the human race shall at last arrive. Because all men are not saved this moment, it is no evidence they will not ultimately be brought to truth and salvation, as God's Will shall mature, and arrive at its designed consummation. And when the Creator's Will shall come to its final result, then all men will be in a condition that will accord with its original and ultimate purpose.

What confidence can be placed in Deity, in his Word, his Promise, his Oath even, by any portion of mankind, if his Will can be frustrated? He may Will, he may Design, to do every thing he has promised, but that Will and Design may be overthrown by some subordinate being! If his Will is liable to be defeated, all good and pious men, may hereafter be plunged into *endless burnings*; and the most impious and sinful of creatures may take possession of the Courts of Heaven, and expelling God, and Christ, and Angels, may hold a grand Bacchanalian Revelry throughout Eternity!!! Of what avail is it to say, that God *will not* suffer this to take place? He may be overthrown and defeated by *his own* creatures. If they can withstand and destroy his Will and Purpose at one time, and for a single hour, they may at another time, and forever!!

If a human being can frustrate God's Will *here*, he can frustrate it hereafter, and through endless time!! Is it said the Deity may allow his Will to be overthrown at one time, and not allow it at another time? This would be the CROWNING ABSURDITY!! Common sense would reply to such a suggestion!

The *Third Negative Argument* of my friend, is that Universalism is *confused* and *contradictory* in its proofs. The consideration of this objection need detain me but a few moments. So far from denying, I readily admit, there are a *variety* of ways in which the truth of Universal Salvation can be sustained. A complete class of arguments can be drawn from Nature's works and laws—another class can be obtained from Analogy—another from Reason—and another from the Scriptures. The defenders of the ultimate and universal reign of righteousness and bliss, draw their arguments from either, or all these various departments, as their taste or their judgment may decide. But surely to a discriminating mind, the abundance and variety of arguments in defence of a system, cannot be an evidence of its falsity! I know different advocates of Universalism, defend the doctrine on different grounds.—But that one is compelled to use arguments which kill those advanced by another—or that there is any contradiction in the various processes by which its believers sustain the ultimate salvation of all men, I distinctly deny! The Elder has shown no such contradiction, and can show none. We may hold *different* and *opposite* views on minor points, as it is the case with members of all denominations. But on the great arguments which support the doc-

trine of God's impartial grace and the world's final redemption, there is no collision and no confusion in our midst!!

To say that the process by which the Elder attempts to show the contradictions of Universalism, is supremely ridiculous, does not describe its entire character—it is *deceitful*, and abounds with wilful *misrepresentations* of the views of Universalists. Nothing can be more easy than to separate the links of any system of doctrines, and after distorting them in every possible manner, and putting them together to suit the unscrupulous dissector, make them wear an appearance of contradiction. But is this an honorable and manly procedure? In prosecuting this attempt, he says if the sinner does not deserve *endless perdition*, and God has no law to inflict it, then he was never *lost*, nor in danger of being lost, and hence cannot be saved by the death of Christ. In this declaration, to make a contradiction in Universalism, he covetly takes for granted that to be lost, is to be in a condition of endless perdition; and to be saved, is to be rescued from such a state. But all this labor is thrown away, when it is known that to be *lost*, or to be *saved*, has no connection with endless perdition. When the scriptures speak of the lost, they refer to those who are lost in *sin and error*—and when they speak of *salvation*, it is a salvation, not from endless perdition, but from that condition of sin and error in which the lost are involved. Hence it does not follow that because Christ saves sinners, they must have been exposed to eternal perdition.

He says Universalists believe that after the resurrection, all will be saved, *because* they will no longer have a sinful body; and that men are saved *by* the resurrection. This is wilful misrepresentation. We believe no such sentiments. The *resurrection* does not save any man. It introduces mankind into a higher state of being, and clothes them with bodies which shall be incorruptible, powerful, spiritual and glorious! (See 1st Cor. xv. 42—44.) Our trust is that men will be saved—i. e. rescued from sin, error and imperfection—not by the resurrection, nor because they will no longer have sinful bodies; but by the instruction and purification they will receive through Christ their great teacher, and because they are the objects of God's love and grace.

To help make out his meagre and groundless catalogue of Universalist contradictions, Mr. Holmes represents us as believing that God created man imperfect—(he afterwards declared that Universalists believe that man was created imperfect and *impure*)—and then insists that according to our views, when all men are restored, they must be brought back to their original condition of *imperfection*.—My opponent borrowed this truly brilliant idea, from a brother Methodist clergyman of his, with whom I once held a discussion. He should have given that gentleman the credit of its paternity.—The force and wit of this position, as is usual with the efforts of these opposers of God's truth, grow solely from the *misrepresentation* on which it rests. Elder Holmes must have known he was

charging us with what we do not believe. He is not so stupid as to suppose we believe mankind were created *impure* or *imperfect*. Universalists believe men are created—not *impure* or *imperfect*, but *pure* and *innocent*, yet subject to imperfection, from their very nature as progressive beings and moral agents. Hence the restoration of all men through Christ, which the Bible so plainly teaches, is a restoring of the race to the original condition of purity and innocence in which they are formed, and from which they fall by giving way to sinful temptations.

Elder Holmes declares that my views are greatly confused—that sometimes I make punishment, repentance—and then repentance, punishment; and that I have frequently transposed these terms. This is another sheer misrepresentation. I have made no such declarations—no such transpositions. Our hearers are much better qualified to judge in this matter than my opponent. They will at least judge more impartially and candidly. My views, as all know who have understood them, are perfectly clear on this subject. Repentance is not punishment. It *follows* punishment, and can in no case be experienced without it. Punishment is but one of the various means by which repentance is induced. The two things are distinct, and I have so represented them. That my arguments have *confused* the Elder, I have no doubt. But it is evident to all, if not to himself, that the confusion is not in the arguments, but *in his own head!!* My poor friend, in the inextricable entanglements in which he is involved, is like the drunken man, who forsooth, imagines all the rest of the world intoxicated, and himself the only *sober* being on earth!!

Mr. Holmes says we represent that when the sinner repents, his punishment ceases. And he insists this is the same principle as it would be to contend that when a man stops running in debt to a merchant, that act pays all demands. The wit of this representation becomes pointless, when its inapplication is seen. Punishment is *reformatory*. Repentance follows punishment, and is not its *substitute*. To punish a man until he repents, is not to increase his sin until he repents, but the effect is the reverse. In receiving punishment, the sinner is paying the debt he owes to Justice.—Genuine, heart-felt repentance, is the *evidence* that the punishment is received—that the debt is paid. It is the receipt which the debtor exhibits to the merchant, showing that the bill is cancelled in full.

Elder Holmes' *Fourth Negative Argument*, is that according to Universalism, there is *no such thing as salvation!!* Here is an argument of irresistible power!! The scriptures declare in positive terms the salvation of all men—every legitimate deduction from God's attributes supports this doctrine—reason asserts its propriety and consistency—the great FACT is established by irresistible arguments drawn, from from every conceivable source. Yet it cannot be true, simply because its advocates err in their views of the *nature* of salvation!! This is a specimen of my brother's log-

ic! Suppose Universalists do err in their understanding of the *process or the nature* of salvation, pray what evidence is this, that all men will not be saved in whatever is the true way? We believe salvation is a process by which the Redeemer through the gospel influences of chastisement, repentance, and faith, saves mankind from sin and death. This is all the salvation of which the scriptures speak. I have already shown what is to be understood by saving men from sin.\* If my friend is not satisfied with this, perhaps he had better instruct God's inspired servants, and get a new revelation on the subject. He says that according to Donnegan, the Greek word translated "salvation," signifies a *restoration to moral health*! Very well; there could be no better explanation of the Universalist's view of salvation. We believe that the fruit, the final result of the Mediatorial reign of Christ, will be the RESTORATION of all mankind to moral health! His reference to the views of Ballou, Thomas and Pingree, cannot effect the subject in the least degree. Were we to allow that they *confined* salvation to this life—(a position, however, which I do not believe they have ever taken,)—and that they erred in this opinion, it would in no possible respect, invalidate the arguments and the scripture testimony I am introducing, in proof that God in *his own way*, and *his own time*, will at length, bring all men to holiness and happiness!!

Mr. Holmes says there is no salvation in Universalism, because it exerts no *Evangelical* influence. If by Evangelical influence, he means the frightening of men into religion, by doctrines of demons, and devils, and burning lakes, and bottomless gulfs, and all the clap-trap of modern Revival operations—or the deceiving of sinners, by the flattering falsehood, which has proved so fatal to millions, that God has provided a way whereby they can violate his law, and plunge into wickedness, and yet escape all punishment—or the leading of men to place their hopes of salvation on their belief that Christ died *in their stead*, to placate the wrath of their heavenly Father, *instead of placing them on the grace of God*—if these, I repeat, are Evangelical influences, then Universalism is not in these respects, Evangelical. But I insist the influences our system brings to bear on men's minds and hearts, are *truly* Evangelical. It warns them of the evil nature of sin—it assures them that wickedness is the great and only enemy of man; and that God has so arranged his government, that if they wilfully violate his commandments, a just punishment awaits them, from which they *cannot* escape. It declares to them the beauty and excellency of righteousness—the calm and sweet peace it sheds abroad in the hearts of those who practice it, and the certain reward which the righteous Judge of all, bestows upon them who obey and love him!! It calls upon the world not to trust to their own merits, as a ground of hope for future and endless joys. It exhorts them to believe in

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\* See page 36.

Jesus Christ—practice the precepts of his gospel—and allow their hope of immortal happiness to rest alone on the Love and Mercy of God—remembering the Apostolic declaration: “By GRACE are ye saved, through faith; and that not of yourselves: it is the GIFT of God; not of WORKS, lest any man should boast.”—(Eph. ii. 8.) From these considerations, deeply fixed on the minds of men, there proceeds an influence which is in reality Evangelical.

The Elder declares the Universalist view of salvation is a kind which man may always pursue, but never overtake. If he had said such was the character of Universalist *arguments*, in reference to the efforts of our opposers, he would have come much nearer the truth. He has affected to be in pursuit of these arguments, during the entire discussion on this question; and yet it is evident to the most short-sighted of those who have listened, that he has not as yet been able to overtake one of them in fact. They are infinitely beyond his reach.

He says he cares not what my personal opinions are—what grounds I take—what positions I advance—he intends to show what *Universalism* is!! Of the truth of the former part of this sentence, there cannot be a shade of a doubt. It has been evident Elder Holmes has carefully avoided the fundamental principles involved in the arguments I have offered on this question, and paid no attention to explanations I have given of the sentiments which Universalists actually entertain on various topics introduced—while all the time he has been industriously engaged in a very singular work. He declares that work is to show what Universalism is.—But in this he has made a wide departure from fact. I profess to know quite as well as my friend, what Universalism is! Let me instruct him and the audience, the meaning of this word, in a single sentence. Universalism is simply the doctrine that God will ultimately bring mankind into a state of universal holiness and happiness. This, and this alone, is Universalism. The way, the means, the time, in which Deity will accomplish this most grand and glorious of all works, are topics connected with, but not necessarily involved in, this Great Truth. Men may differ and even err, in regard to these subordinate questions, and yet agree, in respect to the final salvation of all. Now Universalism—the final holiness and happiness of all mankind, is precisely the question before us, in this division of our discussion. But if one thing more than another, has characterized the whole course of Elder Holmes on this question, it has been the care with which he has *avoided* approaching and grappling this sublime doctrine. I have said he was engaged in a singular work. That work has been a constant series of efforts to *put aside* this one great question, which should have exclusively claimed his attention. The most unobserving cannot fail to have seen, that his whole labor and ingenuity have been devoted to the covering up of the only point involved in this discussion, keeping it as far from the view of the audience as possi-

ble. To accomplish this, he has sought to bring in collateral and minor points not necessarily connected with the final holiness and happiness of all men. He has endeavored to turn the debate off from its legitimate subject, to the consideration of the origin of sin—the nature of moral evil—the nature of salvation—the immortality of the soul—the doctrine of future punishment—any thing and every thing, rather than just the one thing that should have received all his attention, viz: “Is there sufficient evidence for believing that all men will be finally holy and happy?” There is a significance in his studied effort to avoid the real question at issue, which cannot be mistaken. It shows that my opponent has no confidence in his ability to destroy the doctrine of the world’s salvation. And I give the audience fair warning, that he will persist in this course. While keeping aloof from every attempt to overthrow any of the fundamental principles of my positions, let his Negative Arguments be watched, and it will easily be seen, he will introduce few, if any, that will have the slightest bearing on the point in debate—the ultimate holiness and happiness of all mankind.

He speaks of “the forked and hissing tongue” of Universalism; and in language most refined and chaste, talks of dragging forth this doctrine, with the “tongs of truth!!” This is strange language for a professed christian to use—especially a christian minister, and a Presiding Elder! The doctrine of the repentance and holiness of all men—the glorious gospel of Christ which asserts that every human being shall at length be washed clean and white from every sinful contamination, and with hearts filled with love, surround the Throne of Infinite Goodness, to praise and adore forever the King of kings—is so hateful and dreadful to this professed herald of the gospel, that he would touch it only with the “tongs,” and he can find no figure to express its odiousness, except the loathsome *serpent*, with “its forked and hissing tongue!!” We are compelled by this representation, to conclude that the doctrine of endless torture and ruin—the doctrine that countless numbers of his fellow-beings will sink into agonies unspeakable to bewail their existence and curse their Creator *forever*—is beautiful, pleasant, grateful to him. This he could embrace in his arms, and hug to his bosom with the greatest fondness, and would probably represent it under the figure of a lamb or a dove!! Oh, Christianity! how little of thy spirit is yet in the hearts of those who make the loudest boast of its possession!!!

He speaks of Dr. Payson, and wants me to give all the sermon in which the extract I quoted, is found. I gave the exact words of Dr. Payson, and quoted the entire paragraph in which the sentiment is contained. I have not done that author the least injustice; neither have I in the slightest degree, misrepresented his opinions—but gave you in his own language, as eloquent as truthful, his views of the love of God. If Dr. Payson has uttered that which

contradicts his declarations on the love of God, it only shows the miserable extremity to which modern evangelism reduces its most able and eloquent advocates. In moving terms my friend refers to the death of Dr. Payson. He declares that his calm and peaceful departure from life, was not owing to any support he derived from Universalism, but was the fruit of his belief in the Atonement. I admire the character and talents of Dr. Payson. He was an eloquent preacher, and I have no doubt, a sincere christian. My opponent will pardon me, however, for expressing great doubt whether the peace which he experienced during his last hours, flowed from his views on the Atonement. There is no question, could the truth be fully known, that the support with which the dying Payson was blessed, was the fruit of his reliance on the impartial goodness, the rich, abounding grace, and the infinite Mercy of the Creator—and not from his theory that Christ had died to appease God's wrath, and satisfy Justice. If this suggestion is well founded, of which I think there can be no doubt, then, notwithstanding the Elder's denial, it *was* Universalism—or that which forms the very foundation of Universalism—that gave Dr. Payson all the calmness and comfort he experienced on his departure from life. I submit it to the good sense of the audience and the world, that a belief in God's unbought Love, and boundless Compassion, is a far better foundation for hope and peace, in the hour of dissolution, than a speculative theory that a God full of enmity and vengeance against his frail creatures, has been *bought* to have mercy on a few, at the price of the blood of his own Son!! Let all judge of the reasonableness of this declaration. Let them recall to recollection the words of the dying, at whose bed-side they have stood, and see if it does not perfectly corroborate the position I have laid down!

My opponent contends that the views of God supported by his party, do not bring the Attributes into collision—that they represent no controversy between Justice and Mercy—but all is brought into harmony by their theory of the Atonement. Some men's views of harmony and moral equilibrium, are truly striking. Here we have an instance in illustration. The modern system of Atonement teaches that infinite Justice is willing to inflict its penalties on an *innocent substitute*, in order to allow *criminals* to go free; when it could precisely as well have punished the guilty themselves, and when indeed, it would have been *much better* for their amendment and future welfare, to have allowed them to experience for a proper season, the fruits of their own doings. But when Justice has thus had all its demands against the human race, and its penalties, fulfilled by Christ, so far from allowing Mercy to come in and exercise its office upon the race for whom this full satisfaction has thus been rendered, it insists that unless the blind-creatures *believe* this, (and millions of them never heard of it,) Mercy shall have nothing to do with them, but they themselves

shall still be made to fulfil the demands of Justice in their own persons, and be tormented forever!! And this is called HARMONIZING the Attributes! In regard to innumerable multitudes of human beings, the claims of Justice DOUBLY fulfilled, while the claims of Mercy, the favorite Attribute of the Deity, and the most beautiful of all his perfections, are totally DENIED!! Here is a glorious consistency, a splendid specimen of Harmony!!

He gives us Dr. Clarke's declaration that he never had read any thing in favor of Universal Salvation that possessed the slightest weight. Had the Doctor ever read his Bible? Had he ever read the declaration of the Psalmist? "All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name."—(Ps. lxxxvi. 9.) Had his eyes ever rested on the language of St. Paul? "God hath concluded them all in unbelief, that he might have MERCY upon ALL."—(Rom. xi. 32.) God "will have all men to be saved, and come to the knowledge of the truth."—(1 Tim. ii. 4.) Whatever may be the opinion of Dr. Clarke or Elder Holmes, as to the necessity of believing God, we who put some confidence in his word, have always thought there might be some weight in the declarations I have just read. How can any man throw them aside, and yet profess to believe in the scriptures!

My friend complains bitterly, at the commencement of his last speech, that I have greatly misrepresented Wesley's views. I throw back this groundless imputation upon its author. I have not misrepresented the sentiments of Wesley to the smallest extent. And this charge from the Elder, is as gross and wilful a misrepresentation of me, as he could well contrive. All I claimed in regard to Wesley, was that he took the ground, that God's *commandments* were equivalent to *promises*. To prove this, I quoted his language, and quoted it correctly. And the quotations proved my position, beyond controversy. Wesley again and again reiterates the declaration, that the *commandments* of God are equivalent to *promises*. Yet my opponent with a blind desperation of the most pitiable description, attempts to stave off the testimony of his great leader, by crying out that I misrepresent him. Mr. Holmes himself misrepresents Wesley, when he declares, that all he designed in the quotations I introduced from his writings, was to assert that when the sinner was disposed to repent, God would give him *power* to do so. An idea that does not appear at all, in the extracts I gave from Wesley.

Mr. Holmes declares I have misrepresented his views respecting the Foreknowledge of God. I beg to say that I have not misrepresented him—at least I have not done so intentionally. In explanation of his sentiments, he says the fact that God *foresees* a thing will exist, does not make it *necessary* that it should exist. How does this explanation help him? What bearing has it against my argument, drawn from the Foreknowledge of God? Not the slight-



est. When a thing is foreseen of God, it becomes both *necessary* and *certain*. When Jehovah created the human race, he foresaw precisely what *fate* awaited each one. To say he formed a single soul plainly *foreseeing* from eternity, that its career would terminate in ceaseless sin and woe, is to say that that doom was both *necessary* and *certain*. This becomes self-evident, when we reflect that God's *foreknowledge* existed prior to the causes which led to a result so dire. These *causes* were at the *control* of Deity. He could allow them to have being, and produce the foreseen result, or he could withhold them, and prevent the dreadful calamity. If, under these circumstances, he allowed causes to go into operation which he clearly foresaw would terminate in sinking the souls of any of his creatures into endless blasphemy and anguish, he in reality, made that doom both *necessary* and *certain*! This is nothing less than naked CALVINISM!! Our friends, the Methodists, have preached much upon the odious and horrible features of Calvinism; and have said as many hard things against it, as against Universalism. But when their acknowledged sentiments respecting God's Foreknowledge, are properly analyzed, it becomes evident they have virtually incorporated the *worst feature* of Calvinism into the very centre of their own system!!

My friend yesterday denied that *Foreknowledge* is an Attribute of God, but said Knowledge is an Attribute. Pray, what is Foreknowledge but Knowledge with God—i. e. knowledge of things in the future? Foreknowledge is as much an Attribute, as *wisdom* or *goodness*. It forms one of the fundamental, all-essential perfections of Jehovah. Without it, he could not be God—he could do nothing with any assurance of success—all his works would be liable any moment to fall into ruin and chaos! I do not wonder, however, that Mr. Holmes desires to degrade this perfection from the high station of an Attribute. Its office in the Divine Councils, is such as to forbid with irresistible emphasis, the cherishing of the doctrine that in a universe formed by a "God of Love," any man can become an *endless loser* by the existence his Father in heaven voluntarily bestowed upon him, in full view of all the consequences that would ensue!!

My opponent gives evidence of his extreme bewilderment and perplexity, by crying out—" *Declamation!—Bombast!* " This is the second time\* he has given vent to his distress, in words which all controversialists know are equivalent to crying "*quarter!*—*quarter!* " I pity the brother; but I can see no help for him!—Every school-boy well knows the trick of crying out *bombast* and *declamation*, when answer is to be made to arguments, which are invulnerable. It is simply raising a *cloud of dust*, to flee away under its shadow! The audience, I have confidence to believe, have enough of good sense, to distinguish between sound argu-

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\* See page 126.

ment and *bombast*. Most cheerfully I submit to them the decision of the character of my proceedings in this discussion. If my friend will pardon me, I will recommend him to save his breath wasted in these puerile epithets, the last resort of a bewildered and discomfitted debater, and grapple with some of those principles which he strives to put aside by the cry of *declamation*! Come friend, I urge you to show that they are not sound and true!!

Elder Holmes declares that sin and misery exist in this life consistently with God's Attributes—that whatever exists in agreement with his Attributes *now*, may exist hereafter and forever, in agreement with them. Hence he insists sin and misery may exist hereafter and forever!! In this position we have the sum and substance of all that my opponent, or any of his school in theology, has offered or can offer, against the great Arguments from God's Attributes in support of the final holiness and happiness of the world. All that he has said, possessing the slightest bearing against my positions, has in one form or another, resolved itself into this same objection. It is THE argument—the ONE argument—of all that Evangelism can summon, in the shape of logic, against the gracious purpose of God to redeem our race!! Again and again has the Elder introduced it into this discussion! Its feebleness—its unreasonable deductions—its suicidal nature, have as often been exposed. But all in vain! Driven out by logic's cutting lash, he returns oft and again, to the old spot as a covet, and seems almost to BEG me to allow him to remain there, as alas! he can go nowhere else! Poor soul!! To what straits men are reduced who volunteer in defence of false doctrines! I know it may appear unneighborly, hard-hearted—nay, almost *cruel*—that I do not allow my antagonist to occupy this one and only refuge—this hiding-place, in flying before truth—and permit him to remain their in peace and safety!! *Pity* would induce me to grant his favor; but *duty* forbids! It seems necessary for me again to show the fallacy of this mode of reasoning. It is *short-sighted*, because it fails to recognize that great Rule of *Progression* which pertains to man's nature, and characterizes his entire career. It is *illogical*, in that it lays down the proposition that a state of things which may at one time be allowed to exist by the Creator, consistently with all his Attributes, may exist at another time and forever. I have repeatedly shown that God may allow various things to be at a certain period, and for certain season, which he would not permit at another time and forever. As, for instance, he allowed the Savior, the Apostles, and good men often in all ages, to be derided and persecuted by the wicked. These things for the time, were consistent with all his Attributes. Is it logical to reason, that he will allow them to be thus persecuted hereafter and forever? This reasoning is *suicidal*! Every self-styled Evangelical professor and clergyman, experiences much sickness, pain, anxiety, trouble, distress. All this is allowed by God's Attributes in

this life. Hence, according to the reasoning of my brother, this class of persons, may be compelled to endure the same thing hereafter and forever!! This kind of argument is fallacious in the extreme. Because sin and misery are allowed to exist temporarily, for wise and good purposes, it is no reason in the mind of any man of ordinary good sense, for believing they must exist hereafter and forever!! I trust my friend, for his own reputation, if for no other reason, will not compel me to go over this ground again—unless indeed, he is anxious to fulfil to the letter, the saying of the wise man in Prov. xxvii. 22.

In all the positions which the brother opposite has felt himself compelled to take in defence of his cause, there are none probably that will excite greater surprise, and certainly none that exposes more manifestly the extremes to which he is driven, than his attempt to shake the confidence of the audience in the Attributes of God. There is nothing more evident to reflecting minds, untrammelled by the shackles of a partial creed, than that each and all the Attributes of Jehovah, when allowed their legitimate influence in the Divine Councils, stand out in prominent and infinite opposition to the doctrine of endless wretchedness, and yield all their support to the truth of Universal Salvation. My opponent is aware of all this. He is fully sensible how much these Attributes are in his way. Hence he must weaken their force, neutralize their influence, distort their promptings, or his success in this discussion is hopeless. To this wretched and unholy work he has bent all his energies, and desecrated all his talents. But not succeeding even to his own satisfaction, in the monstrous task of distorting and destroying, one by one, the Infinite Perfections of the Most High, he now takes a *bolder*, or rather a more *desperate* stand, and strikes at the *whole* of them in a body, to annihilate, so far as the weak creature is able, every ray of light and every particle of hope, that frail man could obtain from the nature of his Creator.—He coolly and unblushingly asserts that the Attributes of God do not determine the *destinies* of men—and that conclusions drawn from them, *are not to be depended upon!!* That is to say, it can make no difference in our reasoning respecting the final condition of the race, whether God is a being of Love or of Hatred—whether he is Good or Malevolent, Merciful or Cruel, a Friend or an Enemy, a Father or a Tyrant—for we can no more determine what to expect from him in the one case, than the other!! Allowing, as it now appears the Elder does, only in *name*, in *sound*, that God possesses love, goodness, mercy, and that he is the friend and Father of men, it is impossible to tell from these Attributes whether the fate which awaits his creatures hereafter, will be any different from what it would were he a hating, malevolent, cruel enemy and tyrant!!! Now I unhesitatingly pronounce this to be blank **ATHEISM**, of the most ultra description. It virtually annihilates all the Attributes of Deity; and when they are gone, then God him-

self is destroyed! If these are the sincere opinions of my opponent, he is, to all intents and purposes, practically an *Atheist*! He has no God of which he possesses the slightest actual knowledge.

Pray, what is the ground on which an assumption so reckless is based? It is this: That God's Attributes are *infinite*, and that the mind of man being *finite*, cannot comprehend what influence these Attributes may exert on the Heavenly Father! Is it possible that this reasoning can be satisfactory to a sane mind on earth?—It casts the most perfect contempt on the Bible, and makes the pretence that God has revealed himself in the scriptures, to be supremely ridiculous!! If we cannot form some correct idea of what influence his Attributes will exert upon Jehovah, what more do we know of him with our Bibles in our hands, than the heathen who have had no revelation? When the Apostle says that "God is Love," how know we, but he means that his *love* will influence him to *hate* the world forever!! When the Psalmist declares "the Lord is good to all, and his tender mercies are over all his works," we know not but he would have us understand that the Lord will with remorseless cruelty, pour out evil upon every human being throughout eternity!! How can we determine these momentous points, unless we can place dependence on the Creator's Attributes, and comprehend the nature of the influence they will exert upon him?

My respected audience, should we not arise sufficiently high in our conception of God, to believe that he possesses a degree at least, of what we call *common sense*, and that some of that valuable commodity may be looked for in his holy word? If we can attain only to this idea of Deity, we are bound to believe that when he declares he possesses love, goodness, benevolence, mercy, pity, and similar qualities, he would have us understand they are the same in *nature*, as like characteristics in ourselves; and that he expects us to judge of the influence of these Attributes on him, by their influence on the hearts of the wise, the pure, and upright among men! If we cannot judge in this manner, by what criterion can we know any thing about the Deity, or the influence of his Attributes? Indeed, if we cannot thus judge, the Bible is a *nullity*, and may as well have been unwritten!! And now I ask the congregation and the public, what confidence can be placed in the reasoning of a man, however plausible it may appear, who will so violate good sense, logic and propriety, as in the instance I have just pointed out?

The *Fifth* Negative Argument of Mr. Holmes, is that Universalism teaches that the soul is *mortal*. Not satisfied with this, he absolutely charges us with denying *that man has any soul*!!—and insists that to be a Universalist, an individual must be a *Materialist*! Moreover, he says these views prevail *generally*, if not universally, in our midst. Why did he not go on, and insist that Universalists deny the existence of the body? He might as well have

done this, as to charge us with denying the existence of the *Soul* ! This is the most groundless and reckless charge that could be uttered. I marvel that any man who makes pretensions to fair dealing, should so far forget his candor and love of truth, as to utter so gross a calumny against a large body of Christians. It is true, Mr. Balfour does not believe the soul is immortal in this life, but believes it will be made immortal at the resurrection. There are very few among Universalists who sympathize with him on that point. The great mass of the denomination do not receive the views of Mr. Balfour on the soul. Although a sound theologian, and one of the most pure-hearted and pious christians to be found in any denomination, yet on this subject I think he errs. In this view of the case, what justice or candor is there in charging the whole order with being *Materialists* ! ! But there have been both great and good men of other denominations, who coincided with Mr. Balfour in regard to this matter. Among the Greek Fathers, there were several who rejected the doctrine of the *present* immortality of the soul. Of this number may be named Justyn Martyr, Tatian and Theophilus of Antioch. I make this statement in behalf of Mr. Balfour.

Rev. Robert Hall a most eloquent Baptist clergyman of England, was not a believer in the present immortality of the soul. Why not charge all Baptists and the entire Evangelical sects with the same view, because *one* of their number entertained it? I could do this with the same propriety that Mr. Holmes makes his wholesale charge against Universalists on this subject! But what has this whole matter to do with the question before us? Nothing!—Whether the views of Balfour and Hall in regard to the soul, are true or erroneous, can have no bearing in regard to the final condition of mankind. Why did the Elder introduce this Negative Argument? Simply because he had nothing better to offer!

His *Sixth* Negative Argument is that Universalism denies *future punishment*. Well, suppose it did? Would this prove that all men will not finally become holy and happy? Not at all. There have been thousands who believed both in *future punishment*, and in *Universal Salvation*. The former sentiment does not interfere with the latter, in any possible particular. Universalism neither *affirms* or *denies* the doctrine of future punishment. Some Universalists believe that doctrine, and others reject it. Murray, Winchester, and most of the early Fathers of Universalism in America, were believers in future punishment, and many of our most talented and eminent clergymen of the present day, entertain the same opinion. What *truth*, then, is there in this argument of the Elders? And if it had been *true*, what relevancy has it in this discussion? Why will not my friend accommodate me with at least *one* Negative Argument, that has some bearing on the question in debate!!

He contends that Universalism overthrows the principles of

*Analogy.* This is an assertion without any foundation. We recognize every argument that can legitimately be drawn from analogy. I believe a man's conduct to-day must affect his circumstances to-morrow—that his proceedings at one period in life, must work an influence on his condition at another period. Moreover, I believe the character he forms *in this life*, will influence his condition materially in another state of being—adding to, or detracting from, his happiness there, as he was here good or vicious. I follow analogy in this path as far as reason demands. But in admitting all this, there is nothing that militates in the least against the doctrine of Universal Salvation. While acknowledging that man's doings at one period, affects his condition at another, it must not be overlooked that God has implanted a vigorous and mighty *Recuperative* element in the human soul, whereby the errors or faults of one period of existence, may be overcome and remedied at another period. Through the operation of this power, and assisted by the influences of Christ's reign, I believe every human soul will be enabled in due time to retrieve past faults, overcome past mistakes, surmount past failings, and at length arrive at a state of sinless perfection and glory!! Who will say that this theory is not supported by the clearest deductions of analogy? Who will say that it is not sound, logical, desirable, glorious? Can my friend show—will he even attempt to show that it is not both reasonable and scriptural?

Mr. Holmes says men should cultivate holiness here, that they may lay hold on eternal life hereafter. And in illustration reminds us of the economical man, who puts his money out at interest until he lays up sufficient to purchase him a farm. If there is any meaning in this declaration, it is that men should seek to lay up *worthiness* here, until, they obtain a sufficient amount to *purchase* a claim to immortal happiness hereafter! That it should be our constant aim to live in the practice of holiness, there can be no doubt—not however, to merit everlasting bliss; but to obtain the sweet peace, the calm enjoyment, which holiness immediately and ever, imparts to its possessor. But Elder Holmes insists that the reward of *present* holiness, is future and endless happiness. In proof of this position, he quotes several passages; which, by the way, have no reference to the rewards of a future life. "*Eternal life*" is a blessing which men can attain and experience in *this world*. (See John v. 24—xvii. 2 3.) But immortal glory—endless felicity—are solely the *gift* of God's grace, and not the *reward* of man's works in this existence.—(See Eph. ii. 8.) How vain the thought that an erring, dependent creature, can bring the Almighty into *debt*, sufficiently to receive the happiness of eternity as a *Reward*!! Poor mortal! Know you not that when you lie down on the bed of rest at night, if the account of each day, between you and your Creator, were to be balanced, *you would be*

the *debtor* and he the *creditor*? Let us see how the Great Day Book would stand:

The Almighty in account with ———— :

Dr.	Cr.
To several prayers—	By existence—
“ the performance of certain religious ceremonies—	“ the bestowment of great and valuable capacities—
“ making exhortation to sinners—	“ perservation of life and health—
“ the doing of some good deeds—viz :	“ light of sun and rains of heaven—
\$1 to Missionaries—one shilling to	“ productive soil—
poor widow—distributing several	“ barns filled with grain—
evangelical tracts—etc., etc.	“ food, raiment and shelter—
	“ the light and peace of the gospel—
	“ the blessings of civilization—
	“ the hope of future and endless joy—

When to this is added that, which the best of men would in justice be compelled to affix—“To having *done* many things I *ought not to have done*, and left *undone* many things I *ought to have done*”—how will the account stand? how will the Ledger “foot up?” Man is the *debtor*—God is the *creditor*! And so it is at the close of life. The most pious of men, must leave life *indebted* to their Creator!! How futile the expectation that endless happiness can be obtained as a *Reward*? Yet I am willing to acknowledge that in the account with the Almighty, our partialist friends ought to have a long credit mark, on account of their having to practice an “UP HILL” religion. But with this even in their favor, they will still be *debtors* and not *creditors*, of God!!

I proceed now to my Fifteenth Argument:—

#### GOD THE OWNER OF ALL MEN.

PROPOSITION.—1. GOD is the Owner of all souls. 2. He will never suffer himself to be robbed of them by any subordinate being or power.

PROOF.—1. God is the owner of all souls:—“Behold, the heaven and the heaven of heavens is the Lord’s thy God, the earth also, with all that therein is.”—(Deut. x. 14.)

“The earth is the Lord’s and the fulness thereof; the world and they that dwell therein.”—(Ps. xxiv. 1.)

“Behold, all souls are mine; as the soul of the father, so also the soul of the son, is mine.”—(Ezk. xviii. 4.)

2. He will not suffer himself to be robbed of that which is his, by any subordinate being or power. That God places value on the souls of all men, is proved by the fact that he CLAIMS them all. That he estimates them *immensely high*, is also evident; for he sent his son to die for all, that he might redeem and save them. The whole race are equally his by Creation, by Preservation, and by Redemption. If any are enticed, tempted, deluded, into sin so far as to become its *endless captives*—if any, through whatever cause, wander so far into wickedness as never to return to the

paths of uprightness and obedience—they are LOST to God. He is robbed of them—robbed of their obedience, their love, and their adoration. Will God suffer this? Why should he? That he might allow his wilful children, in the exercise of their freedom, to wander for a time into sin, that, tasting its bitterness, they may learn from experience, to hate and detest it, is clearly to be reconciled with his wisdom and goodness. A parent might allow a head-strong child to have his way for a little space of time, to suffer the effects of his disobedience and cure him of his folly. But that God should allow his children to be led into *endless* sin, and thus be forever needlessly deprived of their obedience and love, then why should he allow it? Cannot he prevent it? Is he not GOD? Does he not rule in heaven, and on earth? Can he not *call back* his wandering children, if he pleases. If such a state as endless wickedness ever shall exist, it must be because God is *willing* that it should, or because he *cannot prevent it*. No one will say an infinitely holy and good Father, is *willing* his offspring should stray from him forever! Is not God *able* to prevent it?

On a certain occasion Jesus said—"How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house."—(Matt. xii. 29.) Is not the world, God's house? Is he not "the strong man of the house?" Before any being or power, can enter his house and "spoil him of his goods"—steal away his children, into everlasting bondage—he must first BIND the STRONG MAN of this great house!! And who is *able* to do it? You all know my opponent believes *Satan* will lead away innumerable multitudes, by far the greatest majority of God's children, into endless slavery. But I deny his *power* to do this work. Can he BIND the Mighty Jehovah? Nay! Nay!! He himself is to be *bound and destroyed*, by the Son of God. Paul declares that Christ will destroy "him that had the power of death; that is, the devil." (Heb. ii. 14.) The *Devil* is to be DESTROYED—Death, the last enemy, is to be DESTROYED!! Who then is to *bind* the Great God, and despoil him of even *one* of his creatures? There is no power in heaven or on earth, that can do it? "O sing unto the Lord a new song; for he hath done great things. His Right Hand and his Holy Arm hath gotten him the VICTORY."—(Ps. xcvi. 1.) God will watch over the everlasting interest of all souls; he will correct, chastise, instruct, and enlighten them—he will lead them through such progressive stages as seemeth wise and proper in his sight, and finally save and reconcile all beings he has formed! "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."—(Rev. v. 13.)—[Time expired.]



## [MR. HOLMES' NINTH REPLY.]

*Gentlemen Moderators*:—I shall be obliged to ask the indulgence of the audience, this morning, as I find my physical strength very much exhausted; yet I hope, by the divine blessing, to be able to sustain to the end, the mental and physical effort required by this occasion.

We have now the result of what Mr. Austin has been able to concoct since our last meeting, and we shall soon see what it amounts to. *First*, as to the will of God. He argues if God's will can be resisted *here*, it may be hereafter. But does he mean to take the ground that God's will is done in everything that occurs in the world? So it would seem, and the will of God *absolute* too; hence, everything transpires by his direct agency. Why, then, should the gentleman complain of me, for charging him and his theory with making God the author of sin? Nothing can be more plain and legitimate than such a conclusion.

Now, in regard to the will of God, if it be absolute at all, it is *so now*; if it be not absolute *now*, it never will be. If it be absolute *now*, that which *now* exists, is according to his absolute will. If that which *now* exists be according to God's absolute will, it follows, as his will is changeless, it will never be *less* absolute than it is now, and that which now exists according to his absolute will, must *always* so exist. Now, let Mr. Austin take the following conclusion from *his* premises. Sin and misery *now* exist, according to the *absolute* will of God—hence, as God's will is changeless, they will always so exist. I will present my friend another conclusion from his premises. God's will is absolute, and will never be more so than *now*. But God's *absolute* will, does not *now* produce the holiness and happiness of all men; hence, there can be no *assurance* arising out of the absolute will of God, that all men will be holy and happy in the future. Here, again, his own argument refutes the theory it is brought to sustain. Mr. Austin may bring to his aid all the sophistry and ingenuity of which he is master, and in which he has become skillful by the practice of many years, and he will not be able to extricate himself from this difficulty. To be convinced of this, we need but look at the effort already made for this purpose. It is as follows: "Elder Holmes is not now saved, therefore he never will be." I admit this conclusion, on the supposition that the will of God is *absolute*. If I am not *now* saved by the absolute will of God, the absolute will of God can give me *no assurance* that I ever will be. It would be improper for me to dispute Mr. Austin's declaration, that I am not *now* saved. I will only say, I do not believe the will of God respecting human salvation to be absolute; hence, if it be true that I am not now saved, I take the blame to myself, and shall not charge it upon God. But, that men may be saved in this life, is abundantly confirmed by the words of Christ: "This is eternal

life, to know thee, the only true God, and Jesus Christ whom thou hast sent." To the same import is the language of St. John: "He that hath the Son, hath life." Indeed, Mr. Austin has said, to be removed from this world, is like being changed from one room into another. This is true of the Christian; the room to which he is changed is one of heavenly felicity:—"The beggar died, and was carried by angels to Abraham's bosom." But I strongly suspect the gentleman intended to apply this remark to all men, indiscriminately. This would well agree with a main proposition of Universalism, the substance of which is, that man's *future condition* is not affected at all by his *conduct in this life*. If he is holy and devoted as St. Paul, he gains nothing after he has "shuffled off this mortal coil," or if he is depraved as Nero, he loses nothing of heavenly felicity. The liar, the thief, the murderer, the licentious, who live in pollution, and die with the venereal disease, are, when they die, saluted as heirs of glory: "come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world." O blessed doctrine, who would not love the "*gospel of impartial grace*."

Again, on the subject of Atonement, Mr. Austin alledges that I teach—Justice is in pursuit of some victim on which to take vengeance, and finding an innocent one, takes full satisfaction on him, and lets the guilty go free. Every candid man, yea, every candid Universalist in this assembly, knows this representation to be uncandid and untrue. I have set up no such doctrine here, nor have I said anything from which the inference can be drawn with the least consistency. On whom would justice have fixed its grasp, if Christ had not interposed? Is justice in pursuit of an innocent victim, when in pursuit of the sinner? And what did Christ do for the sinner? Did justice pursue him, seize and *compel* him to pay the debt by personal suffering, that the guilty might go free? This, Mr. Austin says, is the doctrine of the orthodox. But nothing can be more untrue. I regret that the gentleman should so often place himself in such a position, that the audience must be compelled to doubt either his intelligence or his candor. What Christ did for the sinner, may be best presented in the language of Scripture: He who "was rich, for our sakes became poor, that we through his poverty might be made rich." "He gave himself a *ransom* (redemption price) for all, to be testified in due season." "He died, the *just* for the *unjust*, that he might bring us to God." "He was made sin (a sin offering) *for us*, that we might be made the righteousness of God in him." These passages, with most singular clearness and force, refute the gentleman's own *sceptical* theory, and stamp his representations of the evangelical view, with the mark of *gross perversion*. We see nothing here of justice pursuing Christ to wreak vengeance on his innocent person, but we see Christ interposing in behalf of the sinner—"we see Jesus made a little lower than the angels, for *offering of death*, that he, *by the grace of God*, might taste

death for every man." In the benevolence of his heart, he voluntarily undertook to relieve men from the *necessity* of enduring the consequences of their depravity and rebellion, and thus effect their salvation, on principles which would equally well sustain the authority of law, and secure the ends of a wise and benevolent administration. He redeemed the world, that "God might be just, and the justifier of him that believeth in Jesus." It may be illustrated in this way: Suppose some distinguished person in Great Britain, (having the necessary facilities) should offer to make satisfaction to the government, in behalf of those who have been banished to Botany Bay. His proposals, being such as to sustain the justice and equity of the government at home, and secure it from reproach and imbecility, are accepted, and liberty is granted him to issue a proclamation of pardon to all such as will *accept the terms*. These are, that the criminal shall acknowledge the justice of the government in their condemnation, shall renounce their criminal deeds and propensities, return to duty, and ever after live just and obedient subjects. This, so far as the nature of the case will allow, represents the work of Christ for a sinful world. But would the government, in this case, be open to the charge of seizing an innocent victim, and glutting vengeance on him, that the guilty might be allowed to go free? So far from this, the government would perform an act of distinguished benevolence, without detracting from its own purity and dignity, while the individual by whose agency the proposal was made, and the arrangement carried into practical effect, would be lauded in the annals of the world, as the greatest of benefactors. I am sure the congregation must see the propriety of this illustration, and how completely it vindicates the doctrine of Atonement from the foul aspersion above referred to. As for Mr. Austin, he has more than once reminded me of the old adage—"none so blind as those who won't see."

The gentleman has introduced Calvinism again, for what purpose I know not, unless to fill up his time, and divert attention from the question at issue. If there be any of that class of Christians denominated Calvinists here, I wish them to understand that my remarks are made with reference to what my friend calls "*old naked Calvinism*," and do not bear upon that view of it which they may entertain. There is, I am happy to believe, less of "old naked Calvinism" taught in these days than formerly. It was formerly taught, that God, from all eternity, had fore-ordained whatsoever comes to pass, (and this is the present doctrine of Universalism, by which they make God the *direct* and *efficient* author of sin, as really as ever the old school Calvinists did,) and that he ordained the salvation of a part of mankind, and the damnation of the rest, without regard to their faith or good works, simply for the display of his sovereignty, and the praise of his glorious justice. This is "old naked Calvinism." But as I believe this dog-

ma constitutes no part of the Gospel, so it forms no part of my creed; hence, I am in no sense bound to defend it, and have nothing to do with it. My theory embraces the possible and actual salvation through Christ, of all men who improve the light of the dispensation under which they live. They are condemned, if at all, on account of voluntary transgression, and the rejection of the means of recovery; and if finally lost, they will carry with them to their perdition, the reflection, "I knew my duty, but I did it not."

I have charged, and do charge, *materialism* on Universalism as a system: not on every individual who embraces the theory—there are many who have not yet been initiated into the higher mysteries of the order. In their simplicity, they are led to suppose the system embraces truths, which, those who have graduated, have long since exploded as "heathen chaff," or ridiculed as "old wives fables." There are, also, a few of the more prudent among the teachers of the system, who, being aware that it would expose them to the charge of open infidelity, hesitate at a frank avowal of the legitimate and unavoidable consequences of their doctrine. Still, Universalism is materialism, and they know it. And as we have already seen, this is not concealed, but openly proclaimed by the most popular writers among them. The gentleman can't beg off here, by saying it is not *his* sentiment. It is his sentiment, by implication, if not by open avowal. It is an unavoidable conclusion from some of the positions he takes. Besides, it has his sanction in various ways. At Auburn, where my friend reads, the shelves of the Universalist book store are loaded with materialism, and he lends his influence to aid the circulation of these books. Moreover, his Brother Curtis, with his knowledge and approbation, has the doctrine of materialism *here* on the table, to be sold to those of this audience who are willing to buy. I marvel greatly at the gravity and assurance the gentleman puts on, under these circumstances, in standing up to deny the materialism of his theological system.

But, says my friend, Robert Hall was a materialist. Well, suppose he was, would that make the doctrine other than *degrading* and *infidel*? But I deny the correctness of this imputation upon the christian character of the distinguished Robert Hall.

MR. AUSTIN.—I am assured that Robert Hall did not believe in the present immortality of the soul. If that makes a man a materialist, then he was one.

MR. HOLMES.—What the gentleman means by the *present* immortality of the soul, I am at a loss to know, unless it be that the soul, like the body, is material, is dissolved at death, and does not live again until the resurrection. I have shown this to be the general doctrine of Universalism, and this is what is meant by materialism. From the remark of my friend, I am

more than ever convinced that *he* is a materialist. But, again I deny that Robert Hall was a materialist. Mr. Austin does not give any proof, except that he is *assured* it is so. Well, I am *assured* it is not so, and the ground of my assurance is the testimony of Mr. Hall himself. It is found in one of his published sermons, on the future judgment, in which he argues for the *spiritual, immaterial* and *indissoluble* nature of the soul, as distinguished from the *material* and *dissoluble* nature of the body. Universalism is materialism. Hundreds and thousands of individual Universalists may repudiate this conclusion, but in doing so, they are inconsistent with their acknowledged principles. On all those whose minds trace out the relations subsisting between cause and effect, premise and inference, the natural and unavoidable tendency of the system is to materialism.

I will here drop this point, and take up the last negative argument where I left it, when I last ceased speaking—that Universalism denies the doctrine of future retribution. Mr. Austin says, "Universalism does not deny this doctrine, neither does it affirm it." Now, suppose I admit that Universalism does not deny future retribution, what has my friend gained by his disclaimer? He admits Universalism *does not affirm one of the most prominent doctrines* of revelation. I have shown, and shall still farther show, that Christ and his Apostles made the subject of future retribution a *marked* feature of their practical teaching—a distinguished point of doctrinal truth. And yet, according to the gentleman's own admission, Universalism presumes to improve upon their style of preaching, and hence, takes the responsibility of leaving this most important scriptural truth out of its affirmations. But, why not affirm future retribution? O, because this would be to admit future punishment; and future punishment once admitted, the Herculean task remains to prove that it will end. Besides, the great majority of those who listen to Universalist preaching, will not endure for a moment the idea of retribution in a future state. Hence, come what will, future retribution, must not be admitted!!! But, why not deny it, since they may not admit it? Why should my friend be so careful to say Universalism does not deny it? In this, he gives proof, that he has not yet lost all his sense of propriety in these matters. He knows it will not do for him to utter a direct denial of future retribution in the hearing of this audience, after the long list of plain, positive and unmistakable testimonies that have been adduced in support of the doctrine. It would be so direct, palpable and *barefaced* a specimen of contempt for God's word, as must shock the moral sense of this intelligent congregation. Hence, the gentleman will not risk his cause in an *open* denial of future retribution *here*, as he has often done *elsewhere*. And yet Universalism denies this plain, scriptural doctrine, Mr. Austin's disclaimer to the contrary notwithstanding. The fact that it is not ackno

elged and affirmed, is itself a virtual denial. The man who does not, by word or deed, under any circumstances, acknowledge the existence of God, is to all intents and purposes an atheist; and so, not to acknowledge the truth of Christianity, or the character of Christ as Savior of the world, is to be justly chargeable with Deism. On these principles, the soundness of which cannot be doubted, my friend will not be able to clear himself and his theory, from the charge of setting aside a most obvious and important portion of God's truth. Moreover, it is an evidence of great inconsistency, if not of utter recklessness in the gentleman, to stand up here and assert that Universalism does not deny future retribution, after I have shown the fact from the most distinguished writers of the order. Ballou's writings are full of it, and the stars of less magnitude are not less plain in rejecting the idea, that this life does, in any way, affect the condition and happiness of men in a future state. Does my friend intend to repudiate the whole galaxy?

I am here reminded of a remark of the gentleman, concerning analogy, by which he aimed to evade the force of my analogical argument. But this can never be done, until facts become intangible. Hence, analogical proof is the strongest proof possible, except direct and positive revelation. It assures us of the *continued* existence of that which *now* exists under the divine arrangement, unless a proof, higher and more authoritative than this, shall demonstrate its termination. On this ground we argue, as the conduct of men now influences their future happiness, it will always be so, unless God interferes to prevent it. If my friend can prove he will do this, I shall be bound to give up the argument from analogy; otherwise, it belongs to me, and establishes the doctrine of future retribution.

I now invite your attention to another catalogue of scripture proofs.

2 Peter i. 10-11—"Wherefore the rather, brethren, give diligence to make your calling and election sure; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." This was not addressed to the Jews of Judea, hence can have no reference to any deliverance to be experienced from the calamities soon to fall upon Jerusalem. It was written to those who had "obtained like precious faith" with Peter, and therefore cannot have referred to an entrance into the kingdom of Christ on earth. It follows, this passage must refer to the kingdom of heaven hereafter; therefore, eternal life is *conditional*, and men are rewarded in another life for their conduct in this. A Universalist of my acquaintance remarked to me, not long since—prove to me that eternal life is conditional, and I will renounce Universalism, and become a praying man.

1 Corinthians xv. 19—"If in this life only, we have hope in

Christ, we are of all men most miserable." To understand the full force of this passage, we must remember the severe persecutions to which the early christians were subjected, on account of their faith in Christ. They were driven from their homes, suffered the loss of all things earthly, dwelt in dens and caves of the earth, and not unfrequently were put to death with the most cruel tortures. A religion which would subject them to such calamities, without a motive to endure them, would have been unworthy their regard. It is with direct reference to this fact, that the Apostle says, "if in this life only, we have hope in Christ, we are of all men most miserable." This is equivalent to a very emphatic declaration, that the rewards of Christianity, are *mainly* to be looked for in another world. This indeed is the doctrine of this whole chapter, in which Paul discourses of the benefits and glories of the resurrection state, and points to this, as the reward of their fidelity and usefulness. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your *labor is not in vain in the Lord.*" According to Universalism, he ought to have added, nevertheless, it is my duty to inform you for your relief, that if you find yourselves in circumstances of peril, and can avoid persecutions and death, by denying Christ, and renouncing christianity, you need be under no apprehensions as to the results, for you will, besides escaping many evils *here*, be just as happy and glorious in the resurrection state, in this case, as you would, should you preserve your integrity, and "resist unto blood, striving against sin."

Philip. iii. 14—"I press toward the mark for the prize of the high calling of God in Jesus Christ." An allusion is here made to the olympic games, in which the *victor was crowned* with a wreath of flowers. By this he illustrates the christian race. The goal at which he was aiming, was a faithful and successful termination of his christian course, at which time, the judge would crown him victor, with the prize of never fading glory.

Rev. ii. 10—"Be thou faithful unto death, and I will give thee a crown of life." These are the words of Christ to the church at Smyrna, connecting faithfulness in *this world* with the *crown of glory in the next*. To suit Universalism, he ought to have added, nevertheless, you shall have the crown of life, *whether you are faithful or not*. But we cannot pursue this train of argument any farther. The time would fail me to speak of Moses, who esteemed the reproaches of Christ "greater riches than the treasures of Egypt, because he had *respect* unto the *recompense of the reward*;" to speak of Abraham, who looked for a city which hath foundations, whose builder and maker is God;" to speak of Christ, our great examplar, who "for the joy that was set before him, endured the cross, and despised the shame," and is set down at the right hand of the Majesty on high; or to speak of the

dreds and thousands of early christians, who submitted to all manner of indignities—were afflicted, destitute, tormented, not accepting deliverance, “that they might obtain a *better resurrection*.”—(Heb. xi. 35.)

Such is the uniform testimony of the Bible in respect to the influence which this life has on another, in regard to the interesting and efficacious doctrine of future retribution. Universalism, that to admit and teach this truth, draws after it, necessarily, a condition of future punishment; and as the rewards of the righteous are endless, so, by fair inference, the punishment of the wicked will be endless also. To avoid these difficulties, the system proceeds deliberately to lay its sacrilegious hand on the word of God, and *tear out, and cast away* from the catalogue of christian doctrines, this revealed truth, which inspiration has taken so much pains to set forth in a clear and convincing light. To relieve himself of his difficulty somewhat, Mr. Austin attempts to raise a dust in respect to human merit—as though I had taught that men can merit heaven by their works. I have taught no such doctrine, and the gentleman knows it; he is not so ignorant of Methodist theology as his remarks would seem to imply. It is a mere “*ruse*,” to divert attention from his own position, and in this, he reminds me of the *ink fish*, mentioned in natural history, who, when closely pursued by an enemy, emits from his body a substance which colors the water, and enables him to escape. My doctrine on this point is expressed by St. Paul—“not of works, lest any man should boast.” And yet God promises his people a reward, not “of debt,” but “*of grace*.” That eternal life which is the “gift of God,” is “of faith, that it might be by grace,” and it cannot be by grace, on any other principles than those involved in faith; and thus again Universalism is incompatible with the scriptures. We close what we have to say on this point, in two remarks.

\* 1. In denying future retribution, Universalism robs the christian of all that encouragement and strength of motive, derived from the prospect of future and eternal reward. It teaches that christians have nothing to gain in the future world, by a life of holiness and usefulness *here*. There can in this case be no possible motive to piety, beyond what relates to the present time. Now, as christians are, in this life, often the subjects of severe persecution and great calamity, because of their religion, it follows, they are in this case “of all men most miserable.” Obligated to sacrifice their earthly blessings, and often even life itself, for Christ’s sake, and yet, *present* sacrifice promises no *future* gain. Were this the correct state of the case, christians might appropriately adopt the language of a heathen poet :

“Heu, heu, nos miseros : quam totus homuncio nil est.

Alas ! alas ! what wretches we are : we are all a worthless pack !”

In denying future retribution, Universalism removes from



the mind of the sinner, all that restraining moral influence derived from the danger of forfeiting happiness in another world. As there is nothing *gained* by self-denial and holiness, so there is nothing to be *lost* by self-indulgence and viciousness. Herod, Howard, Paine, and Paul, will enter upon their eternal state with precisely the *same* advantages; as much so as if they had all lived alike in this world. Blessed doctrine! It is the great balance-wheel of the moral universe. It is the great leveler of (moral) distinctions. Away with the old antiquated notion, that this world is in any sense a probation for another. Let us cut loose from the disagreeable moral restraints which orthodoxy would throw around us, since it can be done without the *least hazard* to our future spiritual interests. And as the heart is inclined to love pleasure more than God, let us walk after the sight of our eyes, and the imagination of our hearts, without any fear that "for all these things God will bring us into judgment:" practice literally upon the Epicurean principle—"seize the pleasures of the present day"—shout and sing,

"No Devil, no Hell, no angry God—  
The Gate, and Way, to heaven are broad."

O blessed doctrine! thrice blessed he who heartily embraces the "*gospel of impartial grace!!!!*"

In the farther prosecution of this discussion, I invite your attention to another *negative* argument, based on the fact, that the scripture passages most relied upon by Universalists, *do not establish nor teach their favorite dogma*—the unconditional, ultimate holiness and happiness of all men.

I have not attempted to keep an exact account of all the Bible quotations introduced by Mr. Austin, to prove his proposition. But I have taken a little pains to select from their own writings, those scripture proofs most frequently appealed to, and on which Universalists depend most in the argument. Particularly, have I selected from a certain pamphlet, from which I find the gentleman opposed to me has drawn pretty freely—entitled, "an hundred arguments in support of Universalism." I believe in calling things by their right names, and would suggest that the next edition be denominated, as it *really* is, "an hundred *sophisms*, put forth to *pervert* the word of God, and *mislead* the minds of honest enquirers after truth.

1 Tim. iv. 10—"For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." This verse affords no support to Universalism, because, on the principles of Universalism, Christ is in *no sense* the Savior of all men in this world. And it cannot refer to salvation in a future state, for two reasons. 1. There is no evil in a future state, from which men need be saved. 2. Mr. Ballou, Mr. Whittemore, Mr. Pingree, and others,

salvation Christ came to confer, is *wholly in this life*: hence, Universalism itself being judge, this passage can have no application to the subject of Universal salvation. Besides, the text and context not only admit, but require a different construction; that construction is, that God is *now* the Savior of all men, inasmuch as he has provided for, and *now* offers salvation to *all men*, freely, by his word and Spirit, and those who accept it by faith, are specially saved.

1 Tim. ii. 4—"Who will have all men to be saved, and come to the knowledge of the truth." This passage has been pretty thoroughly discussed already, and the idea of absoluteness, which Mr. Austin has attached to the will of God, has been abundantly refuted. It is only necessary to add here, 1. To suppose this verse expresses an absolute and unconditional purpose, contradicts the signification of the word. With all his knowledge of Greek, my friend has not been able to show that "*thelei*" means anything more than an entire willingness, accompanied with a benevolent desire and determination to employ such measures as are consistent with his attributes and government, to effect the salvation of all men. 2. The Universalist view of this passage is refuted by actual facts. Men are not all saved, neither do they come to the knowledge of the truth. 3. To understand "*thelei*" in an absolute sense, would violate the "*usus loquendi*," or the sense in which the term is usually employed in the scriptures. I have, in a former speech, illustrated this point by examples.

Titus ii. 11—"For the grace of God which bringeth salvation, hath appeared to all men"—or, as it may be read—"which bringeth salvation to all men, hath appeared." The audience may easily see a vast difference between *saving all* men, and *bringing* salvation to all men. The grace of God does not save all men in this world, even in the Universalist sense; and in the next world, there is nothing to be saved from: hence, Universalism being judge, men will not need grace. The passage must, therefore, have some other signification. Its plain meaning is, that God has *graciously* provided salvation for all men, and presents it to them, on condition that they live godly in Christ Jesus—"soberly, righteously, and godly, in this present world."

1 John iv. 14—"And we have seen, and do testify, that the Father sent his Son to be the Savior of the world." This I believe as fully and heartily as possible, though it is far from teaching Universalism. Christ came to be the Savior of the world, *on terms specified in his gospel*. "He that believeth shall be saved, but he that believeth not, shall be damned;" or, as the verse next following the one under consideration, has it, "Whosoever shall *confess* that Jesus is the Christ, God dwelleth in him, and he in God." Does Mr. Austin take the position that men will be saved, whether they *confess* him or not?

**Gen. xii. 15-18**—"In thee, and in thy seed, shall all the nations of the earth be blessed." This promise, which is repeated in substance in several places, relates to the unconditional benefits flowing from Christ to the families of the earth, and not to the eternal salvation of men in a future state. And we contend that it has been, and *is now* fulfilled. Not a nation or family ever existed, but has been the subject of blessings, through Christ, the seed of Abraham. They enjoy the *common* benefits of redemption, are placed in a state of initial salvation, and have the means of securing eternal life. All the nations of the earth are so far benefited by Christ, that all who die in infancy, are unconditionally saved through the atonement, and all who grow up to be personal sinners against God, have the offer of salvation, on condition of repentance, and have power given them to repent and save their souls. But if we admit these promises refer to the personal salvation of men in a future state, still it does not follow that they are absolute and unconditional, but the contrary. The covenant made with Abraham was conditional. The condition was *faith*. "Abraham believed God, and it was accounted to him for righteousness." "So then, they that be of *faith*, are blessed with faithful Abraham."—Gal. iii. 6.

Moreover, the argument of Universalism from this passage, is, *logically and theologically, false*.

*First*—logically false, in making the conclusion broader than the premises. Let us state it syllogistically. 1. What God absolutely promises, he will perform. 2. He has promised absolutely, to bless all nations of the *earth*, in the seed of Abraham. 3. Therefore he will *absolutely and unconditionally save all nations, families, and individuals* of the human family, *in the kingdom of heaven*. Thus, the conclusion being broader than the premises, the argument is *logically false*.

*Secondly*—the argument is *theologically false*, in assuming that the promise to Abraham cannot be fulfilled, without the absolute and unconditional salvation of all men *in heaven*. Here is *theological sophistry*. The spiritual blessings embraced in this promise, are no more absolute, than were the temporal blessings promised, by the possession of the literal Canaan. Thousands, to whom the promise of Canaan was made, failed of entering that land, through unbelief. And St. Paul, writing to the Hebrews respecting the heavenly Canaan, cautions against the danger of "falling, after the *same example* of unbelief." I take the ground that the promise of God to Abraham has been fulfilled, and is fulfilled. Christ has come—all men, through his redemption, have a personal existence—the influence of the Spirit, by which Christ is the "true light, that lighteth every man that cometh into the world"—and the promise of eternal salvation, on the improvement of the light of the dispensation under which they live. Hence, St. Paul says, "in every nation, he that feareth God and worketh right"

is accepted with him." All such will be saved, whether they live in heathen lands, where the gospel has never been proclaimed, or in christian countries, under the full blaze of gospel light. It is in this way, that all nations of the earth are blessed in the seed of Abraham. To take other ground, is an assumption wholly unsupported by evidence. Rom. v. 12th, and following verses: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned," &c. The foregoing and its connection, are sometimes adduced in proof of the final holiness and happiness of all men. But what shall we think of the *fairness* and *honesty* displayed in taking proofs from a chapter which is contradicted by the whole system of Universalism? My friend, Mr. Austin, does not believe the *plain, positive assertions* of this chapter. He does not believe that sin entered into the world "by *one man*," or that the sin of Adam has any influence upon the character or conduct of *other men*. Nor does he believe that *death came by sin*. His doctrine is, that men would have died, if they had not sinned; thus directly contradicting the Apostle, who says, death reigned "by one man's offence." Nor is it embraced in Universalism, or believed by Mr. Austin, that men are made righteous "by the obedience of Christ." None of these things are believed by Universalists, and yet they quote this chapter to prove their doctrine.

But allowing them to believe the whole of this chapter, what does it prove for them? The salvation accruing to men through Christ, as set forth in this chapter, is clearly *conditional*. The inspired Apostle commences the chapter by saying, we are "justified *by faith*," and have "peace with God through our Lord Jesus Christ;" that we have "access *by faith* into this grace, wherein we stand and rejoice in hope of the glory of God:" and concludes by saying, that "as sin hath reigned unto death, even so might grace reign *through righteousness*, unto eternal life, *by Jesus Christ our Lord*."

Isaiah liii. 11—"He shall see of the travail of his soul and shall be satisfied." Universalism also rejects the unequivocal statements of this chapter. Mr. Austin does not believe that Christ was "wounded for our transgressions"—"bruised for our iniquities"—"that the Lord laid on him the iniquity of us all," or that "by his stripes we are healed." In all these respects, he flatly denies what the Bible affirms. The plain meaning of the verse referred to, is, that the atonement made by Christ should be a sufficient propitiation in behalf of such as repent and turn to God.—[*Time expired*.]

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[MR. AUSTIN'S TENTH SPEECH.]

*Respected Moderators*.—I really entertain great sympathy for my brother on the opposite side, on account of his bodily exhaus-

tion. I can do so the more readily from my own wearied condition. I hope he will have strength given him to carry him through the arduous labors of this discussion, as I pray that the same blessing may be given to myself.

Before taking up another argument, I will advert briefly, to the suggestion of my friend on the passage last quoted in reference to Christ. "He shall see of the travail of his soul, and shall be satisfied."—(Isa. liii. 11.) Elder Holmes declares that Universalists do not believe this passage, nor the chapter in which it is found—that we do not believe the assertion that on *Christ*, was laid "the iniquities of us all." I deny this allegation. We believe both the passage and the chapter containing it. We give the prophecies which it utters in regard to the character and office of Christ, such construction as the laws of language and the dictates of sound reason require. It is said our *iniquities* are laid upon him. But are we to understand this *literally*? If so, then we must understand literally the declaration of St. Matthew, that Christ took upon himself "our *infirmities*, and bare our *sicknesses*."—(Matt. viii. 17.) If my friend insists that Jesus *literally* took our *iniquities* on him, then he must acknowledge that Christ became depraved, sinful, guilty. How can one take sin upon himself, without becoming *guilty*? But if he acknowledges the declaration, "our iniquities were laid upon him," should be understood *figuratively*, as when it is said he bore our *infirmities* and *sicknesses*, then we perfectly agree. Universalists fully believe the assertion of the prophet, that Christ "shall see of the travail of his soul, and shall be satisfied." He came to save all men. Nothing can *satisfy* the Redeemer, but the perfect accomplishment of this great work. It is the Elder and his partialist coadjutors, who deny the truth of the declaration under consideration. They declare that the purpose for which Jesus commenced his reign, will not be completed—that he will be *defeated* in his mission, and be compelled to take up with the salvation of a *part*, when he came expressly to save *the whole*! In this view of the case, it is impossible that Christ can be *SATISFIED* with his work: and thus my friend's theory practically enstamps *falsehood* on the declaration of the prophet.

The *seventh* Negative Argument which Mr. Holmes introduces, is that the scripture passages most relied upon by Universalists, do not establish the unconditional and ultimate holiness and happiness of all men. This term "*unconditional*" salvation, is one that my friend has frequently used in reference to Universalism. And he also speaks of "*absolute*" salvation. As it is evident that in his straitened circumstances, he is striving to make a little capital out of an oft-repeated use of these words, I must be allowed to notice them a moment. He would convey the impression that Universalists believe in an *arbitrary* salvation, disconnected from *any conditions, or terms*, on the part of the creature. In this, he

either *ignorantly* or *wilfully* MISREPRESENTS our views. We believe in no salvation that is not wrought out through a compliance with all gospel conditions and terms. We believe all men will be saved, because all will comply with the *conditions* of salvation, viz : *repentance* of sin, and *faith* in Jesus Christ as the Son of God, and the Savior of the world. To bring mankind to a compliance with these conditions, was the very work committed to Christ by his Father. And having all faith in his ability to *finish* the work he came to perform, we believe that every human soul will, either in the present world or in the future, be ultimately brought into the gospel kingdom through repentance and faith. Hence all the Elder has said in regard to "*unconditional*" salvation, has been a wasting of time and breath. As to "*absolute*" salvation—i. e. *complete* salvation, I know of no other. Perhaps my friend believes in a man's being *half* saved, and the other *half* not saved ! But we have an idea that a creature is not saved at all, until he is completely saved !

In this Negative Argument he proceeds to notice several passages of scripture which Universalists introduce in support of the doctrine of the world's salvation. My friend's criticisms on these passages might have been more to the point, had he waited until I introduced them in the regular train of my Arguments. But being exceedingly hard pressed for matter, he undoubtedly was compelled to anticipate my scripture evidences under the delusion that it might be to his advantage to forestal the minds of the audience in respect to their meaning. I have no doubt he believed it would be *easier* to notice these passages before I introduced them, than *afterwards*. In falling into this mistake, however, he but proves the wisdom of Solomon's declaration—"He that answereth a matter before he heareth it, it is folly and shame unto him."—(Prov. xviii. 13.) The passages he has noticed, will in due time, be introduced in their appropriate places. And the plain and evident meaning which they carry, will show the folly of his attempts to destroy their force, and fritter them away into nothingness. In the mean time, I cannot refrain from calling upon the audience to notice the *design* of his labors in this department. For what were all his glosses, and criticisms, and sophisms introduced ? To speak plainly, they were designed to take away God's words from his own mouth, and place those of Elder Holmes in their stead—they were designed to *contradict* and *deny*, the most clear and emphatic declarations Jehovah has ever vouchsafed to make to man. When God promises he will bless ALL the nations, kindreds and families of the earth, in Christ the seed of Abraham, my friend would have you believe God *means* he will in reality bless but a *PART* ! When the Apostles insist that the Father sent the Son to be the Savior of the world, he would have you suppose they only meant a *part* of the world. When St. Paul declares *positively*, that God will have

*all men* to be saved, the Elder would fain make you believe he meant, but a **PART** of all men! To the same end are his labors on other and like passages.

Mr. Holmes mentions a little tract entitled "One Hundred Arguments in favor of Universalism," by Rev. Thos. Whittemore, Boston. He declares that I have chiefly taken my proofs from this pamphlet. I beg the gentleman's pardon, in *denying* the allegation. My arguments were drawn legitimately and directly from the scriptures—as the audience and the world will plainly see, if my opponent does not. But the Elder's indignation is greatly stirred up by this little tract. He becomes so exasperated against it, as to fall to calling it *hard names*! He insists that instead of *One Hundred Arguments*, it should be denominated *One Hundred Sophisms*!! Our hearers will be not a little surprised at this fulmination, when they understand the character of this tract. What is it that so deeply wounds my friend? It is a collection of *One Hundred passages of scripture!!!* And these the Presiding Elder stigmatizes with the name of *One Hundred Sophisms*!!

This charge of *sophistry* against the word of the Most High, would be rather serious, were it not that it was probably uttered in a fit of *desperation*, that deprived him for the moment of self-control! My friend is not alone in the trouble this "Hundred Arguments" has given him. For the last ten or fifteen years, that small book, has been a source of unceasing torture to the great body of partialist clergy in our country. That *One Hundred passages of scripture*, all clearly teaching the salvation of the entire race of man, should be brought together in a body, and circulated among the people, dispelling the shades of darkness, and setting forth the true scripture doctrine on this subject, has been "gall and wormwood" to our limitarian friends. But their opposition to its circulation has been in vain. The people *will* read it—and what is better, they will *believe* it, despite all outcries of *sophistry*! It has thrown more light on the public mind upon the teachings of the scriptures respecting God's purposes and the extent of salvation, than all the preaching of the "Evangelical" ministry since the days of the Reformation.

In his *seventh* Negative Argument, the gentlemen says, in reference to 1 Tim. ii. 4, that with all my Greek I have not shown that "*thelei*," [Will,] means any thing more than God's *willingness* that men should be saved. I hardly know what *name* to give this declaration. Is my opponent unfortunately *forgetful*, or is he disposed wilfully to *misrepresent* facts, and determined to make up in *naked assertions* wholly unfounded, what he lacks in sound argument? Be this as it may, to satisfy the audience of the reckless nature of this assertion, I beg them to recall my argument on the Will of God. In that argument I showed by full scripture illustrations, that "*thelei*," is *never* applied to God in the Bible, except to represent his Will of *Purpose* and *Determination*.\*

\* See p. 269.

I proceed now to my *Sixteenth* Argument. It is drawn from

**THE DESIRES AND PRAYERS OF THE RIGHTEOUS.**

**PROPOSITION.**—1. The righteous pray for all men—that all may become holy and happy. This is the sincere desire of their souls. 2. The prayers and desires of the righteous shall be granted.

**PROOF.**—1. The Righteous pray for all men. This proposition I presume will not be controverted. When a righteous man, a christian, prays, he does not beseech God to send any of his creatures to dwell in sin and woe forever. It is *possible* for a man to utter such a prayer; but he could not be a *righteous* man. He would be a hardened, cruel, sin-approving, pain-loving wretch. The utterance of such a prayer would be the highest evidence of the truth of *total depravity*. When the *truly* righteous pray, they include *all men* in their prayers. These beseech God to touch all hearts, to purify all souls, to convert the *whole world* and bring the entire race of humanity to reformation, holiness and happiness. While the other prayer would be the most awful that man or devil could make, this would be the most pure, holy, and god-like that men or angels could utter! What greater or better thing could be prayed for, than the universal prevalence of righteousness—that Christ's spirit would sanctify every heart in the universe? Does not Elder Holmes pray thus? Does he not beseech God to bring sinners—all sinners—to repentance? I hope for his own credit, and for the credit of the christian ministry, he will not deny this? Of course he prays that this may be done in a proper manner—i. e. in God's way—through repentance and compliance with the terms of salvation. Thus pray all believers in the world's salvation.

If my opposer and his partialist brethren do not pray in this manner—if they do not pray for all men—they violate one of the plainest injunctions of the New Testament. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority."—(1. Tim. ii. 1, 2.) This is the very first thing to be prayed for, when Christians approach the Throne of Grace. "I exhort that *FIRST* of *ALL*," etc. Why should we thus pray for all men?—"For this is good and acceptable in the sight of God our Savior."—(v. 3.) It is good and acceptable to God, that prayers should be made for *all men*. Why is it good and acceptable to God, to have all men prayed for? The Apostle goes on to give the reason. Because God "*WILL HAVE ALL MEN* to be saved, and to come unto the knowledge of the truth."—(v. 4.) This is a very good reason. If it was not God's *determination* to have *all men* to be saved, why does he direct that prayers shall be made for them?

Dr. Adam Clarke gives the same reason why we should pray for all men. He says—"Because he *Wills* the salvation of all



men, therefore he Wills that all men should be prayed for. In the face of such a declaration," continues the Doctor, "how can any christian soul suppose that God ever unconditionally and eternally *reprobated* any man? Those who can believe so, one would suppose, could have little acquaintance with the nature of God, or the bowels of Christ."—(*Dr. C. on 1 Tim. ii. 4.*) The Doctor's question is very sensible! Sure enough! And in return allow me to ask my Methodist brother, how any intelligent mind can suppose God would ever create a human being plainly *foreseeing* that his existence would terminate in eternal woe and sin? "Those who can believe so, one would suppose, could have little acquaintance with the nature of God, or the bowels of Christ."

The ancient Christian Fathers prayed for all men. St. Cyprian, who lived in the third century, in his defence before the Roman Pro-consul, said: "We (*i. e.* we christians,) pray to God not only for ourselves, but for *all mankind*, and particularly for the Emperors."—(*Dr. Clarke on 1 Tim. ii. 2.*) David prayed—"O let the wickedness of the wicked come to an end."—(*Ps. vii. 9.*) The Poet most beautifully describes an aged minister uttering such a prayer as the Apostle directs.

"He prayed for all men! . . . . .  
And as he dwelt upon the love which would,  
At some far period, bring all wanderers back,  
Unto their Father's house, his whole frame shook  
With strong emotion, and his voice grew faint,  
Till he could speak no more."—*Mrs. J. H. Scott.*

Still more positive am I, that I shall not be disputed when I declare that righteous men, that true christians, *DESIRE* the salvation of all mankind. What kind of a *christian* must he be, who does not *desire* that all should repent, come to Christ, be filled with his spirit, and become happy! A very depraved man may have no such desire. Indeed cruel, revengeful men, entertain no feeling of this description. While they are wicked, they love no such doctrine, and no such thought, as the salvation of all. They want some place of torment, into which they ardently hope their enemies may be plunged forever! That is the doctrine the depraved like. Hence they are so frequently imprecating terrific anathemas of eternal damnation, on the souls of those who excite their anger. Anathemas which, alas! that it must be said, they have learned by hearing them so often thundered from the pulpit!! But when such a wicked man becomes truly converted, and breathes in the Christian Spirit, the first fruit of his change of heart, is that all his disposition to denounce *endless wrath* on his fellow-beings, and all love of such an idea, vanishes from his mind. He becomes immediately filled with a desire that the same forgiveness which has been granted him, may be extended to all men! Then he desires the salvation of the *WORLD*.

Then he loves the thought that all shall come to repentance and salvation! Is not this the desire of every new convert? Are they not then truly Universalists?

There is this most extraordinary and marked distinction between the different doctrines supported by the brother opposite, and myself. While I *must not*, and *cannot* PRAY NOR DESIRE that eternal sin and wretchedness may be the doom of any human being—while the Bible no where calls upon me to utter such prayer, or entertain such desire—my opponent *can* and *will* both *pray* and *desire* that ALL MANKIND may be brought to forsake sin, and obtain holiness and happiness!! His *Bible* expressly EXHORTS him to such prayers.

Where does such a desire come from, except from God? And if he gave it to man, does he not possess it himself? Can a stream rise higher than its fountain? Can the creature's desires be more expanded, more benevolent and holy than the Creator's? Is there not the same desire in Christ, and angels, and all who dwell in heaven. And if this Desire is so mighty in the soul of the Christian, as to lead him to bring all men to the feet of Jesus in repentance and love, had he the power, will not a similar desire in God—yea, an infinitely *stronger desire*, lead him, in his own good time, to do this great and good work? Has he not abundance of power to complete so great and glorious an enterprise?

2. The Prayers and Desires of the righteous shall be granted. "The prayer of the upright is his delight."—(Prov. xv. 8.) "He heareth the prayer of the Righteous."—(Prov. xv. 29.) "He will fulfil the desire of them that fear him."—(Ps. cxlv. 19.) "The desire of the Righteous shall be granted."—(Prov. x. 24.) If the Prophets of old, the Apostles, the early Christian Fathers of the first centuries, all prayed for the salvation of the entire human race, as we have seen—if all righteous men, all true christians, in succeeding ages, and in the present day, sincerely pray for, and ardently desire, the reformation and salvation of all men—and if the *prayers* and *desires* of the Righteous shall be GRANTED by the same God, who moves them thus to pray, the argument is complete—all will eventually be brought to holiness and heaven.

My *Seventeenth* Argument is drawn from

#### THE PROMISES OF GOD.

PROPOSITION.—1. God has promised to bless all mankind in Christ and to bring them to holiness and happiness. 2. God's promises will ultimately all be fulfilled.

PROOF.—1. God has promised to bless all mankind in Christ, and to bring all to holiness and happiness. The careful reader of the Bible, will find therein two classes of promises, viz. *Conditional* and *Unconditional*. The Conditional Promises are those predicated on man—on his compliance with certain stipulations and conditions.

The promises of *temporal* good are made to depend on our yielding obedience to the laws of Industry, Health, Sobriety, Economy, etc. The Promises of *spiritual* good, the present enjoyment of Religion, of righteousness, of piety; the present comforts proceeding from an enlightened confidence in God, and trust in Jesus—all depend upon certain conditions of repentance, faith, and practice. The Scriptures abound with these conditional promises. But none of them are directly connected with, nor involve the **FINAL DESTINY** of mankind. 'This was a matter too important, too momentous, to be placed on any *contingency* resting in so frail, ignorant and blind a creature as man.

But above these, there will be found in the Bible, certain *Unconditional* promises. They are Promises which man has no power to *fulfill*, and no power to *frustrate*. Their fulfillment rests primarily, and solely, in God. They depend wholly on his Veracity, his Power his Wisdom and his Resources. These promises therefore, will as certainly be fulfilled as Jehovah is the God of Truth! It is for the want of making this distinction between the Conditional and Unconditional Promises, that Theologians have wandered so far from a correct appreciation and understanding of God's gracious purposes. It is among the unconditional promises of God—those which depend upon him for Fulfillment—that we find a large and emphatic class which proclaim his purpose to bring all his intelligent creatures to holiness and happiness.

PROMISE—i. "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."—(Gen. iii. 15.)—True this language is *figurative*; but it nevertheless contains a great and precious promise. The Serpent represents *sin*. "The seed of the woman," refers to Christ. The wound which the serpent inflicts is on the *heel*, a part where but little comparative injury can be done, represent that the assault of sin on the human race, will be *temporary* and *curable*. But the wound which the seed of the woman gives the serpent, is on his *head*, a place where a wound is fatal. In this we have a representation that Christ shall inflict a *fatal wound* on *SIN*—that he shall overthrow and annihilate it, and deliver those whom it had bound as captives. This promise is unconditional.

PROMISE—ii. To Abraham God made the following promise:—"In thee shall all the families of the earth be blessed."—(Gen. xii. 3.) This promise was repeated to Abraham again and again. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."—(Gen. xviii. 17, 18.) Again:—"In thy seed shall all the nations of the earth be blessed."—(Gen. xxii. 18. The same promise was renewed to Isaac:—"I will perform the oath which I swore unto Abraham thy Father. And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries.

And in thy seed shall all the nations of the earth be blessed.”—(Gen. xxvi. 3, 4.) This promise was also confirmed to Jacob:—“In thee, and in thy seed, shall all the families of the earth be blessed.”—(Gen. xxviii. 14.)

The seed of Abraham so often mentioned in these promises, St. Paul declares, is Christ:—“Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ.”—(Gala. iii. 16.)

Here then was a promise given to Abraham, renewed to Isaac, confirmed to Jacob, that in their seed, which is Christ, *all the nations and families* of the earth shall be blessed. These promises constitute the whole sum and spirit of the gospel of Christ. St. Paul says they compose the gospel:—“And the scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying, In thee shall all nations be blessed.”—(Gala. iii. 8.) Is this the gospel proclaimed by those who style themselves evangelical preachers? Do they declare all nations and families shall be blessed in Christ? If they preach any other gospel than this, they preach a *spurious* gospel. What does St. Paul say of all such: “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”—(Gal. i. 8.)

It will be seen that these promises are entirely *unconditional*. True, they were *made known* to Abraham, as a reward for his *faithfulness* in obeying God. He was blessed in having revealed to him a purpose so great and glorious. The *faithfulness* of Abraham was not the condition on which these promises should be *fulfilled*, but the condition simply, on which they should be *made known* to him. God had determined thus to bless all men in Christ, long before Abraham was created. If Abraham had proved faithless, God would still have carried this great purpose into effect through other instrumentalities. Jehovah is under no *compulsion* to accomplish his plans in one particular way, or not at all. He chooses his own instruments, his own means, his own time. Thus should we understand the language of St. Paul:—“Abraham believed God, and it was accounted to him for righteousness.”—(Gala. iii. 6.) Not that God would fulfill his great and precious promises *because* Abraham believed them. But Abraham believed he would fulfill them, and that *belief* was accounted to him for righteousness. Again the Apostle says:—“So then, they which be of faith, are blessed with faithful Abraham.”—(Gala. iii. 9.) Not that they which be of faith, shall as a *reward*, be included in the promises which God made to Abraham. But those who believe those promises—who have faith that God will thus actually bless all men through Christ—shall be blessed with the *enjoyment* of the peace which flows from that faith, as Abraham was.

Mr. Holmes in his seventh Negative Argument, attempts to show that these promises are entirely fulfilled in this life. In

this effort he makes a great display of critical acumen, in order that the sophistry involved may be the more effectually concealed. He declares that the promise to bless *all nations, kindreds and families*, in Christ, has been already fulfilled—that there is not a nation on earth which has not even now, been blessed in the Redeemer. This is strong language to be used, with any expectation of being believed. The credulity that will receive it, must be unbounded. It would be difficult to find another individual who would hazard before an intelligent audience, an assertion so utterly destitute of all support from sober fact, as this. Vast numbers of nations have lived and died, without knowing there was a God, a Savior, or a gospel. How have they been blessed in Christ? The Elder replies, that they have been blessed by being placed in a condition of *initial* salvation. To the wondering multitude, this word “initial,” may be supposed to convey a vast depth of meaning! But if it has any sense in the connection where my friend places it, it signifies a kind of salvation of which the poor heathen have no knowledge, until it is *too late* to be saved!!! Then, when cast into endless perdition, for the first time, they learn there is a Redeemer through whom they might have been saved, if they had not unfortunately been created in heathenism!! Truly they should be extremely thankful for the blessing of “initial” salvation! The Elder also says, the heathen have been blessed in Christ, by having the *offers* of salvation made to them. I meet this declaration with a *flat* denial of its truth! Who does not know that millions of heathen have never *heard* of salvation, much less had it *offered* them! It certainly indicates great courage, or great stupidity, to make statements which the veriest schoolboy in the audience can refute!! Moreover, Mr. Holmes insists the heathen have been blessed in Christ, by the salvation of all who die in *infancy*, through the atonement of Christ. If infants can be saved only through the atonement of Christ, it follows that all who died before the atonement was made, were lost forever!! There is no avoiding this conclusion from my friend’s premises. And here we have, in all its odious deformity, the old Calvinistic doctrine of *infant damnation*!! The whole of this attempt to set aside the plain import of these promises, possesses a shallowness so evident, that it is astonishing Elder Holmes should jeopardize his reputation in making it! The pretence that *ALL THE NATIONS*, all the *KINDREDS*, and all the *FAMILIES* of the earth have already been blessed in Christ, in this life, cannot be made by all the art of my friend, to put on even a *show* of plausibility!! It is a poor and pitiable attempt to conceal the light of one of the most glorious promises God has ever made the world!

How have those innumerable multitudes who lived in heathenism before Christ’s advent—those since his advent, and those now in heathenism—been blessed in Christ, in any real and su-

stantial sense? This moonshine of "*initial*" salvation, and *offers* of mercy, never heard or dreamed of by those who are damned for not *accepting* them, falls infinitely short of coming up to the great blessing contained in the promise. Millions have lived and died upon whose ears the tidings of salvation never sounded. It is but utter mockery to them, and in plain violation of all meaning in words, to insist they have been blessed through Christ in this life.

We must look to another state of being for the entire fulfillment of these "great and precious promises." Dr. Doddridge says,—"Promises of *heavenly felicity* were contained even in the covenant made with Abraham, which the Mosaic could not disannul." That promises to bless all men in Christ, composed the Covenant which God made with Abraham, is evident from Gal. iii. 16-18. The kingdom and reign of Christ are not confined to this brief existence. He does but little here, comparatively, to bring any soul into that *perfection* which he will ultimately bestow on all. Those nations and individuals, whom Christ does not bless in this existence, he will make objects of his influence and instruction, and the recipients of his blessing hereafter. The plain principles of *Impartiality* demand this. "The father loveth the Son, and sheweth him all things that himself doeth. And he will show him greater works than these, [i. e. greater works than Christ does on earth,] that ye may marvel."—(John v. 20.) "In my Father's house are many mansions. \* \* \* \* \* I go to prepare a place for you."—(John xiv. 2.) "For he must reign [both in this world and the next] until he hath put all enemies under his feet."—(1. Cor. iv. 25.) "To this end Christ both died and rose, and revived, that he might be Lord both of the dead and living."—(Rom. xiv. 9)

PROMISE iii.—Break forth into joy! Sing together ye waste places of Jerusalem. \* \* \* \* \* The Lord hath made bare his Holy Arm in the eyes of all the nations; and *all the ends of the earth* shall see the salvation of our God."—(Isa. lii. 9. 10.) The words "*all the ends of the earth*" in scripture phraseology, signify *all mankind*. Notice the *Universality* of this promise. "*ALL NATIONS—ALL the Ends of the Earth* shall see the Salvation of our God." It includes every nation, every human being that ever has lived or ever will live in the earth. The promise is *unconditional*. All SHALL see and experience the salvation of God! Can any promise be more *explicit* or *absolute*?

PROMISE iv.—"All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the Governor among the nations."—(Ps. xxii. 27. 28.) None can doubt that in the phrases, "*all the ends of the world,*" and "*all the kindreds of the nations,*" the Psalmist designed to de-

scribe literally ALL MEN. Not only all that may live on the earth at any certain time, but all that have ever been on earth—all that have ever belonged to any nation, tribe, or family. What does the inspired writer say of their ultimate condition? He declares they shall “remember”—be instructed of God and Christ—“and turn unto the Lord”—the influence of that instruction shall be to bring them to repentance, and turn their footsteps into the paths of obedience and love, and cause them all at last to surround the Throne of the Eternal, and in joy and gladness worship before him!! The reason assigned by David, why this great work shall be done, is perfectly satisfactory and conclusive. He attributes it to the Will, the Sovereignty, the Power of Jehovah. “For the Kingdom is the Lord’s, and he is the Governor among the nations!”

PROMISE v.—“All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name.”—(Ps. lxxxvi. 9.) The phraseology of this promise has been intentionally framed by its author, in such a manner as to make it necessarily *universal*. He does not simply say “all nations,” but “all nations WHOM THOU HAST MADE, shall come and worship before thee!” All nations who ever have, do now, or will hereafter, exist on the earth—all whom God has made, or ever will make, in our world, SHALL, in due time, be brought into a condition of mind and heart, to worship the Lord in the beauty of holiness!! I ask if language could possibly frame a promise, which could express in plainer terms, the final holiness and happiness of all mankind!!

PROMISE vi.—“All thy works shall praise thee, O Lord.”—(Ps. cxlv. 10.) If all God’s works shall praise him, then all intelligent beings shall praise him. What can this prove, but the holiness and happiness of all mankind? Will it be to the praise of God that innumerable millions of his rational offspring, whom he made expressly to glorify, honor and love him, are plunged into endless sin and woe? Can the imprecations, blasphemies, groans and shrieks of damned spirits, be called PRAISE to God!! O Father! forgive those who in deep ignorance and blindness, entertain a view of thy proceedings, so monstrous! Who does not see that to have this glorious Promise fulfilled, or approach towards a fulfillment, *all men* must be brought to that condition of holiness and love, that will lead them cheerfully and gladly to fall before the Majesty of Heaven, and praise and adore him who liveth and reigneth forever!!

PROMISE vii.—“In this mountain [the Gospel,] shall the Lord of Hosts make unto *all people*, a feast of fat things. \* \* \* \* And he will destroy in this mountain, the face of the covering cast over *all people*, and the veil that is spread over *all nations*. He will swallow up death in victory. And the Lord God will wipe away the tears from off all faces; and the rebuke of his

people shall he take away from off all the earth. For the Lord hath spoken it."—(Isa. xxv. 6—8.) This is a most precious promise! The "veil" of *ignorance*, the "covering" of *sin*, which in this world, have been cast over the entire race, shall be annihilated by the light of God's truth—the rebuke which sin ever justly incurs shall he take away, for sin itself shall be destroyed—tears shall be wiped from off all faces—Death, the great enemy of man, shall be swallowed up in victory—and ALL PEOPLE shall be brought to the Great Gospel Feast, to be enjoyed in the presence of God and the Lamb, and to endure forever!! Glorious hope!—cheering prospect!! How the christian's heart exults and rejoices in contemplating these gracious and vast Results of the reign of the Prince of Peace!!! All that the Prophet says of Moab, and other phrases, in the concluding portion of the chapter, are figurative and striking expressions, signifying that in accomplishing this most worthy and adorable Promise, God will overcome and remove whatever obstacle may arise to prevent its fulfillment.

PROMISE viii.—"I will Ransom them from the power of the grave. I will Redeem them from death. O death, I will be thy plagues!—[thy overthrow!] O grave, [*Heb.* SHEOL—*Gr.* HADES—*English*, HELL,] I WILL be thy DESTRUCTION!"—[Hosea xiii. 14.] Here is another Promise of a most valuable character. Jehovah pledges his Word that both DEATH and HELL shall at length be destroyed!! Elder Holmes DENIES this, and insists that both *Death* and *Hell* shall endure FOREVER, and hold in their awful embrace countless multitudes of the offspring of God and the redeemed of Christ! Whose word should be believed on this subject—the word of man, or the word of Jehovah?

Let us now go to the New Testament, and we shall there find a class of unconditional Promises, equally plain, and equally satisfactory, with those already introduced.

PROMISE ix.—"Fear not; for behold I bring you good tidings of great joy, which shall be to all people."—(Luke ii. 10.) This Promise was given at the birth of the Savior. Its only meaning is that the reign of Christ, in its final results, shall carry salvation, gladness and joy to all the race of man.

PROMISE x.—"Thou hast given him [Christ,] power over all flesh, that he should give eternal life to as many as thou hast given him."—(John xvii. 2.) How many has God given Christ? "The Father loveth the Son and hath given ALL THINGS [all human beings,] into his hand."—(John iii. 35.) What shall become of those whom God has given to Christ? "ALL that the Father giveth me, SHALL come to me. [What disposal will Christ make of them? Cast them out into endless wretchedness?] And him that cometh to me, I will *in no wise* cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which



hath sent me, that of ALL which he hath given me, [he gave him all men,] I should LOSE NOTHING, but should raise it up again at the last day."—(John vi. 37-39.) This Promise covers the whole ground. It proves beyond a reasonable doubt, the salvation of the world.

PROMISE xi.—“And I, if I be lifted up from the earth, I WILL DRAW *all men* unto me.”—(John xii. 32.) Although there is a condition annexed to this Promise, yet it is one already fulfilled. Christ was lifted up from the earth on the Cross. Hence, if his declaration is *true*, all men will yet be drawn to him; and in the promise last noticed we are told what disposal he will make of those who come to him.

PROMISE xii.—“And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of RESTITUTION of ALL THINGS [all intelligent beings,] which God hath spoken [promised,] by the mouth of ALL *his Holy Prophets*, since the world began.”—(Acts iii. 20, 21.) The word “Restitution,” is from the Greek “*Apokatastaseos*.” Its signification is “the Restoration of any thing to its former state—a change from worse to better.”—[*Robinson's Greek Lexicon*.] This passage records God's Promise to Restore all things—all his earthly creatures—to a condition of primeval purity and bliss!!

Many more Promises of like nature might be introduced; but these are sufficient. Here are *twelve* Promises of God, uttered in the most solemn manner, and in the plainest language possible, all pledging the VERACITY of the Most High, that the whole human family shall eventually enter into a condition of obedience, adoration and happiness. Besides these assurances, Peter declares that ALL God's Holy Prophets since the world began, have *spoken* or *promised*, the arrival of a time when all created beings shall be restored to purity and bliss! *One* promise to this effect, would be enough from a God of *Truth*! But when, in condescension to our blindness and lack of faith, he has *multiplied* and *reiterated* these Promises, again and again, how full of *unbelief*, how lost and benighted, the minds that reject them!!

2. God's Promises will ultimately all be fulfilled. To believe this, it is not necessary to suppose that God will have to *violate* man's *freedom* of will, or *choice*, or to overlook any *terms* or *conditions*, enjoined upon his creatures. He is abundantly able to accomplish his Promises through the medium of man's freedom, and a fulfillment of all conditions of salvation. “Work out your own salvation, with fear and trembling: for it is *God* which worketh in you, both to *will* and to *do*, of his good pleasure.”—(Phil. ii. 12, 13.) God works his Will and Pleasure—accomplishes his purpose, and fulfills all his promises though man's will and works! The Scriptures most emphatically declare that God is *faithful* to fulfill his Promises:—“Behold, the days come, saith the Lord, that

I WILL PERFORM that GOOD THING which I have promised unto the house of Israel, and to the house of Judah.”—(Jer. xxxiii. 14.) “Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?—And I said, This [suspicion of God] is my INFIRMITY!! But I will remember the years of the Right Hand of the Most High \* \* \* \* Thy way, O God, is in the sanctuary. Who is so great a God as our God? Thou art the God that doest WONDERS: Thou hast declared thy STRENGTH among the people!”—(Ps. xxvii. 7-14.) —“God is not a man, that he should lie; neither the son of man that he should repent. Hath he *said*, and shall he not DO IT? Or hath he spoken, and shall he not MAKE IT GOOD?”—(Num. xxiii. 19.)—“Let us hold fast to the profession of our faith without wavering; for he is FAITHFUL that promised.”—(Heb. x. 23.) Abraham “staggered not at the Promise of God, through unbelief; but was strong in faith, giving glory to God. And being fully persuaded, that what he had PROMISED he was ABLE also to perform”—(Rom. iv. 20, 21.) Here precisely, is where my opponent and all of his class of theologians, entirely fail. *They do not believe* that God is ABLE to perform what he has so emphatically and repeatedly promised! If they had the faith of Abraham, they would immediately come into the adoption and enjoyment of those “great and precious promises” of God which declare that at last, he will bring all his creatures to holiness and heaven. The first step in obtaining an enlightened and well grounded faith in God, is to settle the principle in the mind, that whatever he has promised, that he is ABLE to perform! *Do you believe this*—GENT. MODERATORS? If you have fixed such a conviction of Jehovah’s ability in your understanding, then you MUST believe that God will finally save ALL MANKIND; inasmuch as he has promised to perform this great and desirable work!

Elder Holmes comes back again to my argument from the Will of God. He evidently trembles before the weight of that argument and is not satisfied with the positions he has taken on the subject. He declares that God’s Will is absolute now, if absolute at all—and that if it is not absolute now, it never will be. Hence he concludes that as sin and misery are consistent now, with his absolute will, they may be hereafter and forever! Here we have again, THE ONE objection, and the only one possessing any force that has been urged throughout this discussion against the salvation of the world. Its fallacy and sophistry, have been exposed again and again, and yet is again and again brought forward, because there is nothing else within my opponent’s reach which he can manufacture into even the semblance of consistency. This talk about God’s absolute Will, my friend will pardon me for saying, is childish. He used the same word in connection with the Desire

and the *Intention* of Jehovah! The Will, Purpose, Intention, Desire, of an infinite God, in regard to any and all things, must in every case be *absolute*! Any thing *contingent* is *uncertain*. To say that the Will or Purpose, of Deity, is not absolute, but contingent, is to say that it is *uncertain*, and that not the  *slightest dependence* can be placed upon it. The vital error in the objection which the Elder urges, is that it is God's Will that mankind should be saved *now*—should *in this life* arrive at a state of sinless perfection and happiness! As this is not done, he falls into the conclusion; that the Will of Jehovah is *frustrated*. He does not see that in adopting such a conclusion, he destroys the *perfection* of God, and makes him no more worthy of confidence, so far as anything he can do, than man! But it is not God's will that man should arrive at perfect glory and felicity in this life. Hence his will is not frustrated here. It is his will that man should commence his career in feebleness, ignorance, and subjection to vanity, and should be elevated at the maturity of his being, through a well regulated progression in instruction, amendment and purification, to a condition of sinless perfection and immortal happiness!! This is God's Will; and it will be carried into a successful and glorious execution and completion, if the Lord is God!!! The Apostle has declared that "he will have all men to be saved, and come to the knowledge of the truth!"—(1. Tim. ii. 4.) St Paul also asserts that God "*worketh ALL THINGS* after the counsel of his own WILL!"—(Eph. i. 11.) Who will dispute Jehovah's own Revealed Word?

My opponent says I represent Justice as in *search* of an innocent victim to satisfy its claims. That was not the position I took. The fatal error in his system in regard to God's Justice, is in representing that it is precisely as *willing* to inflict its penalties on an *innocent substitute*, as on a *guilty criminal*. This disrobes it of every trait of pure *justice*, and makes it nothing less than blind *Revenge*, thirsting for blood from some quarter, and utterly regardless whether it is the blood of *innocence* or *guilt*, so long as its appetite is gorged! It is quite immaterial, as far as moral integrity is concerned, whether such an Attribute went in *search* of its victim, or waited to receive it. Its conduct would be equally abhorrent in either sense. But Jehovah possesses no such Attribute. *His* Justice inflicts its penalties on the *guilty* alone. And its punishments are not administered in revenge, to torment and destroy, but in goodness, and with a purpose to restore and save the erring!!

The only reply that need be rendered to the Botany Bay illustration of Mr. Holmes, is this: That if the British Government had received full *satisfaction* for the punishment due the criminals, and had no further claims upon them—[as his theory declares Justice has in the death of Christ,]—then the government could have no right to punish them another moment. So far as

the government is concerned, the criminals would be entitled to their liberty. And if, after having all its demands against the prisoners entirely cancelled, the government still persisted in imprisoning and punishing them, it would become guilty of the most shameless cruelty!! This last act is precisely what modern Evangelism charges upon God's Justice—that it has had its demands all fulfilled, to the very letter in Christ; and yet obtains *double* satisfaction on millions of sinners, by tormenting them forever!!

My friend says the distinguished writers among the Universalists are *Materialists*—and that Materialism comes unavoidably from their writings. This is a *naked assertion*, in support of which he cannot show any reliable proof. I think I am as well acquainted with the distinguished authors among Universalists, as my opponent. Their writings generally are as far removed from Materialism, as those of any other class in Christendom. And there is as little of Materialism prevailing in our ranks, as among any sect in the land.

He complains that I charge him with teaching that we can *earn* heaven! Well, is not this true in *fact*, however much my brother may dislike the sound in *words*? Has he not contended throughout, that man's salvation *hereafter*, depends upon the performance of certain works *here*? Has he not quoted passage after passage of scripture, to prove this doctrine? Did he not give the language of some groaning professor, who said—"What a miserable pack we christians are, enduring persecution and misery in this life, if there is no reward hereafter?" How, then, can I misrepresent him in his views on this subject? The truth is, our Methodist friends are in a perfect *fog* in this matter. They are saved by grace, and not saved by grace—they are saved by works, and not saved by works!!

He speaks of an individual who said he would give up *Universalism* and become a *praying* man! If he should give up Universalism, he would give up his honesty, his benevolence, his love to his fellow-beings, and to his Creator—he would give up a life of integrity and usefulness, and neglect the prayers enjoined in the New Testament. I acknowledge he might abandon all this, and still become, in the modern sense of the word, "a praying man!!" The world has witnessed many such changes!—[*Time expired.*]

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[MR. HOLMES' NINTH REPLY.]

*Messrs. Moderators* :—Much has been said by Mr. Austin on the subject of the divine will. The pertinacity with which he clings to his argument on this subject, is no proof that he regards it his *strong point*—that if this position be left in a doubtful state, his cause must, if it exist at all, *flutter* between life and death.

I have already dwelt on this point at large, and it certainly cannot be necessary that I should repeat what I have said. I will therefore only give it a passing notice, by calling your attention to the main features in my argument. Mr. Austin sets up the doctrine here, that God's will is *absolute*. By this he means that it does not depend upon conditions, or contingencies involved in the agency of man—that God's will takes place—must and will be effected in the salvation of all men, regardless of all conditions and contingencies: that is, that man's final salvation *depends solely and entirely* upon the *absolute, independent and unchangeable sovereignty* of God, *irrespective of human agency or human conduct*. The mere statement of a proposition of this kind, would seem to be sufficient to place it under the interdict of common sense. That anything farther should be required by intelligent minds, might be matter of surprise, had not all occasion of surprise been removed by the most strange and fantastic notions already presented and advocated in this debate. The gentleman seems perfectly blind and reckless in regard to the consequences such a proposition draws after it. Only grant him the *ultimatum* for which he contends, and he is perfectly indifferent as to the process by which it is secured.

1. Mr. Austin's notion of an *absolute will of determination*, destroys the moral character of God's government as to *final results*; and if his government be not moral in its final results, it cannot be in its intermediate steps; this, then, would annihilate moral government entirely.

2. It robs man of his moral and responsible character. He cannot be a moral being, who is not held responsible for the *final results* of his conduct.

3. By taking away man's moral character, my friend also robs him of his power of moral happiness. Moral responsibility and the power of moral happiness, are inseparably associated. Without the former, though a being might possess physical enjoyment, he could not be a proper subject of moral happiness. If the gentleman thinks he has, by his process of reasoning, annihilated hell, let him also understand he has annihilated heaven.

4. The notion of *absolute will*, is not supported by the philosophical argument, nor do the examples furnished by scripture present any proof that the original "*Thelei*" is used in this sense, in regard to the *ultimate destiny of men*.

5. It is directly contrary to the plainest teachings of the Bible. We can know nothing of God's will, except as revealed to us. If God has any will other than his revealed will, I have yet to learn what it is, and how known. God's will must harmonize with his promises, and all his promises are connected with conditions, either expressed or implied. It is the clearly revealed will of God, that the holy and obedient should be saved, and that the wicked and unbelieving should be damned: and no sophis-

try or metaphysical refinements can explain it away. When God would raise up a peculiar people, he chose Abram as the instrument, through whom to effect his purpose. But had Abram refused to leave his country and kindred, he would have forfeited the honor which God proposed to put upon him, and another would have taken his place; just as Saul was rejected from being King over Israel, and the throne delivered to David. Does my friend think Saul would have been rejected, if he had been *obedient*—or that Abram would have been retained and blessed, as the father of many nations, if he had been *disobedient*? Or does he suppose the *obedience* of the one, and the *disobedience* of the other, were alike the effects of God's absolute will? If this latter be his conclusion, the subject is loaded with still greater difficulty, since, not only is the scripture contradicted, but the character of God presented in an hypocritical and tyrannical light—as punishing Saul, and commending and rewarding Abraham, for the results of *his own absolute will*. The sophistry and perversion running through all my friend's reasoning, is in supposing God will carry out conditional purposes and designs, whether the conditions are met or not.

6. This notion of *absolute will*, makes God the efficient and only author of all sin. The gentleman can no more avoid this conclusion, than he can make a new world.

7. Finally, it disproves the great object at which he aims, viz. the final holiness and happiness of all men. If God's will be absolute, it is utterly impossible to prove that all men will be saved—since it does not *now* exclude sin and misery from the universe. As sin and misery are *now consistent with* God's will of *absolute determination*, it follows, for all the gentleman can show to the contrary, they may always continue so. I trust the foregoing is sufficient, and that I shall not be obliged to recur to the subject again.

The 16th Argument of Mr. Austin, is drawn from the fact that *all men are prayed for*. Here my friend contended a long while for what no one disputes—that it has been, and is, the general practice of Christians to pray for all men. But did he ever hear an intelligent Christian pray that God would act in contradiction to the established principles of his government? Prayer is efficacious in procuring spiritual influence to effect human salvation; but no intelligent Christian expects this influence conferred, except in harmony with the laws of mind, the constitution and relations of man—and the plan of salvation; no one expects, or prays, that God would make all men holy and happy, simply because he has sufficient physical power to control their wills, and huddle them all into heaven. But, how should a Universalist pray for all men? Let us see: "Lord, though the world was *never lost*, and never can be—though *no man* ever did forfeit his *final* salvation, and never could, if he should try—yet we pray thee to *save all men* with

an everlasting salvation; and though we do not believe that anything Christ has done, or can do, will ever effect the *final state* of men, or make their *final* happiness any *more sure* than it would have been if Christ had never visited our world, yet we beseech thee to answer this our prayer, *for Christ's sake*. Amen." When I last ceased speaking, I was engaged in quoting and commenting on the scripture proofs of Universalism. And here I will make a proposition to Mr. Austin. If he will produce one clear passage from God's word, which assures us that salvation in a future state is, in *no sense*, suspended on conditions, or the agency of man, I promise to give up the point, and suspend the discussion. He knows there is no such language in the Bible; hence, the position he holds, so far as scripture is concerned, is *mere assumption*. The last text I named, as claimed by Universalists, was taken from Isaiah liii. 11th.—"He shall see of the travail of his soul, and be satisfied." Our explanation of this is, that God, who is bound by his holiness and justice as well as his character of governor, to respect and sustain his own law, saw the travail of his (Christ's) soul, and was satisfied;—the moral value of the atonement of Christ, was sufficient to vindicate the law, and allow the exercise of divine clemency towards the sinner.

It is said in this chapter, that Christ "shall bear our iniquities," and that "by his stripes we are healed." Mr. Austin attempts to avoid the force of this language as proof of a vicarious atonement, by referring to the fact, that he "bore our infirmities." This is true, but the manner in which he did it, is abundantly explained. By his miraculous power, he cured the diseases of the sick and infirm. It is nowhere said that he "bore our sicknesses and infirmities" in "his own body," or that "we are healed" in this respect, "by his stripes," both which are said in regard to his atonement, and the nature and efficacy of his sufferings for us as sinners.

Isaiah xlv. 22-25.—"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely shall *one* say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed." On this I remark,

*First*—Dr. Clarke understands this paragraph to embrace a prediction of the general spread of the gospel among the nations of the earth, which we know to be predicted in the Bible in various places. The word of God has gone forth, that the gospel shall be preached in all the world. "Surely shall one say, in the Lord have I righteousness and strength,"—he regards as the words of Cyrus, acknowledging God as the author of his successes. But if we suppose the whole passage to refer to the future and final state of men in another world, it is difficult to see how it can be

pressed into the service of Universalism, since the language employed requires us to make a *marked* distinction between the righteous and wicked. This seems plain from the following facts: 1. It is the "*seed of Israel*" who are to be justified and glory in the Lord. This language is never employed to designate *all mankind*; its most extensive signification would embrace *only the literal Jews* and spiritual Israelites, who became so *by faith*. 2. It is said—"all those who are incensed against him, shall be ashamed." These are presented in direct contrast to the seed of Israel, who are to be justified, and glory in the Lord. 3. In Rom. xiv. 11th, St. Paul uses this passage to illustrate the proceedings of the day of judgment, when every man "must give account of himself to God"—when the righteous shall glory in the Lord, and those who are "incensed against him, *shall be ashamed*." Thus, you see, so far from establishing Universalism, this paragraph teaches a doctrine directly the reverse of it.

Psalm ii. 8—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is a prediction of the general spread of the gospel in the earth, in view of which the "Kings and Judges of the earth are exhorted to "be wise," and submit to its claims, and are admonished that a refusal will incur divine displeasure—"lest ye perish from the way, when his wrath is kindled but a little."—(verse 12.) No Universalism here. Eph. i. 9.—"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things things after the counsel of his own will."

The "mystery of God's will," in this paragraph, is the purpose of God to make the Gentiles partakers of gospel blessings, on a footing of equality with the Jews. This was hidden from the Jews, until revealed through Christ. "The fullness of times," is the proper period for developing this benevolent design of heaven. To "gather together in one, all things in Christ," relates to the actual execution of this purpose of God through Jesus Christ, who broke down the middle wall of partition, and offered salvation to Jew and Gentile, on the same terms. To *predestinate*, and "work all things after the counsel of his own will," is to form a purpose of general benevolence respecting his subjects, and execute that purpose in accordance with the principles of his government, and the agency of man. In this way, the Apostle and those to whom he was writing, had "obtained inheritance in Christ," being *chosen to salvation* "through sanctification of the Spirit, and belief of *truth*." For "whom God did foreknow, (as believing the *d* being sanctified by the Spirit,) them he did predestinate to



be conformed to the image of his Son :” and by consequence, whom he foreknew, (as rejecting the truth) them he predestinated to the consequences of their sin and unbelief. Hence the language of the great commission, “ He that believeth not, shall be damned.”

Matt. v. 44.—“ Love your enemies, bless them that curse you, do good to them that hate,” &c. From this, Universalists argue, that God will save all men in heaven, whether they become reconciled to him or not. The passage teaches our duty to be kind and forgiving in our intercourse with one another, but gives us no assurance of *inevitable*, universal salvation. Our Lord explains this latter point, as well as the application of divine love to the subject of human salvation, when he says, “ God so loved the world, that he gave his only begotten Son, that whosoever *believeth on him might not perish*, but have everlasting life.” Philip. iii. 21.—“ Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.” On this we remark, 1. This passage refers to the second coming of Christ, and the resurrection of the human body—here denominated “ our vile body.” Universalism denies the resurrection of the body as here taught—and maintains, that it is not “ *our vile body*,” (the same we have here) but *some other body*, which is to be possessed at the resurrection. 2. The 18th, 19th verses make a clear distinction of character and destiny, by describing certain characters, denominated “ enemies of the cross of Christ, and “ *whose end is destruction*.” 3. Being “ able to subdue all things to himself,” is no proof of universal salvation. Though taken in connection with his promises and threatenings, it is proof that he will fulfill the former in the final felicity of his people, and execute the latter upon his enemies, in the literal realization of the words of the context, “ *whose end is destruction*.”

Philip. ii. 9–12.—“ Wherefore God hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth : and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” There are three things set forth in this paragraph. 1. The reason why God has highly exalted Christ : “ he humbled himself, and became obedient unto death, even the death of the cross.” 2. The obligation to confess Christ, growing out of his character and exaltation : “ that at the name of Jesus every knee should bow.” This obligation rests upon all intelligent creatures. 3. The nature of the confession : “ confess that Jesus Christ is Lord, to the glory of God the Father.” This is not an assurance of unconditional, universal salvation, but it is a pledge of his final coming to judge the world, when he will be seen and acknowledged in his *true character*, even by those who have rejected him. Men may “ *disallow*” Christ *here*, but *then* he will vindicate his

character, to the utter confusion of his enemies, "whose end is destruction. Yes, my respected audience,

"We shall see the day supreme,  
When none his Godhead will deny;  
His sovereign majesty blaspheme,  
Or count him less than the MOST HIGH."

John xii. 32.—"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." The explanation of this passage is found in John iii. 14.—"And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that *whosoever believeth* in him should not *perish*, but have eternal life." No Universalism here.

At this point I will suspend my scripture references, and take up another course of argumentation. You recollect my friend adduced an argument in support of his position, founded on the *Mission of Christ*. In my simplicity, I supposed he meant the *death* of Christ, and spoke of it in that light, when he corrected me, assuring me that the death of Christ was not embraced in his argument. Well, I am glad to have my error corrected; and now I beg leave to ask two or three questions.

*First.* What is the mission of Christ good for, without his death? The scriptures everywhere connect salvation with the sufferings, death, and blood of Christ; but *nowhere* with his mission, as distinguished from these. Christ is said to have "died for us"—to have "redeemed us with his precious blood;" he "gave himself a ransom for us;" he bore "our sins in his own body on the tree;" he was "set forth crucified among us." We are said to be justified and saved "by his blood,"—"through faith in his blood,"—"reconciled to God, by the death of his Son," &c. And yet the gentleman, of set purpose, or "malice afore-thought," excludes all these views, and builds his argument on the *mission* of Christ, though the scriptures attach no importance to Christ's mission, only as associated with his suffering and death.

*Another* question is, what has either the *death* or *mission* of Christ to do with the *final states* of men? Does Mr. Austin intend to admit that men are *lost* in respect to *final* holiness and happiness, unless saved by Christ? Does he admit that any man ever did, or can forfeit his heavenly felicity? Does he believe that the salvation of any one man is, or will be, any *more sure*, on account of the mission of Christ to our world, than it would have been if Christ had never existed? Does he believe that the salvation of men, as to their *final state*, was, in any sense, embraced in the design of Christ's mission? No; the gentleman neither admits nor believes any of these things; and yet, unless he distinctly admits and believes the affirmative of these questions, his argument can have no more weight, than a feather thrown into this assembly—indeed, it is an insult to common sense. The argument

is utterly baseless, except on the supposition, that the theology of Universalism is as false as the Koran. What does Mr. Austin intend by giving us such specimens of reasoning? He certainly cannot intend to be candid; to suppose he does, would be to impeach his intelligence. He probably supposed his opponent and the audience would overlook the inconsistency and absurdity of his deduction. Away with such ——— : what shall I call it ?

MR. AUSTIN.—What you please.

MR. HOLMES.—I do not wish to call it dishonesty, and yet it is an artifice—a species of double dealing, or slight of hand, entirely unworthy the *place* my friend occupies, and only worthy the cause he supports. But, let us see if we can ascertain why the gentleman chooses to leave the death of Christ out of his argument. If I mistake not, the subject may be explained by reference to a few Universalist authors. Ballou says, (On Atonement, page 122.) “Christians have for a long time believed, that the temporal death of Christ made an atonement for sin, and that the *literal blood* of the man who was crucified, has efficacy to cleanse from guilt; but surely this is carnality and carnal mindedness.” (Page. 123.)—“To believe in any other atonement than the putting off the old man, and the putting on of the new man \* \* \* \* \* is carnal mindedness and is death.” Again, he says (Expositor I, p. 170.)—“We really do not comprehend how it is, that our heavenly Father cannot forgive the sins of his own children, without doing it in pursuance of such a sacrifice as the execution of an Infinite Being on a gallows, erected in the centre of the universe.” Mr. Ballou, Jun. says, (Expositor II. pps. 106, 107)—“The sufferings of Christ were not regarded as peculiar to himself, but as *shared, in all their detail, by his persecuted followers.*” Mr. Lefever (in the Gospel Anchor, II. 5,) maintains that the sufferings of Christ for the world, were of the same kind with the sufferings of our revolutionary heroes, who “shed their blood in the cause of freedom—so that it may be said, almost without a metaphor, *by their stripes we are healed.*” Still farther on the same subject Mr. O. A. Skinner (Univ. Illus. and Defended, pp. 128, 129, 13) says, Christ “suffered *as the Apostles and Christian Fathers fered.*” Jesus gave himself for the redemption of the world, *as the revolutionary fathers gave themselves to effect the freedom of our country.* When Abner Kneeland was in his glory as a Universalist preacher, he published a volume of lectures, in which holds the following language:—“For aught I can see, God can just as consistently forgive sin before (the death of Christ) since; neither does he *now* forgive sin on account of, or *on the least reference to, the sufferings of Christ*; any more than he does on account of the sufferings of the *Apostles*, or any one else who has suffered in the same cause.” How exactly this corresponds with what we have already taken from Ballou’s writings, can be seen at a single glance; and these are Mr. Austin’s views;

he has himself used language quite similar in this discussion, dis-  
carding the connection between the death of Christ and the justifi-  
cation and salvation of the sinner. Moreover, he has recommend-  
ed Mr. Ballou's writings to this assembly, from whom some of the  
most offensive of the above quotations are taken. And such is the  
uniform teaching of Universalist writers. Mr. Williamson, in the  
"Exposition of Universalism," makes the only difference between  
the death of Christ and that of the martyr, consist in the fact that  
he died *voluntarily, without constraint*. But on the principles of  
Universalism, the death of Christ cannot claim even this poor dis-  
tinction, since many of his ancient disciples had their election be-  
tween renouncing Christianity, and martyrdom, but *voluntarily*  
chose the latter, and met and endured their sufferings, too, with  
much more patience and firmness than Christ did; they rejoiced—  
triumphed in their sufferings and death, but Christ discovered trep-  
idation—cried out, "Father, if it be possible, let this cup pass from  
me!!!"

No wonder that Universalists generally, repudiate the ordinan-  
ces of Christianity—Baptism and the Sacrament of the Lord's Sup-  
per. To be baptized in the name of Christ, or to observe the Sa-  
crament in commemoration of the death of Christ, would be "*car-  
rying the joke too far*." They could just as consistently observe  
these ordinances in honor of Paul, or any other Apostle. And yet  
these gentlemen wish to be acknowledged as *Christian ministers*,  
and have their followers acknowledged as a *Christian denomina-  
tion!!!* But this question is settled by Paul, (2 Cor. vi. 15.)  
What concord hath Christ with Belial? Or what part hath he  
that believeth with an infidel?"

I confess I am shocked at these impious and blasphemous sen-  
timents. I can scarcely restrain my feelings while reading them.  
Has it come to this? the death and blood of Christ degraded as a  
*common thing!!* Has it come to this, blessed Jesus, that men  
whom thou has redeemed with thy most "precious blood," whose  
sins thou has borne "in thy own body on the tree," should, like  
Herod and his men of war, set thee at naught and mock thee? If  
this be not treading under foot the blood of the Son of God, I am  
at a loss to know what is. "O my soul, come not thou into their  
secret, and to their assembly, mine honor, be not thou united." We  
have now brought out with sufficient plainness, the gentleman's  
motive, in repudiating the death of Christ, and building his argu-  
ment only on his mission.

Mr. Austin argues the final holiness and happiness of all men  
from the "*presence of God in all men*." It is based on (1 Cor. xv.  
24-28.)—"Then cometh the end, when he shall have delivered  
up the kingdom to God, even the Father: when he shall have put  
down all rule and all authority and power. For he must reign  
until he hath put all enemies under his feet. The last enemy that  
shall be destroyed is death. \* \* \* And when all things

shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be *all in all*." My friend's dependence is mainly on this last clause, "that God may be *all in all*." The argument is—if God is *in all*, all must be finally holy and happy. An analysis of this text, will show at once the futility of the Universalist conclusion. Taken as a whole, it sets forth the mediatorial reign of Christ—its object and its termination. Its several parts may be explained thus:

1. The *end* here spoken of is the termination of the mediatorial kingdom of Christ, when he shall vacate the throne of Mediator, and assume the office of Judge. Acts xvii. 31.—"God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained," &c.

2. To put down all rule, and authority, and power, is to assert and maintain his spiritual reign in opposition to all his foes—defeat the purposes of his enemies, and overcome and destroy those who will not submit to his spiritual control. (Ps. cx. 1.)—"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." This is farther explained by (Heb. i, 13, and x. 13.)—"From henceforth expecting, till his enemies be made his footstool." This mode of expression is taken from the practice of warlike kings, who placed their feet upon the *neck of conquered foes*: rather a singular way to represent the holiness and happiness of all men.

3. The destruction of death is effected by the physical power of God in the resurrection of the body.

4. By the Son being in subjection, and God being *all in all*, we understand, that there shall be no longer a separate or distinct government for the Son, but his authority as king and ruler, shall be absorbed in the general administration of Jehovah. To explain the last words, "God shall be *all in all*," we refer to Colossians iii. 11, where it is said, "Christ is *all in all*." But all were not saved by Christ, though he was *all in all*. The language simply means, that he is the only Savior, the spiritual Ruler of all men; and those who believe in him, whether Jew or Gentile, *are one in Christ*. So in the text under consideration, "God shall be *all in all*"—means he is the Creator, and sole Governor, and Judge of men, to whom he will render *finally*, "according to their work" "To them who by patient continuance in well doing seek for glc and honor, and immortality: *eternal life*. But to them that contentious, and do not obey the truth, but obey unrighteousne *indignation and wrath, tribulation and anguish*, upon every soul man that doeth evil, of the Jew first and also of the Gentile."—(Ro ii. 7.) When will this righteous retribution be awarded? The 16. verse informs us—"In the day when God shall judge the secret of men, *by Jesus Christ*, according to my gospel." Does this look like the *inevitable, unconditional* salvation of all men?

Mr. Austin has given us an argument drawn from the *command*:

of God, which he argues have the force of promises. Hence, when God commands all men by saying, "thou shalt love the Lord thy God with all thy heart," it is to be regarded in the light of a *promise* or *pledge*, that all men *shall love* God with all the heart. But if all men love God, all men will be holy and happy. It is an easy task to show that this argument is self-contradictory, and in other respects unsound. In a former speech I corrected the gentleman's misrepresentation of Wesley on this point. God's commands have the force of a promise, *no otherwise*, than as they imply that those who *design*, and *aim* to do his will, shall be graciously furnished with *power* to obey his commands. Mr. Austin *assumes* that every command is an absolute and unconditional promise. But this idea contradicts the very nature of a command. A command supposes obligation to obey; obligation to obey, supposes power to disobey—and power to disobey, is inconsistent with an absolute promise or *pledge* that obedience *shall follow*. There can be no power in man to violate an absolute pledge of Almighty God; hence, in regard to such pledge or promise, there can be no moral obligation, and no command. Thus the argument destroys itself.

Moreover, how does the argument agree with facts? God commands many things, with equal plainness, which are not observed, such as, "thou shalt not steal"—"thou shalt not kill." These commands are adapted to this life, and by many are never regarded with favor, and with respect to them the command of God is never obeyed. The world is full of such facts, all of which refute Mr. Austin's conclusion.

Finally, if the command of God that men should love him, imposes on them the *necessity* of obedience, why do not all men love him *now*? The command is as plain and absolute *now*, as it ever will be: we can have, from the command itself, no assurance that it will be *more* efficacious *hereafter*, than it is *now*: but it does not secure its own fulfillment in this life—hence, if our only *security*, for final holiness and happiness, arises from the command of God in itself considered, the inference must be *anything* but favorable to the salvation of the whole human family.—[*Time expired.*]

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[MR. AUSTIN'S ELEVENTH SPEECH.]

*Messrs. Moderators*:—Before proceeding to notice the objections urged by Elder Holmes, I will introduce the last two Arguments I shall offer on the affirmative of this question. My *Eighth* Argument is drawn from several

ANTITHETICAL PASSAGES OF SCRIPTURE.

**PROPOSITION.**—The Scriptures declare that whatever imperfection, disability or evil, God may have subjected his creatures to in this life, he will, in due time, deliver them from, through the instrumentality of Christ.

**PROOF.**—That the Creator should, on the plain principles of equity, mankind from any disadvantage to which he has volunta-

rily exposed them, I have already shown in my argument from the Justice of God. It requires but a common estimation of right and wrong, to recognize the correctness of this position. The Bible fully sustains it in many passages framed in the form of *antithesis*, where one thing is set over against, or to balance, another. The following passages may be classed under this head :

“As we have borne the image of the *earthly*, we shall also bear the image of the *heavenly*.”—(1 Cor. xv. 49.) Here one event balances the other. Who have borne the image of the *earthly*? *All men*—all that have bodies of flesh and blood. There, *all men* will bear the *image* of the *heavenly*. Dr. Adam Clarke says:—“The comparison most evidently is between the state of man in this mortal life, and his state after the resurrection. Here all men are corrupt and mortal; and here all men die. Then all men are incorrupt and immortal; and whether holy or unholy, shall be eternally immortal.”—(Dr. C. on 1 Cor. xv. 49.) What stronger evidence can be required to prove the holiness and happiness of all mankind? In the resurrection state all will be incorruptible and immortal, and shall bear the glorious image of Christ, the Son of God. To say that creatures who are incorruptible, immortal, glorious and heavenly, are still unholy and wretched, would be uttering the sheerest nonsense.

“As in Adam all die, even so in Christ shall all be made alive.”—(1 Cor. xv. 22.) Mark the antithesis. The one declaration is made to cover the same ground, and to possess the same weight, as the other. All that is lost in Adam, is restored in Christ. And the restoration is as certain to be experienced by all men, as the loss has been endured by them. Whatever death all may have suffered in Adam—whether physical, or moral, or both—they will all be delivered from it, by being made alive in Christ. How absurd then to speak of ETERNAL death. The Bible uses no such words, and inculcates no such sentiment. Remember, all men are to be made alive IN CHRIST. What will be the moral condition of those made alive in Christ? “If any man be in Christ, he is a *new creature*. Old things are passed away: behold all things are become new.”—(2 Cor. v. 17.) All are to be made alive in Christ, and hence all will become *new creatures*. How conclusive and satisfactory is this argument.

It is in vain to say that Christ was speaking only of the resurrection of the *righteous*. Have none but the righteous died in Adam? Besides, Dr. Adam Clarke, as we have seen in the quotation just made, acknowledges St. Paul was speaking in reference to the resurrection of *all men*, in this chapter. It will be equally unavailing to quote the next verse—“But every man in his own order.” This but refers to the order of *time*, in which all shall be made alive in Jesus. It does not contradict the fact just uttered, that *ALL* shall be made alive in Christ!!

“If through the offence of one, many [*oi polloi*—THE many—

all] be dead ; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."—(Rom. v. 15.) In regard to the word "many," Dr. Clarke says—"that the '*oi polloi*,' the 'many' of the Apostle, here means *all mankind*, needs no proof to any but that person who finds himself qualified to deny that all men are mortal."

"As by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life."—(Rom. v. 18.) In these two passages it will be seen that the antithesis is equally balanced and perfect. It is immaterial, so far as the weight of this testimony goes, what was the *nature* of the offence, whereby all men were brought into condemnation. And it is equally immaterial, what the righteousness of the one may be, through whom all men are brought unto justification of life. The great TRUTH which is asserted and reiterated again and again, is that the same number and the same beings, who were brought into condemnation by the offence of one, shall be brought unto justification of life, by the righteousness of one. And as it is allowed that *all men* are brought into condemnation, it must necessarily be conceded that *men* will be brought to justification of life.

For as by one man's disobedience many [*oi polloi*—ALL MEN] were made sinners ; so by the obedience of one, shall many [*oi polloi*—ALL MEN] be made righteous."—(Rom. v. 19.) Here it is *divinely asserted* that ALL MEN shall be made righteous through obedience of Christ. Where is there any ground for debating the question farther, if we are disposed to give the least weight to the solemn declarations of God's word !! Dr. Clarke says : "It is most evident that *the same persons* are referred to, in both clauses of the 15th verse." The Doctor ridicules the idea that the same number who experienced the loss, will not experience the gain. He thinks if Calvinism was true, i. e. if but *part* of mankind are to be made righteous, then St. Paul's language should read as follows : "As by the offence of one, judgment came upon ALL MEN to condemnation ; so by the righteousness of one, the free gift came upon *SOME* to justification." "As by one man's disobedience, *many* were made sinners, so by the obedience of one shall *some* be made righteous." "As in Adam ALL die, so in Christ shall *SOME* be made alive." "But," adds Dr. C., "neither the *doctrine* [that but a part shall be made alive and made righteous] nor the *thing* ever entered the soul of this divinely inspired man." Then of course, the *doctrine* and the *thing* taught by St. Paul, was that ALL MANKIND shall be made alive and righteous in Christ ! There is no avoiding this conclusion !!

"Moreover the law entered, that the offence might abound ; but where sin abounded, grace did MUCH MORE abound. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."—(Rom.



v. 20—21.) Here the sins of all the world are put into one side of the Antithetical scales, and the Grace of God into the other. What is the result? Does Sin weigh down Grace, or even balance it? No; the Grace far outweighs the Sin. The Apostle declares Jehovah's Grace to be MUCH MORE than the sins of men!! Upon what principle, then, can it be maintained that Sin shall so infinitely preponderate over Grace, as to perpetuate its existence and its triumph forever!! According to my opponent's doctrine, the grace of God is but as a feather, when placed in the balance against the mountain weight of human sin! To correspond with this belief, or grant it any support, the Apostle should have penned his language thus: "Where sin abounded, grace did MUCH LESS abound. That as sin hath reigned unto death, in respect to the vast majority of mankind, plunging them into endless wrath, even so might *grace* reign toward a *meagre few*, and by great exertions get them into heaven!"

Dr. Clarke, in summing up his remarks on these passages, breaks forth into the following strain of triumphant exultation, in which I most heartily unite with him: "Thus we find, that the salvation from sin here, is as *extensive* and *complete*, as the guilt and contamination of sin. Death is *conquered*, hell *disappointed*, the devil *confounded*, and sin TOTALLY DESTROYED!!" If Dr. C. does not teach Universal Salvation here, in what possible sense can he be understood? These Antithetical passages of scripture, afford a most conclusive argument in support of the final salvation of all mankind. Let Elder Holmes overthrow it, or even weaken it, if he can!

My *Nineteenth* Argument is drawn from

#### DIRECT SCRIPTURE EVIDENCE.

**PROPOSITION.**—The Scriptures distinctly and positively assert the final holiness and happiness of all mankind.

**PROOF.**—There are still many passages of scripture which support the affirmative of this question, that I cannot do better than bring together in one body.

1. "There is no God else besides me; a just God and a Savior. There is none besides me. Look unto me, and be ye saved, a the ends of the earth; for I am God, and there is none else. have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear. Surely shall say, In the L have I righteousness and strength. Even to him shall men con and all that are incensed against him shall be ashamed."—(I xlv. 21—24.) Elder Holmes noticed this passage in his last speech and made an effort to destroy the meaning which lies on its very face, and to force upon it an interpretation totally *foreign* to the intention of the divine writer. He says, it was uttered by the Prophet to denote the *general spread* of the gospel. This is very

true. It declares the gospel shall *spread so generally*, as to reach *all men*, and cause all to bow the knee of willing obedience, and confess with exulting joy, that in the Lord they have righteousness and strength! Moreover, he contends that so far as the extent of salvation is involved, all the passage teaches is that every individual shall have an *opportunity* to be saved! Surely, the Most High used remarkable language to express such an idea. When he says "*every knee SHALL bow—every tongue SHALL confess—SHALL SURELY say*, in the Lord have I righteousness and strength"—the Creator only meant that every knee shall have an OPPORTUNITY to bow—that every tongue should have an OPPORTUNITY to confess, that in the Lord they have righteousness and strength!! How long would such an exposition of language stand the test of criticism in a court of law, or before any authority competent to decide the meaning of words? Not a moment. To insist that the passage only means all shall have an *opportunity* to bow the knee, and confess with the tongue, is giving but a portion of the great truth conveyed by Divine Inspiration. It goes farther, and asserts that all shall, in due time, *improve* this opportunity, and actually and willingly bow the knee of obedience, and exultingly confess that in the Lord they have righteousness and strength!

The Elder also informs us that the word *one*, in our English version—"surely shall *one* say,"—was added by the translators, to make *sense* of the passage. If this was their object, they utterly failed; for instead of sense, it makes perfect NONSENSE of the entire connection! There never was a word more *arbitrarily* or *foolishly* thrust into a place where it did not belong! Of all that "*look to God and are saved*"—of all that bow the knee, and confess with the tongue—will there *surely* be but *one* creature that can say, "in the Lord have I righteousness and strength?" What propriety is there in maintaining that the word "*one*" should be added to denote *Christ*? Will there be no one in the universe but Jesus, who can say "in the Lord have I righteousness and strength?" Will all the rest of created beings be plunged into *unrighteousness* and *helplessness*? According to my friend's Trinitarian notions, Christ is the very God himself! What propriety or sense is there in representing one infinite portion of the Godhead as saying that it has righteousness and strength in another infinite portion of the Godhead? Mr. Holmes insists that the last verse in the chapter—"In the Lord shall all the seed of Israel be justified and shall glory"—shows that the promise was designed to be confined to but a *portion* of mankind, the "*spiritual seed of Israel*"—that is, I suppose, modern *partialists*! Here is another instance of the theological tergiversation for which my friend is becoming eminent. So far from conveying any such idea, the true intent of the last verse, is to confirm the *universality* which runs through the whole of this remarkable prophecy. The inspired penman, in that verse, designed to assure the Israelites that their

seed, their descendants, although becoming so corrupt as eventually to be cast off as the people of God, were still included in the purpose of Jehovah to bring all his creatures to bow before him in righteousness and strength. This view is corroborated by the language of St. Paul—"I would not, brethren, that ye should be ignorant of this mystery, \* \* \* that blindness in part, is happened to Israel, until the FULLNESS of the Gentiles be come in. And so ALL ISRAEL shall be saved."—(Rom. xi. 25, 26.)

I would request the audience to reflect maturely upon the passage under consideration. It will be seen that it was uttered to illustrate the perfect *Sovereignty* of the Almighty. He is God, and there is none else! To show that "he doeth his will in heaven and on earth," he declares his great purpose to save "all the ends of the earth!" He makes OATH that "every knee shall bow in obedience to him, and every tongue shall surely confess and say, that in him they have righteousness and strength." And to show that this universal subjection will not be a *forced*, but a *willing* yielding of obedience and love, he asserts that "*all* incensed against him, [God,] shall be ashamed!" All who have been disobedient, shall be brought to see the perfections, the excellencies, and mercies of the Deity, in a light so glorious, that they shall be ASHAMED of having sinned against a government so wise and perfect, and a Father so good and provident. And this sense of shame, will only make them the more anxious and faithful in yielding the high homage of their souls, and the purest love of their hearts, to the gracious Giver of all good!!

Friends, ought we not to believe this language of the inspired prophet? Ought we not to believe a plain and simple declaration of God? But when, in view of the great *faithlessness* of man's heart, Jehovah condescends to couch his declarations in the form of an OATH, ought we not to believe him? When he solemnly swears "by himself, because he could swear by none greater," that all men shall bow in obedience before him, and shall SURELY say, that in him they have *righteousness* and *strength*, who will presumptuously assert that his words will never prove true? Or who, asserting this, can with the slightest propriety, claim to be a believer in the holy scriptures?

2. "O thou that hearest prayer, unto thee shall all flesh come. \* \* \* As for our transgressions, thou shalt purge them away."—(Ps. lxxv. 2, 3.) This declaration is *plain* and *positive*! It asserts, in so many words, that *all flesh*—ALL MEN—shall come to God! And that they shall come to him in obedience and gratitude, is evident from the assertion of the last clause, that their iniquities shall be *purged* away, by him to whom they shall come! Let my friend obtain any other meaning from this passage.

3. "The Lord is merciful and gracious, slow to anger, and plentiful in mercy. He will not always chide; neither will he keep his anger forever."—(Ps. ciii. 8, 9.) If this passage is true, then

Universalism is true, and the affirmative of this question is established. I know Elder Holmes virtually denies the truth of this declaration of the Bible, by insisting that the Lord is quick to anger, and limited in mercy, and that he *will* ALWAYS chide, and *will* keep his anger FOREVER!! But this denial only makes it necessary for the audience to choose between God's word, and the word of an erring, short-sighted mortal.

4. "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together. For the mouth of the Lord hath spoken it."—(Isa. xl. 4, 5.) Here is an eloquent description of the gathering of all souls around the throne of God, to behold his glory and rejoice in his love. To represent the removal of every obstacle that could prevent the accomplishment of a purpose so great and good, the Prophet describes it as the filling up of the valleys, the levelling of the hills and mountains, making the crooked straight, and the rough places smooth! Thus a Great Highway shall be prepared, on which the Lord will move on to the complete fulfillment of his gracious design to restore and save all men. The phraseology of the passage is beautiful; but the Truth it proclaims is still more beautiful and sublime. It is, indeed, "like apples of gold, in pictures of silver." But my opponent cannot agree with the Prophet of God. He does not believe the valleys shall be filled up, nor the mountains made low, nor the crooked be made straight, nor the rough places smooth. In other words, he does not believe the *obstacles* which he imagines prevents Jehovah from completing his great design to bring all his children to repentance and happiness, will or can ever be removed. He, and those who sympathize with him, in their unbelief and faithlessness, fancy there are impassable gulfs and inaccessible mountains, which hedge up the way of the Almighty, and will forever prevent his going forth to victory in his divine purpose to bring to holiness and heaven the great race of man. Had they but *faith*, "even as a grain of mustard seed," they would see the Arm of Omnipotence removing every obstacle, and a broad path opened for the grand consummation of ALL the Divine Purposes! How ardently should they utter the prayer of the Apostles: "Lord, *increase* our faith!"—(Luke xvii. 5.)

5. "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."—(Isa. lvii. 16.) I ask Elder Holmes the meaning of this passage of scripture. It asserts, in so many words, that the Lord WILL NOT CONTEND FOREVER!!!—neither will he be ALWAYS wroth!!! Yet my opponent believes, and, on the next question, he will arise here, and insist by the hour, that the Lord WILL contend forever, and WILL be *always* wroth! Our hearers are in duty bound to determine in their own minds, where the

TRUTH lies on this subject. They must decide whether God spoke truth when he said "I WILL NOT contend *forever*"—or whether Elder Holmes is to be believed in contradicting Jehovah, and declaring that he WILL contend forever!!!

6. "The Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."—(Lam. iii. 31–33.) Do you believe this declaration, Br. Holmes? Do you, Gentlemen Moderators? And you, respected audience? If you do, I extend to you all, the Right Hand of Fellowship, as believers in the salvation of all mankind, and rejoice that you have entered into the enjoyment of a sentiment so rich in satisfaction and peace!! But if you do not believe this language of the Prophet, then you have an account to settle with the Most High, for casting aside his revealed purpose, and refusing to receive one of the most positive declarations of the Bible!! And here, precisely, is the spot where friend Holmes and the partialist clergy stand. Alas! that I am compelled to say it, of a class of men, who profess to be the Ambassadors of God. Instead of receiving, believing and proclaiming God's word, as it was dictated by the Most High, and recorded by the pen of Inspiration—they go forth to *deny* and *overthrow* that word! Instead of repeating to the people one of the most glorious announcements contained in the scriptures—"The Lord WILL NOT CAST OFF FOREVER!"—they declare and insist, that the Lord WILL cast off forever!! Thus, for the sake of supporting a theory which is infinitely dishonorable to God, and abhorrent to the human heart, they ruthlessly trample the Recorded Truth of the Eternal under foot, and cast the awful stigma of FALSEHOOD on their Creator!! Can an instance be shown where a partialist clergyman ever quoted in public the declaration—"The Lord will not cast off forever"—except to give it a flat contradiction, and deny the doctrine that necessarily flows from it?

In turning to the New Testament, we shall find evidence in support of the final holiness and happiness of all mankind, equally plain, positive and satisfactory.

7. "The Son of Man is come to seek and to save that which was lost."—(Luke xix. 10.) My brother Holmes will make no difficulty in allowing the truth of the *first* clause of this sentence. Here he will meet and agree with me. But will he allow the truth of the latter clause of the passage? If he will, then we shall be *perfectly united*!! So far as we are concerned, the Lion and the Lamb will lie down together in peace and love, and war and strife shall end. And we shall be united precisely at the point toward which all theologians are tending, viz: that Christ will finally *complete* all he came to do. I had strong hopes at the commencement of this discussion, that my friend and myself would get very near together, if not become perfectly united, before its close.

We have already approached so closely, that he believes *one half* of a declaration, of which I believe the *whole*! He believes Christ came to "*seek*" the lost. I believe that he came both to "*seek*" and to "*SAVE*" the *lost*! May I not indulge the hope that the Elder will progress in his knowledge of the truth, and enlarge his faith in the Redeemer, until he enters into the belief, that Christ came to *seek* and to *save* the lost!! Why should he not admit the truth of the last declaration, as well as of the first? As plainly and emphatically as Jesus declared he came to *seek* the lost, he declared he came to *SAVE* the lost! When partial doctrines and creeds are laid aside, it will be seen by every enlightened mind, that both assertions are of equal weight, and equally deserve to be believed!! Christ did not say he came to seek, and to TRY to save the lost; but absolutely "*to SAVE*" those he sought.

8. "Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."—(Phil. ii. 9—11.) In this passage the Apostle teaches that universal homage and obedience shall yet be paid to Christ. The tongue of every being, both human and angelic, shall exultingly declare, that HE is Lord, to the glory of God the Father. That the homage thus rendered, will be *cheerful* and *willing*, on the part of those from whom it will proceed, is evident from the fact, that it will be to the *honor* of Christ, and to the *glory* of God! A *forced* homage—an adoration *extorted* from cringing slaves—ascriptions of praise from beings engulfed in sin and wretchedness—can neither be to the honor of Christ, nor the glory of God!! But to bring an entire race, by the instructions of the gospel, and the influences of the Holy Spirit, into a condition where they willingly and joyfully bow before the Redeemer of the world, and acknowledge him Lord, to the glory of God the Father, would be a spectacle the most grand and glorious, that the human mind can conceive!! This alone is the honor and glory that can be acceptable to Christ and to God. And this they will yet receive, if any dependence can be placed on the declarations of the Bible.

9. "It pleased the Father, that in him [Christ] should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself. By him, I say, whether they be things in earth, or things in heaven."—(Colos. i. 19, 20.) The phrase "all things," Archbishop Newcome says, signifies *all intelligent beings*!! The Methodist Confession of Faith makes a not very trifling mistake on the subject of reconciliation. It declares that Christ came to reconcile *God* to man! But the Bible, in the passage before us, and in every other place where the subject is mentioned, invariably teaches us that the mission of Christ was to reconcile *man* to God! St. Paul declares it to be

God's determination to reconcile "all things"—or *all men*—to himself, through Christ. And to accomplish this most gracious purpose, it pleased the Father to cause all *fullness* to dwell in him. If this was the work Jesus came to perform, and if God gave ALL FULLNESS of POWER to perform it, will it not be done? If my friend says *no*, as his creed will compel him, I would be pleased to have him inform us WHY Christ will not perform so good and desirable a work, when he has *all fullness of Power* at his command, to enable him to effect it!!

10. Jesus Christ "gave himself a Ransom for ALL, to be testified in due time."—(1 Tim. ii. 6.) "The Ransomed of the Lord shall return, and come to Zion, with songs, and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."—(Isa. xxxv. 10.) I desire the hearer to reflect maturely, upon these two passages. Who are the ransomed of the Lord? St. Paul declares ALL MEN are ransomed by Christ. What will be their ultimate fate? The Prophet teaches us that they shall return to Zion, with *songs* and *everlasting joy*; and that *sorrow* and *sighing* shall flee away, and become annihilated!! How expressive, and how conclusive are these declarations of Holy Writ, in support of the salvation of all men! Yet my opponent must deny all this. His relentless doctrine will drive him to trample these declarations into the dust beneath his feet. It will urge him to insist that millions of souls whom he will acknowledge the Lord has ransomed, instead of returning to Zion with songs of joy and gladness, will sink into the pit of endless despair, with shrieks of agony and frenzied curses on their tongues forever!! But will you believe the Prophet and the Apostle, or the Presiding Elder?

11. "We both labor and suffer reproach, because we trust in the living God, who is the Savior of all men; especially of those that believe."—(1 Tim. iv. 10.) In noticing this passage, in his seventh Negative Argument, Mr. Holmes insisted it could afford no proof that God will save all men, because all are not saved in this life, and according to Universalism, (he asserts,) there is nothing from which they can be saved hereafter! The force of this logic is irresistible!! Look at it. St. Paul emphatically declares God is the Savior of *all men*! Elder Holmes *asserts* that according to Universalism there is nothing from which they can be saved hereafter, therefore, *all men will not be saved*, and the Apostle has testified that which is *not true*!! This is a specimen of the reasoning which runs through a great part of my opponent's argument in this debate. Pray, where does he obtain his information that, according to Universalism, there is nothing from which mankind can be saved in another world? Universalists believe that every evil which the human race experience in this life, *could* be perpetuated to another existence and forever, if God was pleased thus to order. But we do not believe he will immortalize sin and wretch-

edness hereafter, as do our neighbors of other denominations. He will not allow the evils which afflict us here to follow us there, but will save us from their power, in that world where we die no more. Yet we shall all continue to be dependent creatures in another existence. There we can only live and enjoy, as God is pleased to allow us. And through Eternity, we shall be saved from want, distress, darkness and annihilation, alone by the presence and goodness of "the God of Love!" If St. Paul has uttered the truth, in his declaration that God is the Savior of all men, then all will ultimately be saved. If all are not finally saved, then God is not in FACT the Savior of all. And if he is not the Savior of all, then he is not the *true* God—i. e. is not the *perfect* God; and all who worship him as such, are guilty of the sin of *idolatry*! But Mr. Holmes may contend that the second clause of the passage limits the number of the saved to a part only of the race. This construction would do violence to the good sense of the Apostle, or rather the Spirit which inspired his pen. It cannot be supposed the latter portion of the passage was designed to contradict and overthrow the truth declared in the first portion. This would be making the Bible utter nonsense! The last clause is but an *explanation* of the manner in which the declaration contained in the first, is carried into effect. God is actually the Savior of all men. Their salvation is to be effected through belief. When men believe in God as the Savior of all through Christ, then they enter on that special enjoyment or salvation, which is the fruit of belief in that great truth. This belief will extend until it fills with the light of its presence, every human soul. For in due time every tongue shall confess [its belief] that Jesus Christ is Lord, the glory of God the Father!"

12. "The grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."—(Titus ii. 11, 12.) Dr. Adam Clarke says this passage is expressed in the margin of our authorized version of the scriptures, thus: "The grace of God that bringeth salvation to ALL MEN, hath appeared," etc. To this the Doctor adds, as follows: "It cannot be said, except in a very refined and spiritual sense, that this Gospel had then appeared to *all men*; but it may be well said, that it bringeth salvation to ALL MEN. *This is its design.* And it was to taste death for every man, that its author came into the world."—(Dr. C. on Titus ii. 11.) Inasmuch as the grace of God hath brought salvation to *all men*, the conclusion is self-evident that all will receive the benefit of it. The fact that his grace brought salvation to all the race, proves that God foreknew that all would need salvation, and that all would, under the genial influences of his spirit, *accept* of salvation!!

13. "God hath concluded them all [Jews and Gentiles—all mankind] in unbelief, that he might have mercy upon all!!"—



(Rom. xi. 32.) How comprehensive these terms! *All men* were included in unbelief by their Creator. For what reason? The Calvinist replies, that he might *reprobate* the largest portion to endless agony!! The Methodist cannot away with a sentiment so heartless and cruel. He denies this, and insists that God included all men in unbelief, that *offers* of mercy might be made to all; while he clearly *foresaw* before they were proffered, that the great majority would not accept them. In order to agree with the doctrines which my opponent and the partialist sects generally advocate, the Apostle should have written his language thus: "He hath concluded them *ALL* in unbelief, that he might have *mercy* upon a *PART*!!" But St. Paul believed no such sentiment. The all-important Truth which Divine Inspiration directed him to record, he has expressed in most clear and forcible language. "He hath concluded them all in unbelief, that he might have *MERCY* upon *ALL*!!" Glorious declaration! Who can misunderstand it? Who can doubt its truth? Who can hesitate to enter into its belief!! Well might the Apostle, overwhelmed with the vastness, the grandeur, the glory of the precious sentiment he had just penned, burst forth in the sublime doxology—"O the depth of the *RICHERS*, both of the *Wisdom* and *Knowledge* of God! How *unsearchable* are his judgments, and his ways past finding out!! \* \* \* \* For *OF* Him, and *THROUGH* Him, and *TO* Him, are *ALL THINGS*!! To whom be glory forever, Amen."

14. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—[i. e. in heaven, earth and sea,] heard I saying—Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever!!"—(Rev. v. 13.) Professor Stuart says—"Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the Universe." And he adds, in reference to the passage just quoted—"If this be not *spiritual* worship, I am unable to produce a case where worship can be called *spiritual* and *divine*." The entire universe, then, without one exception, will yet engage in paying *spiritual* and *divine* worship to God and the Lamb! Where is there room, in view of the mass of testimony, to indulge a doubt in regard to the final holiness and happiness of all mankind?

Time would fail me to introduce an abundance of scripture testimony, yet remaining, all supporting in the strongest terms, the affirmative of this question. Here I rest the argument, and proceed to a consideration of as many of the declarations of my friend opposite, as the few moments remaining will allow.

Elder Holmes repudiates the doctrine of total depravity. He assures us he believes all men are brought into the world in a state

of moral purity. It gave me pleasure to hear this acknowledgment. I rejoice he has advanced from the modern evangelical theory, sufficiently far to reject the old and abhorrent sentiment of the depravity of infants. I trust he will maintain this ground, and not draw back from a position so honorable both to his heart and his head. On this he widely differs from the Calvinistic portion of the partialist ranks. They believe in total depravity, and election and reprobation. My friend spurns these doctrines—he repudiates and abhors them!! There is a radical and irreconcilable division upon this subject among the Evangelicals; and yet he talks of a few minor differences of opinion among Universalists, as positive evidence of the falsity of their distinguishing doctrine.

In his distress to find something of weight to urge against a sentiment which his own heart loves, my friend flies again to the doctrine of *future* punishment. Suppose I allow all he has said on that subject, what does it amount to? How does it touch the question in discussion, or come even within hailing distance of it? The question reads—"Is there sufficient evidence for believing that all men will be finally holy and happy?" Were the gentleman to prove what many Universalists believe, that men are punished thousands of years in the future world, what evidence would it be that all will not eventually become holy and happy? What difference can it make, so far as the argument is concerned, whether the wicked are punished a long, or a short period, or not at all, in the next existence, as long as scripture, reason and analogy prove that ultimately all will be brought to repentance and happiness? Whatever he may say on future punishment—however strongly he may prove it—has not the slightest bearing against the eventual salvation of all men. It must be plain to every observing mind, that the Elder's studied efforts to lug into the debate questions in regard to future punishment, the origin of sin, the materiality of the soul, and other matters having no necessary connection with the distinctive doctrine under discussion, evinces a melancholy lack of legitimate arguments, and his great desire to turn the attention of the audience from the true question, to collateral points, where he thinks there is more hope of success!

Mr. Holmes charges Universalism with teaching that it *makes no difference* how men live—that they have but to seize the pleasures of the present day, reckless of the future. In his ninth or tenth speech, he also cried out, in the *sublime* language of some doggerel rhymester—"No devil!—no hell!—no broad gate!" And then burst forth in ejaculations of horror at the enormities of the doctrine of God's impartial grace. In the first place, let me state my conviction, that in making these declarations, he must have been fully aware he was wilfully *misrepresenting* the sentiments I advocate. He *knows* Universalism utters no such

language—holds out no such inducements—inculcates no such principles. These charges afford a fair specimen of the views and motives of a large class among partialist professors of religion. To worship and serve God from the promptings of love, gratitude, and filial respect—to lead a religious life, for the high satisfaction, the sweet peace, it day by day bestows upon the sincere christian—to be honest, virtuous, temperate, benevolent, from a *love* of these principles—does not seem ever to have entered their imaginations. They appear to consider religion to consist in a *hurried scramble* to get away from an omnipotent devil, and a flaming hell. This is the only object they can possibly conceive that calls for any religion. And if these things did not exist, if they were not under a continual terror in regard to them, many have confessed they would set no bounds to the gratification of the wicked passions which burn in their bosoms. Hence their surprise, that there *can* be any kind of true religion without resting on faith in the *devil* and *hell*; and hence the ridicule they attempt to cast on the idea, that a system without these notions as fundamental principles, can exert any moral restraint on those who adopt it. Universalists believe all the Bible says of the devil, and of hell. But they do not dress up these words in the borrowed fictions of heathenism!! He speaks of “seizing the pleasures of the present day”—by which he means *sinful* pleasures! This is the light in which Elder Holmes and his class of religionists, view sin. They look upon it, and describe it—as he now does—as something *desirable*—something calculated to give great *pleasure*. And it is from this view of the *pleasures of sin*, that they seem led to look upon a religious life as a great “cross”—a heavy burthen, which christians are compelled very reluctantly to carry! While treading with tardy footsteps the way of duty, they appear to look with longing eyes to “the pleasant paths of sin,” as a road they would *like* to travel and *would*, too, were it not for their *fears*. Yea, one of the arguments on which they predicate the future reward of the righteous, is that God deprive them, in this life, of so many *enjoyments* and *pleasures*, which the wicked experience—and compels them to subject themselves to so many deprivations, while the sinful are prosperous and happy; that he ought to *reward* them, on the plainest principles of justice, with *endless felicity* hereafter!! Now, allow me to show in language which modern Orthodoxy addresses to men; and it sh be no *misrepresentation* of its teachings. It virtually says to the world—“It makes no difference how you LIVE; but it makes great difference how you DIE!” You can “seize the pleasure of the present day”—you can dance along the flowery and delightful way of wicked indulgence—you can sin to your heart’s content! Only be careful to DIE right! Be sure to REPENT before your departure, and give in your adhesion to the true Evangelical faith! Then you will enjoy two chances for happiness—

you will taste *all the pleasures of sin* in this world, and at death be wafted into the enjoyments of endless bliss!!!

Universalism teaches another doctrine. Instead of saying it makes no difference how men live—instead of predicating every thing on the condition of the soul, at the exact moment of *death*—it declares that, so far as their enjoyments are concerned, **EVERY THING** depends on how they live!! It teaches that the way of piety and uprightness, of temperance and godliness, is a path full of the purest and highest enjoyments of life—that “wisdom’s ways are ways of pleasantness, and all her paths are peace”—(Prov. iii. 17)—that “the path of the just is as the *shining light*, which shineth more and more unto the perfect day”—(Prov. iv. 18)—that no intelligent and moral being in this world, or any state of existence hereafter, can experience anything that can be called *true happiness*, except through the practice of the high principles of truth, morality and godliness! These are the only inlets of happiness to the human soul. On the other hand, it teaches that a life of sin, is *necessarily* a life of *wretchedness*—that “the way of the transgressor is hard”—(Prov. xiii. 15)—it cries, “woe unto the wicked! it *SHALL* be *ill* with him; for the reward of his hands *SHALL* be given him”—(Isa. iii. 11)—it declares that there is *NO peace* to the wicked”—(Isa. lvii. 21)—and that though hand join in hand, the wicked *shall not* be unpunished!”—(Prov. xi. 21.) Moreover, Universalism instructs men that *sin* is as destructive to the *peace of the mind*, as *poison* is to the health of the body! It rejoices to proclaim the great truth, that God has put into operation a class of means and influences through the reign of Christ, which will finally result in restoring all to obedience and happiness. But it distinctly declares that so long as men continue *wicked*, so long must they continue *miserable*; and that neither in this world, nor in the next, can they find the happiness which all desire, until they repent of sin, turn from its practice, and serve and love the living God! Can these representations lead men into sin? Could it be any inducement for a man to break all his limbs, and endure the excruciating pain to which such an act would subject him, to inform him the surgeon would finally cure him! Our views may be illustrated by another figure: Here are two roads running parallel with each other. One is a straight, smooth, McAdamized way. It leads through green meadows and aromatic groves, and beside gently flowing streams. The sun always shines cheerfully upon it, and pleasant scenes present themselves on every hand. This is the Road of Righteousness. It leads directly to heaven, and gives those who walk therein, a sweet foretaste of joys to come. The other road leads over gloomy mountains—down frightful precipices—through dark gulfs! It abounds with deep quagmires and filthy pools, with mud and mire, with briars and brambles, and sharp cutting stones. Noxious reptiles breed in pestiferous sloughs,

and hissing serpents spit their poison at every step. Overhead hang black and threatening clouds, and on all sides desolation and dreariness prevail. This is the path of SIN, as Universalism describes it. Those who travel therein, find it a "hard way"—an "up-hill work!" They pitch and flounder from side to side. Now they sink to the very eyes in noisome mire—now they are entangled in thorny brambles—and now they stumble down a rough precipice into the craggy gulf below. Thus, bruised, bleeding, covered with itching and painful sores, and with the stench of all conceivable filth, they drag their weary limbs along! To an individual who stands contemplating these two roads, and who perfectly understands the nature of each, can it induce him to enter the path of sin, to inform him that at some future time during his painful journeying, he may hope that a benevolent hand will be stretched forth, to rescue him from his weary and painful way? Would he not have the strongest possible inducement to avoid it entirely? The good sense of each hearer will answer these questions. So, because Universalism teaches that God has prepared a plan to bring back those of his creatures who stray into sin, it can be no conceivable inducement to a rational mind, which has been properly instructed of the nature and consequences of sin, to plunge into its practice, and experience all its ills and woes!

My friend says I do not believe men would have been lost had Christ not come, and yet I build an argument in proof of the salvation of all men, on the Mission of Christ. This he conceives to be a great contradiction. It is certain the Elder's perception must be exceedingly obtuse, or he imagines those of our hearers are so. How shallow this objection! Why do I believe all men would have been saved, even if Christ had not come? Because the Father of man, who watches over the interests of all his children with unwearied faithfulness, would have adopted some other equally successful method to accomplish a work so great and good. Why do I build an argument on the Mission of Christ? Because the fact that God sent his Son to save all men, is proof, that it is his *purpose* to save all; and because, moreover, it places the affirmative of this question infinitely beyond the reach of my opposer. This objection is as intelligent as another he virtually urged a day or two since, that if it is *true* that all men are to be saved, then there is *no salvation*!!!

Mr. Holmes insists I leave out the death of Christ from my argument. He then quotes from Ballou and Williamson on the Atonement—declares that the death of Jesus cannot be accounted for except on his views of the Atonement—reads from Hatfield, and cries out in dolorous tones—"What, has it come to this!! The blood of Jesus trampled under foot," etc., etc. I trust the brother will be sustained in the midst of his horror! His fright was occasioned by his own "man of straw!" Because we do not believe the blood of Christ was poured out to slake the thirst of a principle

of *Infinite Revenge*, which the partialist doctrine places in the Councils of Heaven under the name of *Justice*, because we do not believe it was shed to placate the WRATH of "the God of Love and Peace"—(2 Cor. xiii. 16)—we are charged with trampling the blood of Christ under our feet! I humbly beg to reply, that the charge would lie much nearer my neighbor's door than my own. Were I to insist that the blood of the Son of God was spilled to open a way, whereby men can with bold impunity, sin to their heart's content, and escape every particle of punishment, I should indeed feel myself open to the charge of trampling the blood of Christ under my feet!! We believe Christ's death was essential, as a manifestation of God's love to the world, and as a seal of the truth of his gospel. And we believe, moreover, that it is one of the links in that wise chain of causes which will finally result in the reconciliation of all men to their Father in heaven. We cannot attribute to Christ's blood an office for which we find no warrant in the Bible.

The gentleman has noticed my argument on "The Presence of God in all men." He says the subjection spoken of by the Apostle in 1 Cor. xv. 28, is not a subjection of *love*, but of *retribution*! This was a hazardous remark, evidently made without any reflection.\* If it is true, then it proves *universal retribution*. For the Apostle declares "*all things* shall be subdued unto Christ." No; the subjection evidently will be a willing and glad one, on the part of mankind. All shall cheerfully bow in heartfelt love before the Prince of Peace, and yield him the honor which rightfully belongs to him. This is the only view that can ascribe any moral glory to Jesus for his success in the great work of subduing all souls to his gentle reign.

He says that the declaration that Christ "must reign until he hath put all enemies under his feet," (1 Cor. xv. 25.) signifies that he will destroy all his enemies. I allow this. But who are his enemies? My opponent takes it for granted, they are those who were sinful in this life. This cannot be allowed. Christ is at enmity with no human being. The enemies to which the Apostle referred in this passage, are sin, evil, pain, ignorance, death. These are the only enemies that obstruct the reign of Jesus over all men. And these he will subdue and destroy. The nature of the enemies alluded to, may be known by the nature of the *last* enemy, which St. Paul says is DEATH!!! In declaring that this enemy shall be destroyed, he shows that *all* enemies shall be destroyed, and Christ shall establish his kingdom over every human soul!

My friend has entirely mistaken my views in regard to the *subjection* of Christ to God. I did not say it would be brought about by the *same means* that brings man into subjection to Christ.

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\* This was Elder Holmes' position in the oral debate. But it is omitted in his written speech.

My position was that Christ's subjection to the Father, would be of the *same nature*—(i. e. one of obedience and love,)—as man's subjection to him. The same original Greek word used to denote Christ's subjection to God, is also used to describe the subjection of all men to Christ!!

Elder Holmes declares that Christ will at some future time vacate the seat of Mediator, and assume that of a Judge. And to support this doctrine, we have just his *naked assertion!* Why does not the Bible give us some such information? The passage he quoted—(Acts xvii. 31)—affords not the most distant proof of such a sentiment. This will be seen by a true understanding of the phraseology which St. Paul used: "He [God] hath appointed a day [*Gr. emeran*—an era, a time, a dispensation] in the which he will judge [*krinein*—rule, govern, reign over] the world in righteousness, by that man [Jesus Christ] whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The simple meaning of this passage is, that Christ in his Mediatorial reign, shall exercise authority and dominion over the world until he completely accomplishes the object of his mission, and brings the hearts of all men into such a condition, that they shall be a fitting habitation for the spirit of God.—[See Matt. xxviii. 18.—1 Cor. xv. 28.]

Mr. Holmes inquires whether, if Abraham had never obeyed God, the promises through his seed would have been fulfilled? This question exposes the weakness and folly that lies at the very foundation of the entire Methodist theory, viz: that the fulfillment of the Creator's purposes, depends wholly upon the disposition of man. This theory robs God of his Sovereignty, and of his Will, and makes him a weak, dependent being, following in man's path, and accomplishing or not accomplishing his designs, as the will or the whim of a worm of the dust, chooses to permit him. How preposterous the supposition that Jehovah would clothe his creatures with power to thwart his own gracious purposes. We are to understand from his question, that my opponent believes if Abraham had not chosen to prove faithful, the great and gracious purpose which God designed to accomplish through Christ, would have met with an utter prostration, and all the race of man would have fallen into interminable agony. And this is a system which *reasonable* people are called upon to believe! In reply to the question proposed, I would say, if Abraham had not proved faithful, God would have raised up another instrument, or chosen some other method, to bestow the blessings which he had determined to give the world through Christ.

The brother declares I cannot produce a passage of scripture which says that salvation can be experienced, without compliance with the *terms* of the gospel. I do not wish to find such a passage. It is my decided belief that salvation cannot be experienced except by compliance with the terms enjoined by Christ.

But I believe ALL *will* comply with the terms laid down, and that in this way, they will be saved. It is the object of Christ's reign to bring all men into a compliance with gospel terms. And the most inveterate sinner cannot always withstand him. His heart, in due time, will be melted. Did he not, at the very moment he chose, bring Saul of Tarsus, to yield up his opposition, and comply with the terms of salvation—and that too, without doing any violence to his moral freedom? And can he not, also, make all his creatures "willing in the day of his power?" In return, I challenge Elder Holmes to bring one passage of scripture, which asserts, that if the terms of salvation are not complied with in *this life*, men shall have no right or opportunity to comply with them in the *future state of being*.—[*Time expired*.]

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[MR. HOLMES' ELEVENTH REPLY.]

*Gent. Moderators*.:—It seems proper that I should at this time, reply to remarks of my friend, repeated a number of times, respecting the *pleasures of sin*. He says, I teach that sin is a pleasant way, as distinguished from the way of piety and Christian duty. I have said nothing like this, either directly or indirectly. All I have intended to say on this point, is, that there is such a thing as "the pleasures of sin," and that these have more influence upon minds unacquainted with the happiness of true piety and virtue, than the common motives to a religious life. That there is such a thing "as the pleasures of sin," or worldly pleasure, as distinguished from the pleasure of serving God, is a fact established by scripture, as well as fact and observation. Moses chose "to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season." St. Paul speaks of some who "rolled sin as a *sweet morsel* under their tongue"—and of others, who were "lovers of pleasure more than lovers of God." On the other hand, there is an important sense, in which Christians have *less* ease, peace and happiness, *more* toil, anxiety and affliction than other men. Christ says, "in the world you have tribulation"—and Paul declares—"they that will live godly in Christ Jesus shall suffer persecution." Take away from the Christian, his inward peace, his spiritual joy, his communion with God, his prospect of endless reward, and you leave him to contend with the reproach and scorn of the world, without motives, drawn from present reward or future prospects. By robbing religion of its vitality, and the Christian of his future reward, Universalism gives sinful and worldly pleasure a controlling influence over the human mind, so powerful, that the motives of religion, as presented in that system, are not sufficient to counteract it. It is on this account mainly, that Universalists generally make no effort to resist the tide of corruption and sinful pleasure, but yield themselves with-



out restraint to the tendency of depravity, and the clamor of sinful passion.

And it is in this way that Mr. Austin builds his smooth *Macadamized* road. His road to heaven is the way described by our Lord as *broad*, connected with the *wide* gate. He proclaims to the world—not, “he that *believeth* shall be saved”—but, *you are all in the way to heaven: only believe it, and be happy in the reflection that you are sure of final holiness and happiness, do what you may.* His Macadamized road to heaven is so broad that it requires no self-denial as necessary to discipleship, and embraces facilities for indulging every propensity, and gratifying every passion. Is it not so? If any one doubts it, let him ask Mr. Austin, or any other intelligent Universalist—sir, I see thousands who cut loose from all religious restraints, and seem to aim at nothing but sinful indulgence to the extent of their physical and intellectual powers: they never for one hour of their lives yield to God the affections of their hearts; thus they live, and thus they die; what is their condition after death? I know the gentleman would not like to answer such a question; he has given sufficient proof of this already; but if he says anything, he must renounce his system, or say, why, their heavenly Father has removed them to his *own embrace in heaven!!!* Here is Mr. Austin’s Macadamized road. It excludes self-denial as an essential element of Christian character, makes the road so broad as to annihilate the “strait gate and narrow way,” and include the whole race, with all their *by-paths* of vice and sinful indulgence—and then forsooth, it is a pleasant way—O, it is a happy way—pleasant indeed for those who “roll sin as a sweet morsel under their tongue”—or are “lovers of pleasure more than lovers of God.”

What then? do I teach, there are no pleasures in religion? By no means: but with St. Paul—“yea, doubtless, I count all things but loss, for the *excellency* of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may *win Christ*, and be found of him, (when I shall appear before him in another world) not having mine own righteousness, which is of the law, (the righteousness of Universalism) but that which is through the *faith of Christ*, the righteousness which is of God *by faith.*” “But God forbid that I should glory, save in the *cross* of our Lord Jesus Christ, by whom the *world is crucified unto me, and I unto the world.*”—(Phil. iii. 8.—Gal. vi. 14.)

Mr. Austin cannot vindicate his system on the ground that it teaches punishment for all offences, unless he means to say that it is a pleasant thing to be punished, and an unpleasant, disagreeable thing at the same time. If it be a pleasant thing, it exerts no restraining influence upon the sinner. If it be unpleasant, then this Macadamized road is not so pleasurable after all: it would be much more direct and peaceful, to take Christ as “*the*

way," by that faith "which works by love and *purifies* the heart." But the truth is, the system of punishment taught by Universalism, is as near nothing, as you can imagine. The law, as a standard of moral duty, is *degraded*, the turpitude of sin *diminished*, and the punishment of sin is a mere *ideality*, which may furnish a theme of pulpit declamation, but exerts no salutary moral influence upon the mind, the heart, or the life. The atheist, or deist, though denying God, despising Christ, and scorning all moral restraints, may be deterred from drunkenness, and other modes of sinful indulgence, by considerations of health, or the force of public opinion: and beyond this, Universalism does not go. In what, then, is Universalism better than Deism, to restrain from crime? Who can tell? We have no facts arising out of the influence of Universalism to authorize the conclusion that it goes beyond Deism, in its power to restrain from vice.

How directly and forcibly the doctrines of the gospel contrast with Universalism. The gospel says, salvation is "*by faith*"—Universalism says, it is by punishment. The gospel says, salvation may be enjoyed *now*—Universalism says, after we have been punished all we deserve. The gospel says, justification "*by faith*," Universalism says, by the *law*. Mr. Austin may do as he pleases, but for my part I shall conform my views to the gospel, and in doing so, I present you a present salvation from sin and punishment, into holiness and joy, *by faith in Christ, the world's redeemer*.

Another of Mr. Austin's arguments for the affirmative of the question under discussion, is founded on what he denominates *antithetical character of certain passages of scripture*. To this I wish to call the critical attention of the audience, as it involves other artifice, and also a sophism which *vitiates* the argument, and nullifies the conclusion he seeks to establish. I have said that Universalism is contradictory in its proofs. I also said, my friend would contradict himself and his theory before he finished the question. The truth of this remark has been illustrated a number of times already, and now I give you another example. You doubtless recollect that he has maintained all along, that God created man in an *imperfect state*, "subject to vanity, not willingly." But now, in direct opposition to this, in order to fix a sort of foundation for this antithetical argument, he maintains that God created man in a *pure and holy state*.

MR. AUSTIN.—I did not say holy state. Holiness is acquired.

MR. HOLMES.—Worse and worse. A *pure* state, but not a *holy* state. I suppose the gentleman means *moral purity* of course, as no other would stand related to this subject. And now, will he be so kind as to tell us how a being, intelligent and responsible, can be morally pure, without being holy? This, I confess, is a state of betweenity, that I do not understand. But not to

insist on this, we must take his disclaimer for what it is worth : he distinctly informs us that he does not believe man was originally created in a holy state.

Now look at the beautiful consistency of his logic. His object is to make it appear there is sufficient evidence for believing that all men will be finally holy and happy. To prove this, he argues—"what we lost in Adam we gain in Christ." But he has just informed us Adam was not created holy—how then could he lose that which he *did not possess*, and how could *we* lose in Adam, what we *never had in him* ? The gentleman does not believe that we ever had holiness by virtue of our creation, or that we ever possessed it in Adam, and yet he argues, that we lost our holiness in Adam, and that Christ came to restore it : that is, Christ came to restore what we never had and never lost ; and from this he concludes the salvation of all men. It will not help my friend to change his ground again, and say Christ came to restore the world to its *original state*. This would not be holiness and happiness, since, according to his own showing, the original state of the world was a state *excluding* holiness ; to be restored to that state, therefore, would not be to possess holiness and happiness. Moreover, if the above difficulties did not exist, still the argument could have no force, only on the supposition that the world had *lost its final* holiness and happiness in Adam. But Mr. Austin does not believe this, any more than he believes in endless punishment. To admit that men were lost in Adam, or in any other way, in a sense that contrasts with final salvation, would be to admit God has a law, the penalty of which is endless death : and yet, unless he does admit this, his argument does not possess the weight of a feather. In conclusion on this point, I present, for the consideration of my friend, the following dilemma, and it is immaterial to me, which horn of it he shall choose on which to hang up his system and his argument, for the amusement of all logical spectators, viz : either men *forfeited their final holiness and happiness in Adam*, and would have been *finally lost*, if Christ had not become their Savior—or the argument, "what we lost in Adam we gain in Christ," founded on, (1. Cor. xv. 22,) "As in Adam all die, even so in Christ shall all be made alive," and other passages of similar nature found in Rom. 5th, is both *logically and theologically false*, and scarcely worthy even of cause of Universalism. If my friend really supposed this ment to be sound and weighty, and presented it in good faith can but marvel at the proof of his *discernment* ; but if he i it as a *sophism*, I am not less surprised that he should *shallow* a subterfuge, destitute of even the merit of ingenu

To keep his conclusion in countenance, my friend again Dr. Clarke, and as usual, makes a wrong application of language. Dr. Clarke was there speaking of the resurrection body, not the final salvation of the souls of all men : or if

his remarks refer to the final happiness of men after the general resurrection, they are applicable only to such as "die in the Lord," "fall asleep in Jesus." The Doctor teaches that all men will be raised from the dead—but that those only who are righteous, will rise to happiness and heaven. Mr. Austin takes Clarke's language respecting the *righteous dead*, and applies it to *all mankind* indiscriminately; thus perverting Clarke's views, and contradicting the language of Christ, who says, respecting the general resurrection—"they that have done good, shall come forth to the resurrection of life—and they that have done evil, to the resurrection of damnation."—(John v. 28, 29th.) Again, still keeping up the distinction between the righteous and wicked in their final states—"whosoever believeth on him *might not perish*, but have everlasting life." The term *perish*, here stands in opposition to everlasting life, and the plain implication is, that those who do not believe, *shall perish*. Here is a plain and forcible argument, founded on scripture antithesis, and it proves the final perdition of those who reject Christ. We shall have occasion to bring out more fully this argument, in its bearing upon the final condition of the sinner, when we come to discuss the last question. There are a number of small points I should like to notice, had I time, but I must take this opportunity to present another and my *last negative argument*.

Universalism is a *new discovery*, the like of which was never thought of, before about the commencement of the present century, by any Christian writer or philosopher, of whom we have account.

In testing the claims of a system of theology to the character of truth, and the confidence of mankind, one important method of arriving at a correct conclusion, is the examination of its history; not the history of its name, (for names are nothing,) but of its doctrines—its *essential elements*. How were they regarded by the first Christian writers and Fathers? In what estimation have they been held by the church generally from the commencement of its history? In prosecuting this inquiry, not the slightest evidence can be found that any such system of doctrine as that advocated by Mr. Austin ever existed, until brought into being by certain Universalist Fathers, about the beginning of the 19th century. In reading the history of the church, three or four times over, by as many different authors, I have not been able to find the slightest traces of that system recognized by the ancients.

Indeed, Mr. Ballou, 2d, who has taken special pains to examine the history of the church with reference to this point, acknowledges that the Fathers of the church, during the first ages after the Apostles, did uniformly teach the doctrines of a future general judgment and future punishment; and he confesses that he finds only one man who advocated the restoration of sinners from the punishment of hell. And it is also stated by the same writer,

that the "*Sybilline Oracles*," (published about the middle of the second century) which contain the earliest explicit information extant, concerning restoration from the torments of hell, were a gross forgery, "*brought forth in iniquity*." (Pages 43, 44, 57, of his history.)

Origen, who lived in the third century, is claimed as a sort of Universalist; but his Universalism was no more like that defended by Mr. Austin, than it was like Mormonism. Origen was a Christian Philosopher, of the Platonic school: and his philosophy got the better of his theology: hence, he believed and taught the pre-existence and transmigration of souls, and adopted principles of interpretation which Universalists themselves allow, are absurd to the last degree. The only point in which he approached Universalism, was in admitting the souls of the wicked to escape from hell; and even in this, he was not a Universalist. His future hell was an endless hell—its fires never burned out. Though he taught that the souls of men, becoming impure in their transmigrations and perigrinations, would be sent to hell, and after being purified by punishment, would ascend to heaven: he at the same time allowed those who had once escaped, to fall from their purity, and return again to hell, to be fitted for another flight to heaven. Thus he kept his hell always full, and its fires ever burning. Amongst the fantastic notions held by Origen, are the following: that the souls of men existed before they came into this world, and were "sent into mortal bodies for the punishment of sins committed in a former state of being: that after the resurrection, all bodies will be of a round figure: that the sun, moon and stars are animated beings, endowed with rational souls: that the damned may escape from hell—and that as Christ has been crucified in this world, to save mankind, so he will be crucified in the next, to save the Devils."—(Mosheim's Ecclesiastical History, vol. 1, page 427.)

As to the ancient gnostics, if Mr. Austin claims affinity to them, we have a few items of information relative to their character and opinions, we shall read, that Universalism may have the full benefit of the relationship. I quote again from Hosea Ballou, 2d, a standard Universalist writer. He proceeds—"from the long venerated but chimerical philosophy of the Persians, they retained the notion, that the material world was formed, not by the SELF EXISTENT, but by the inferior gods, called *Æons*, whose being was derived, through a long and intricate succession, as most of them thought, from him. This lead them to regard the God of the Jews, the *Jehovah of the Old Testament*, as but a secondary being, the principal Maker of this world; and they also concluded he had apostatized more or less from the divine allegiance, inasmuch as he had arrogated to himself the honors of worship, and as Christ had been sent to annul his ancient covenant, and overthrow his institutions."—(Page 31.) In another place he describes

those sects of gnostics called Basilideans, Carpocratians, and Valentinians, who were supposed to have held "an eventual restoration, or rather, transmigration of all human souls to a heaven of purity and bliss. But this tenet they appear to have involved in other notions, wild and chimerical enough to warrant the suspicion of lunacy, were it not for the antiquity, prevalence and reputation of that whimsical philosophy, from which they were derived."—(Pages 33.) Such is the character of those sects, often quoted as ancient Universalists. If my friend wishes to claim relationship to these absurd fanatics and bold blasphemers, he is welcome to all the aid they can furnish to his cause.

I am not unaware of the manner in which this argument will be attempted to be set aside. It is very probable the gentleman will speak of the condemnation of Universalism by a General Council of the 4th century; will introduce a list of names, distinguished in church and state, and claimed as Universalists; and he may also refer to Gallileo and the Pope, and other facts and circumstances connected with the history of science. But science and religion cannot be viewed as parallel in their nature and circumstances. Science has no infallible text book, containing the *ne plus ultra*, of its facts and principles, but Christianity has. The Bible is the text book of Christians; and "whatever is not found written therein, nor may be proved thereby, is not to be required of any man to be believed, or thought necessary to salvation."

Moreover, Universalism is entirely another gospel; being as different, in every particular, from the gospel, as embraced by the great body of Christians for 1800 years, as darkness is from light. Were the difference between the two systems like that which prevails on the subject of baptism, or the possibility of falling from grace, the aspect of the case would be entirely changed; the fundamentals of Christianity would be left untouched. But there is a radical difference in every feature. "Universalism has a different God, a different Christ, a different Spirit, a different sinner, a different sin, a different atonement, a different pardon, a different salvation, a different resurrection, a different judgment, a different punishment, a different hell, and a different heaven; in fine, a difference with respect to all the essential doctrines of Christianity." The above is from the pen of a Mr. Royce, a writer against Universalism. Mr. Whittemore, referring to this representation of his system, remarks, "*To this we give our assent.*" Mr. Royce is right. We confirm his words."—[*Trumpet and Magazine*, Aug. 18, 1838.]

Now, the Bible is a plain book, given by a wise and holy Being, for the express purpose of furnishing information to men, of his own character, and the nature and plan of salvation; and yet, if Universalism be the true system, not one individual, during 1700 years after God completed his revelation and gave it to the world, saw a single feature of the true gospel there. They read it—

preached it—wrote comments on it—suffered and died for it—and yet not one of them understood a single gospel fact or principle announced in it. They all supposed that the doctrine of a future judgment, and future punishment, was taught there. Only one individual, for a number of the first centuries, discovered that the souls of sinners might escape from the fires of a future hell; and he obtained this idea, not from the Bible, but from the Philosophy of Plato. Here is a fact to be accounted for. Strange indeed, that the Bible, given professedly to teach men the way to heaven, should mislead the whole Christian world for 1700 years, until enlightened by the wisdom of Hosea Ballou. Mr. Murray, who is sometimes called the father of Universalism in this country, did not discover this system in the Bible. Murray condemned, repudiated, and denounced as infidelity, the very doctrine that Mr. Austin is defending in this discussion. Before he died, his views of universal salvation began to degenerate into the *present form* of Universalism. Murray had an opportunity to examine it, and he was so far from finding it in the Bible, that he declared, with respect to those who taught it, that he knew of “no persons *farther from genuine Christianity*, than such Universalists.”—[*Murray's Life*, Page 267.]

What would Murray say to the havoc made of the doctrine he once preached so zealously, if permitted again to visit our world, and look upon the ruin wrought by his degenerate sons? What would be his feelings? What his language? Here he would see a dignified son of Universalism, laboring might and main, to prove man is not a *fallen* and depraved being! There he would see another “denying the Lord that bought him!” laying unholy hands on the divine Son of God, and *degrading* him to the character of a *mere man*! And yonder, a third, tugging to remove the atonement, and substitute human punishment in its stead! What a spectacle would this be for Murray! whose hopes of heaven were centered in the atonement. His keen and piercing eye would flash with indignation, while from a full heart he would exclaim—

“Out ye impostors,  
Quack, salving, cheating physicians—your skill,  
Is to make well men sick, and sick men kill”

Messrs. Moderators, the father of “Universalism as it is,” is living. It is Hosea Ballou, who, when yet quite a lad, did w the Bible had failed to do, during 1700 years. By a rare effo genius and intellectual power, he at once broke the shack rose above the clouds, and emerged into the full blaze of go sun-light. Wonderful man!!! I am aware that a numbe men of some distinction, have, within the last two hundred ye expressed doubts of the endless duration of future punishmei but not one of them had any notion of the theory as taught i, Mr. Austin and his brethren. The honor of this discovery was

reserved for Mr. Ballou, who was led to it, not by studying the scriptures, but, as he confesses, by reading a Deistical book!!!!

I will now finish my review of scripture passages, usually adduced to support the unconditional, final salvation of all men.

Colos. i. 20.—“And having made peace through the blood of the cross, by him, to reconcile all things unto himself: by him, I say, whether they be things in earth or things in heaven.” This passage, so far from teaching the dogma for which Mr. Austin contends, comes directly in contact with the main features of his theory. *First*, the reconciliation spoken of here, is effected “*through the blood of the cross*,” and “*through death*,” as expressed in verse 22d. But this important point, so prominent here and elsewhere in the New Testament, has been distinctly repudiated by Mr. Austin in this discussion. The “*blood of the cross*,” and the “*death of Christ*” have been *divorced* from the subject of human salvation. In the *second* place, the “*peace*” and “*reconciliation*” mentioned in this verse, do not imply, or intimate anything respecting the salvation of *all men in heaven*. The “*things in heaven, and things in earth*,” says Clarke, “probably mean the *Jews* and the *Gentiles*; the state of the former being always considered a sort of *divine or celestial* state, while that of the latter was reputed to be merely *earthly*, without any mixture of *spiritual or heavenly* good.” Both these classes of the human family were to be *reconciled*—brought into the church of Christ on equal terms, the “middle wall of partition being broken down. *Finally*, the object of this reconciliation, as it stands related to another world, is mentioned in the 22d and 23d verses, and is clearly *conditional*: “to present you holy and unblamable, and unreprouvable in his sight; *if ye continue in the faith, grounded and settled*, and be not moved away from the hope of the gospel.” The only sense in which Christ has effected an unconditional reconciliation for the human race, is in removing the *obstacles* to human salvation. This is effected “*through his death*”—“*through the blood of the cross*.” But *this* does not reconcile the sinner to God,—the spirit and gospel are sent on this mission: hence, though Christ had made reconciliation, as above described—yet, the Apostle adds, “we pray you in Christ’s stead, be ye reconciled to God,” showing a plain distinction between *that* reconciliation by which Christ *opens the way* for the sinner’s return, and the *actual, personal* reconciliation of the sinner to God, by yielding to the claims of the gospel.

Rev. xxi. 4.—“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” This verse is usually quoted by Universalists, and applied to all men, as proof that all will be saved: but a more palpable perversion of scripture, it is difficult to imagine. Read on to the eighth verse, (the same subject continued,) and we



have the following language: "But the fearful, and unbelieving, and the abominable, and murderous, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the *second death*."

Ezekiel xxxiii. 11.—"As I live, saith the Lord God, I have no pleasure in the death of the wicked." Also, chap. xviii. 32.—God says, "I have no pleasure in the death of him that dieth." On this language I remark: The death here spoken of, is in the future state, or it is not. If not, the passage does not relate to a future state at all, and cannot be consistently applied to that state. If this death is in the future state, then so far from disproving, it positively sets forth a liability to death in another world. Moreover, this language is in the present tense, "him that dieth," and hence implies that some men did endure that death which God had no pleasure in. The language also implies that others were exposed to death, though God had no pleasure in it. Hence, the exhortation which follows—"turn yourselves and live ye." Whether this passage refers to death in this world, or the future, it can afford no proof that all men *will be saved*.

Isaiah xxv. 8.—"He will swallow up death in victory, and the Lord will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." This verse does not refer to a future state, but is a description of the happiness attendant upon deliverance from temporal judgments.

Isaiah lvii. 16.—"For I will not contend forever; neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." You recollect, doubtless, how eloquently the gentleman discoursed upon this passage; but his whole effort was based upon the assumption, that the verse is applicable, *unconditionally, to all men*. But this supposition contradicts the scope of the context, and also its plainly expressed language. The 15th verse fixes the application of the quotation to the "*humble spirit*"—to "*the contrite ones*." It is explained by our Lord in Matt. v. 4th—"Blessed are they that mourn, for they shall be comforted." That the passage does not apply indiscriminately, to all men, is also evident from the 20th and 21st verses, which describe the wicked as destitute of peace, in opposition to the "*contrite ones*," with whom the Lord "will not contend forever."

Lam. iii. 31-33.—"For the Lord will not cast off forever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." From this we learn that God often punishes, or afflicts, to humble the proud spirit, and when we allow his visitations to lead us to repentance, he restores us according to the multitude of his mercies, by which he treats us better than we deserve, and "will not cast off forever."

Micah vii. 18.—“He retaineth not his anger forever, because he delighteth in mercy.” This verse with its context, stands directly opposed to Universalism, inasmuch as it declares that God pardoneth iniquity, and *passeth by* the transgression of the remnant of his heritage. He “retaineth not his anger forever, for he delighteth in mercy.” On this, Clarke remarks : “Nothing can please him better, than having the opportunity, from the *return* and *repentance* of the sinner, to show him that *mercy* without which he must *perish everlastingly*.”

Rom. xiv. 7-8.—“For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live therefore, or die, we are the Lord's.” This language is addressed to Christians, and has a special application. It teaches the doctrine of personal accountability, in life and in death, in this world and the world to come. Christ is “Lord, both of the dead and living,” to whom all are responsible for their conduct. For, says Paul in the context, “we must all stand before the judgment seat of Christ.”

2 Corinth. v. 19.—“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them : and hath committed unto us the word of reconciliation.” But why commit the Apostles the “word of reconciliation,” and send them out to beseech the world “in Christ's stead, to be reconciled to God,” the reconciliation is already effected, independent of human agency ? This passage, with its context, teaches, in a most emphatic manner, that Christ has made a vicarious atonement in behalf of a sinful world, by which the *legal disabilities* are removed, and the *way opened* for the world to be reconciled to God. Hence, the language of Paul : “as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.” What then—will men be saved, whether they are reconciled to God or not ? No, for the Savior himself says, “he that believeth not, *shall be damned*.”

1 Thess. v. 9.—“God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.” This language is addressed specially and entirely to Christians. This is evident from the *fifth verse*, when, after having described certain characters who cry peace, when “sudden destruction cometh upon them,” he says, “ye are all the children of light, and the children of the day : we are not of the night nor of darkness.” It is also true in a general sense. God hath not *appointed* any to wrath, but to obtain salvation, on condition that they embrace the gospel by a holy, soul-purifying faith.

Heb. xii. 10-11.—Here we are informed that God chastens us “for our profit, that we may be partakers of his holiness.” This is true of the children of God, concerning whom this language is spoken. But whether it shall yield the peaceable fruit of right-

eousness to them who are exercised thereby, depends upon the disposition with which we receive it. We are, therefore, cautioned to "despise not the chastening of the Lord, nor faint when we are rebuked of him." In the connection, there are other characters spoken of, denominated *bastards*, and not sons, who are not subjects of divine chastening, and are not, by such means, made "partakers of his holiness." Universalism cannot be tortured from this chapter, nor any part of it.

I have now given a brief exposition of the *most important* scripture proofs, on which Universalists depend, in the *scripture* argument, for the truth of their doctrine. If any one doubts whether I have given the plain and natural sense of the passages adduced, let him refer to the Bible, read them with their connection, and compare their obvious meaning with my explanation, and I will be satisfied with the result. Of one thing I am sure: unless the idea of unconditional universal salvation were *previously* in the mind, no one would ever think of such a notion as being taught in these scripture paragraphs.

Mr. Austin has another affirmative argument, predicated on the *pleasure of God*. It is a little singular, that the gentleman should build a separate argument on the pleasure of God, after having given us one, on the desire of God. For, certainly, the pleasure of God, cannot in anything material, be distinguished from the *desire*, or *intention* of God. It is in this way my friend multiplies his arguments to such an extent; a single idea, separated into parts, furnishes material for a number of deductions. But if this should be regarded in the light of a separate argument, the same mode of reasoning by which I replied to my friend's conclusion from divine desire and intention, will apply here. If God's desire, or intention, respecting the final condition of men, be not absolute and unconditional, no more is his pleasure. These must agree with each other, and at the same time harmonize with the constitution of man, and the principles of moral government. Besides, if God's pleasure be absolute—if it irresistibly controls moral character and condition, what we see around us daily, is a development of its practical results, and this is anything but a pledge of final holiness and happiness for all men. If any further reply be deemed necessary, we have it in the fact that many things exist which he has no pleasure in. For example—"I have no pleasure in the death of *him that dieth*." Still, men did die, and will continue to die, as long as they are sinners; and being incorrigible sinners, they will *die without remedy*. There are a few small points to which I will briefly attend, if my time holds out.

Mr. Austin tells us hell is to be destroyed, as well as sin. Well, if this were true, it would be a matter of no consequence in this discussion, since the hell to which he refers, on his own principles, has no connection with sin. But the gentleman has made

two mistakes, in supposing the *grave* is all the hell there is, and that the *destruction* of hell *implies* the final salvation of all men. Both these points are unsupported—nay, contradicted by scripture. The destruction of hell is described in Rev. xx. 14—"And death and hell were cast into the lake of fire. This is the second death." "And whosoever was not found written in the book of life, was cast into the lake of fire."

Again, the gentleman says, according to my doctrine, a great majority of the human family *must be lost*. If this were so, it is difficult to see what connection it has with this question. But I have not said so, nor do I believe so.

MR. AUSTIN.—Of those who have already lived.

MR. HOLMES.—I have no objection to this explanation, still, I do not believe the greater part are lost, but, on the contrary, that the great majority will secure heaven, through Jesus Christ, who is "the true light, that lighteth every man that cometh into the world."

Mr. Austin also dwells considerably upon the words, "All things are given into his (Christ's) hands." The plain meaning of this is, that Christ possesses, by divine authority, all the qualifications necessary to execute the mediatorial scheme, and is *sure* in the mediatorial kingdom. Having made the atonement, has the control of means and measures to be employed in promoting his gospel and calling sinners to repentance. The Father has committed the management of this whole subject to Christ, so in his office of Mediator, must reign until the time of the end, when the kingdom will be delivered up to the Father, and God shall be all in all. In the meantime, all men are embraced in the signs of his mercy, and "they that *come to him*, he will in *no wise cast out*."—[*Time expired*.]

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[MR. AUSTIN'S TWELFTH SPEECH.]

*Gent. Moderators*.—Mr. Holmes denies he ever prayed that the wicked might go down to hell. But why not? If there is a place of *endless torment*, and it is *just* and *right* for the wicked to go there, as he professes to believe, why should he not PRAY for such an event to take place? Why should he not say—"O Lord, send the wicked to hell—allow them there no opportunity to repent, but *compel* them to remain in torment and sin forever!" There is not a professing christian in the world, having the slightest regard for his reputation, who would *dare* make such a prayer in public.\* Indeed there is no *true* christian who

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\* The nearest approach to a prayer of this description, of which I have ever heard, was in the case of a certain D. D. in Auburn, who in the midst of a revival prayed—"O Lord, we THANK thee that thou hast made a HELL for the wicked!!!"

could have the slightest *inclination* to put up such a prayer to the Throne of Infinite Love. Is it not most remarkable that the self-constituted Evangelical sects, hold a prominent and fundamental doctrine, for which not one of them would be caught praying—yea, for which every one of them would be ASHAMED to pray!!

The Elder declares there is *no need* of praying for the salvation of all, if *all are to be saved*! This thought is singularly *original*. According to this idea, when we believe that men *will be damned*, then we should pray that they may be *saved*. But if we believe that the heavenly Father has willed to *save* all, then we must not pray for their salvation—we must not say—“Thy Will be done!” It is evident the gentleman’s view of prayer is, that it will induce the Deity to *change* his purposes towards man. Hence he thinks, if prayer will not have such an influence, it would be wholly useless. May I inform my brother, that one great object of prayer, is its effect upon the supplicant’s own heart—to bring it into submission to the Will and Purpose of God. During the agony in Gethsemane, Christ prayed—“Not my will but thine be done.”—(Luke xxii. 42.) Are we to suppose Jesus was doubtful whether God would accomplish his Will, and prayed in order to *persuade* him to be *willing* to do his own Will? No; the object of the Redeemer’s prayer was to bring his will into subjection to the Will of his Father! Thus St. Paul directs, that prayers be made for *all men*—(1 Tim. ii. 1)—not to induce God to save all, but to bring the hearts of those who utter such a prayer, into a *willingness*, that the glorious purpose of Jehovah to bring every creature to salvation, should be accomplished. A prayer to produce such effect, is greatly needed by thousands in our own day, as well as in the age of the Apostle!!

He charges me with perverting Dr. Clarke’s views. I plead *not guilty* to this accusation. Whatever I have given from Dr. C., has been in his own language. If some of the sentiments quoted, conflict with the views and language of the Doctor on other topics, the disagreement arises from the confused notions of Dr. C. himself, and which prevail among his own sect, and not in any use I have made of his plain declarations.

Elder Holmes attempts a very feeble reply to my argument from Antithetical passages of scripture. Does he even assert that my construction of those passages, was not correct? Does he attempt to show they do not conclusively prove the salvation of all men? No. He simply introduces one solitary passage—(John v. 28, 29)—which he claims to be *antithetical*, and which he would have you believe overthrows all those I brought forward in my argument. In other words, he makes the Bible contradict itself, in order to overthrow Universalism! But here his usual misfortune attends him. Allowing the passage to be *anti-*

*thetical*, it proves nothing against the final salvation of all men. The Savior is simply describing the *moral resurrection* which takes place wherever his gospel is proclaimed. Those who hear, believe and practice the doctrines and precepts of the gospel, are introduced into the enjoyment of *spiritual life and peace*. But those on the contrary, who reject the gospel, and violate its principles, enter into a state of *damnation*—(Gr. *kriscos*—CONDEMNATION)—i. e. an unhappy condition of mind and heart. This moral resurrection had *already* commenced when Jesus uttered the passage under consideration. This is evident from the context: "He that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation, [Gr. *krisin*] but IS PASSED from *death* unto *life*. Verily, verily, I say unto you, the hour is coming, and NOW IS, when the DEAD shall hear the voice of the Son of God; and they that hear, shall *live*."—(v. 24, 25.) Thus, allowing the passage to be *antithetical*, it furnishes no evidence against the doctrine of Universal Salvation. But it is *not* antithetical. What is an antithesis? It is not a sentence where one fact is simply mentioned in connection with another fact, as in the passage quoted by Elder Holmes. But it is a sentence where one thing is set over *against* another to *balance* it, as in a pair of scales. A pure specimen of this description of composition, is found in 1 Cor. xv. 22:—

"As in Adam  
ALL DIE,

●  
{—EVEN SO—} In Christ shall  
ALL BE MADE ALIVE."

Here the latter part of the sentence *balances* the former, and proves a restoration in Christ, of ALL that was lost in Adam. It must be evident to every mind, that the Elder has not even approached my Antithetical argument. I would urge our hearers to review that argument, and carefully note the remarkable character of the passages of scripture which are there quoted. They prove to a demonstration, that whatever and *all*, that the human race may be said to have lost, in consequence of being created in the Adamic nature, subject to temptation, evil and sin—shall be restored or made up to them in Christ; in the spiritual nature he will bestow upon them.

Mr. Holmes endeavors to overthrow this argument by attempting to show that my views on several points, are incorrect. Suppose all this were so, what connection have my alleged errors with the meaning of the passages under consideration? I have shown that St. Paul declares in so many words, that all that mankind have lost in their Adamic nature, will be restored to them in Christ. This is the argument. Has the Elder attempted to disprove it? No. He has wholly evaded it. Hence the argument is mine.

The Elder indulges in a bold assertion in relation to my views of the 5th chapter of Romans, from whence I have drawn seven-

ral passages in my Antithetical argument. He says *I do not believe* the plain assertions of this chapter, and that Universalism wholly denies them. *There is not one word of truth in this declaration!!* I could with as much propriety charge him with rejecting the whole Bible, and there would be quite as much *truth* in such an assertion! Universalism denies nothing in that chapter; but draws some of its strongest proofs from its comprehensive teachings. And as for myself, I believe every word the Apostle has there written. No part of the Divine Volume is more precious to me, or gives me more enlarged and glorious views of the work which Christ has pledged himself to complete! But I frankly acknowledge, I disbelieve and reject the *limping* construction which Elder Holmes, and his theological coadjutors, put upon the 5th of Romans. Here we have a specimen of his short-sighted logic. He *assumes* that his construction of the chapter is the true one; and because I repudiate that, he childishy accuses me of disbelieving the *chapter itself!* I humbly suggest that there is an infinite distinction between the principles which St. Paul inculcates in that chapter, and the doctrines which the partialist school seek to draw from it. The latter I reject—the former I believe.

The *last* of the forlorn array of Negative Arguments, which Elder Holmes has introduced, is truly *unique*. It is that Universalism is a *new discovery*. He declares it was never dreamed of, until modern days—and is not *fifty* years old! Why does he not give credit for this argument? It came from Matthew Hale Smith.

MR. HOLMES.—I have never seen any thing about that in Matthew Hale Smith.

MR. AUSTIN.—It is in the book which the Elder *shook* at me a few days ago, and from which he has not *ventured* to read a word. The distinguished honor of originating this crushing argument on the *age* of Universalism, belongs to MATTHEW, and he should not be robbed of it. But look at this argument for a moment, under the supposition that I should allow it to be well founded. Universalism is a *new* doctrine, *therefore* it must be *FALSE*. Who can but admire this logic! Let us apply it to some other cases. There was a time when the *Gospel* was a *new* doctrine—there was a time when *Protestantism* was *new*—when *Methodism* was *new*. Now if the opposers of these systems, were as shrewd, and dealt in as “deep water” as my opponent, they would have insisted that Christianity, Protestantism and Armenianism, were all *false*, because *new!* How easy and certain the triumph of the Jews, the Catholics, and the Calvinists, when defended by an argument so mighty!!

But the argument has not even the virtue of resting on correct premises. Universalism is NOT a new doctrine. What is Uni

versalism? I am aware my friend and the rest of his school, labor to make the public believe that Universalism consists simply in rejecting the doctrine of *future punishment*. But I beg the audience to be assured, the rejection of this sentiment, has no more necessary connection with Universalism, than with Calvinism. Some Universalists believe in future punishment, and others do not. But neither the *belief* nor the *disbelief* of that doctrine, constitutes any individual a *Universalist*. An *Atheist* rejects future punishment. Does that make him a Universalist? A *Catholic* believes in future (purgatorial) limited punishment, to be followed by restoration to holiness and happiness. Does that constitute him a Universalist? What, then, is Universalism? It is the doctrine that in the "fullness of times," all mankind will be brought into a condition of holiness and happiness, through the Mediatorial reign of Jesus Christ, the Son of God. Every man who believes this great truth, is in *faith* a Universalist, whatever else he may believe. It is but a matter of common courtesy, observed among the candid of all classes, to allow each sect to explain their own sentiments. And such as I have described it, is the meaning invariably given to Universalism, by believers in that doctrine. How shallow, then, the objection that Universalism is not *fifty* years old!

Mr. Holmes says John Murray did not find modern Universalism in the Bible. John Murray found the same *Universalism* in the Bible in his day, that the venerable Hosea Ballou, and all living Universalist ministers do in our day. There is no difference in their opinions on this great doctrine. True, they may hold various views on minor points, and some Universalists now, may entertain opinions on secondary matters, different from those of Murray. So, I have no doubt, many of the Methodists entertain opinions on various religious topics, which materially differ from the views of John Wesley; but does this prove that they are not Methodists?

Friend Holmes thinks if John Murray should come back to earth, his eyes would flash with "HOLY\* indignation" at the condition in which he would find his Universalist brethren. If my friend thinks Murray's indignation would be of a *holy* nature, he must believe that he is now holy and happy, notwithstanding his Universalism. It would seem then that all the Elder's outcry about the *danger* and *peril* of believing in the salvation of the world, was mere *sound* and *moon-shine*, got up for effect! He evidently believes a man can be a Universalist, and yet be saved! I desire our hearers to bear this in mind, when he warns again of the danger of believing in Universalism. Should the sainted Murray come back to earth, his eyes would flash with *joy*, instead of indignation, at the wide diffusion of the beloved

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\* Elder Holmes has omitted the word "holy" in his printed speech.



doctrine to which he devoted his life on the earth. Instead of the handful who co-operated with him in the good work, he would now find nearly eight hundred preachers, and hundreds of thousands of believers!

But what would *John Calvin* say, should he come back to earth? He would spurn the Elder and his whole sect, as Evangelical preachers, or christians! He would cast them off from the christian fraternity, as heretics and unbelievers. Yea, he would disown his own professed followers, who cling to his *name*, but are ashamed to acknowledge their belief in his *doctrines*. With eyes flashing with holy indignation, he would exclaim to the whole array of *modern Evangelists*—"Avaunt! degenerate sons!! Ye have all departed from the true faith! I disown and cast you off as hypocritical pretenders!"

My friend insists that Universalists have a different God—a different Christ—a different Atonement, and a different hell from the partialist portion of the community. In one sense, this is true. Our views vary materially from theirs, on these topics. The Being we worship, is a "God of Love," and not of Wrath!! Our Christ is not a *weak* Savior, who would *like* to do a *great work*, but *CANNOT*. The Savior in whom we believe, is both *able* and *willing* to *save ALL*. He came to *save*, and to *FINISH* the work his Father gave him to do! The Atonement in which we believe, is that which reconciles *man* to his CREATOR, and not God to his creatures! Our *hell* is that of which the Bible speaks, in which the wicked are involved, so long as they continue in disobedience, and not a Hell stolen from the *Heathen*, full of demons and devils, and molten lava!! In other words, our faith in regard to these several matters, we have drawn directly from God's own Record, and not from ancient Pagan traditions, or modern creeds.

Mr. Holmes has given us a criticism on Colos. i. 20—"Having made peace through the blood of his Cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." To overthrow the proof which this passage affords the doctrine of impartial salvation, he says—"the blood of Christ," and "the death of Christ," have been *divorced* from the subject of human salvation, by me, in this discussion. It is not a little difficult to determine whether such a declaration is to be attributed to consummate *stupidity*, or a wilful disposition to *misrepresent*, on the part of my opponent! Charity would incline me to the former supposition; but it does not seem possible he can be so ignorant as to *believe* the statement he has made! He has fallen into the same pit here, that he dug for himself in relation to my views on the 5th of Romans. Pray, how have I "divorced" "the blood of Christ" and "the death of Christ," from human salvation! The idea which the Elder and his class of theologians have drawn from the heathen notion of sacrifices and attached to these scripture phrases, I have "divorced" from huma

salvation, I acknowledge. But in every sense in which the scripture writers use these expressions, and attach them to human salvation, I sincerely receive them. For his own reputation, I trust Elder Holmes will not again plunge into the blunder of *assuming* that his *construction* of scripture, and scripture itself, are synonymous, and charge me with rejecting the latter, because I disallow the former! When this sophistry is once exposed, it becomes childish to repeat it.

The Elder undertakes to *limit* the universality of the passage under consideration, by reference to a *contingency* in the context. "And you that sometimes were alienated, and enemies in your mind by wicked works, yet now *hath he reconciled* \* \* \* if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." A small amount of discernment will show that the *contingency*, expressed in the words—"If ye continue in the faith," etc.—has reference solely to the fact of the Colossians being reconciled "*now*," at that particular time, and not to the great purpose of God to reconcile *all things* to himself through Christ, in "the fullness of times." The declaration of Dr. Clarke, that the terms "things in earth, and things in heaven," signify the Jews and Gentiles, does not militate against my construction of the passage. For it is well known that in Bible language, the terms *Jews* and *Gentiles*, include *all mankind*! Why did not Mr. Holmes tell us all Dr. Clarke said upon this passage? Dr. C. informs us that Dr. Hammond declares the terms "things in earth, and things in heaven," are "a kind of collective phrase, to signify *all the world, or all mankind*!"

My brother Holmes has also made an attempt to 'explain away' the force of the great truth asserted by the Prophet—"I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."—(Isa. lvii. 16.) He insists that the preceding verse *limits* this declaration to a certain class, viz: "the contrite and humble." "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—(v. 15.) In what sense this verse can *limit* the application of the assurance that God will not contend forever, it is difficult to see. It is very certain the Most High did not mean to say simply that he would not contend forever with the "contrite and humble." When we give the passage the plain construction required by the laws of language, and the dictates of good sense, its meaning becomes abundantly evident. The Creator, after stating that he dwells with the contrite and humble, goes on to reveal an infinitely important fact in relation to *all men*, viz: that he is not an *enemy* to ANY of the creatures he has formed—that although he will punish them justly for their sins, yet he will not war with them, and tear them in pieces, as a blood-thirsty savage, or the fierce hyena, destroy their vic-

times. This was the momentous truth he aimed to impress upon the hearts of men. He designed to instruct them that he acted on higher and better principles than the sanguinary gods of the surrounding heathen nations. The priests of these gods taught that they would *BLESS* their *friends only*, while they would pour out *wrath* and *torment* upon their enemies *forever!!* But the true God holds the tender relationship of Father to *all* his creatures, and his proceedings with them are characterized by principles entirely different from those which govern Pagan idols. That this is the entire meaning and spirit of the passage, is evident not only from the structure of the language itself, but also from the succeeding verses. "For the iniquity of his covetousness was I wroth, and *smote* him. I hid me and was wroth, and he went on *forwardly* in the way of his heart. I have seen his ways, and will *HEAL* him. I will *LEAD* him also, and *RESTORE* comforts unto him and his mourners."—(v. 17, 18.) Here God plainly asserts that the principle of his government, is not like that of heathen deities, who punish simply to destroy; but he punishes to heal and restore the disobedient! How perfectly my opponent perverts the language which inculcates these high and beautiful principles, by his construction of the passage. To have it teach the doctrine he would fasten upon it, the Prophet should have written it thus: "I will not contend forever, neither will I be always wroth, with the humble and contrite; but I *WILL* contend *FOREVER*, and I *WILL* be *ALWAYS* wroth with the millions of my own children who fail to see and feel the light of truth in the brief span of this life!!!" Is there a man, endowed with ordinary perception, who can believe Deity designed to convey such an idea?

Mr. Holmes declares that there are not the *slightest traces* of Universalism in the History of the Christian Church in past ages; and that for 1700 years, not *one man* can be named, who knew any thing about it. In this declaration I charge my opponent with exhibiting deplorable *ignorance* of Ecclesiastical History, or with the most marked and wilful *misrepresentation*. To sustain this position, I offer the following facts to the consideration of the audience, and the world:

The gospel itself clearly proclaims the doctrine of the final salvation of all mankind, as I have shown by a large class of the most plain and emphatic passages to be found in the Bible. That this sentiment had always prevailed among the people of God, from the earliest ages of the world, we are assured by St. Peter. He declares that—"The times of the *RESTITUTION* of *ALL THINGS*, God hath spoken by the mouth of *ALL* his *HOLY PROPHETS* since the world began!!"—(Acts iii. 21.) And the same doctrine of Universal Salvation, has been believed and advocated in the Christian Church, by the most eminent and learned men in different ages, from the time of the Apostles, to our own day. Down to the year A. D. 190, there are but few traces of the v

tings of the Christian Fathers, now extant; yet in these, we find a distinct recognition of the salvation of all men. About the year 120, there were two large sects in the church, called "Basilidians" and "Carpocratians." They were believers in the final salvation of all mankind. This was only 90 years after Christ's death, and but 20 years after the decease of St. John.

These sects must have been in existence, and known to that Apostle. About A. D. 150, we find this doctrine declared in what are termed the "Sibylline Oracles," written by certain Christians to convince the heathen of the truth of Christianity. The pretence that they were "Oracles," was of course false; and in putting forth such a claim, their authors greatly erred. Nevertheless, these "Oracles" serve to show us what *doctrines* prevailed in the church at that early day. No one doubts they gave a correct exposition of the sentiments which were then received by Christians as "Orthodox." And as they clearly teach the salvation of the world, it is proof positive, that this was a prevailing doctrine among the followers of Christ. In the year 190, the doctrine of Universal Salvation was plainly preached by Clemens of Alexandria, President of the Catechetical, or Theological School, at Alexandria, Egypt, and one of the most eminent of the early Fathers. After him it was proclaimed by his pupil, ORIGEN, the most renowned scholar and theologian, between the days of the Apostles and the Reformation. No doubt Origen was visionary on some points. But while many of his opinions were condemned, yet for three hundred years after his death, his Universalism was not censured or complained of, by the most bitter of his opponents. In this fact we have evidence that most of the members of the Christian Church, during that long period, sympathized with him in his doctrine of the world's salvation. It was also maintained by Ambrosius, Titus of Bostra, Gregory Nissen, Gregory Nazianzen, Dydimus of Alexandria, and many other of the most eminent Fathers. Some of these prominent Universalists were sent out by the orthodox party of the church, to preach against the *heresies* which then prevailed.—Thus showing that *Universalism* was the *orthodoxy* of the early Christian Church.

But as the Dark Ages came on, and Art, Literature, Science, and Knowledge, disappeared from the world, amid the grossest ignorance, the doctrine of God's impartial grace, the most glorious light of the Gospel, became obscured. Gradually its flame burned more and more dim, as the dark clouds of heathen error and ignorance rolled in, until its enemies gained the ascendancy, and finally condemned and *voted* it down, in the Fifth General Council, convened at Constantinople, in A. D. 553. When we consider the age when this condemnation was enacted—the ignorance, superstition and corruption, which then prevailed in the Christian Church—it will be seen that it was rather a *compliment* to Universalism than a *censure*. The doctrine was too enlarged, too en-

lightened, too liberal, to be tolerated in an age of barbarism and darkness. Dr. Jortin says of the Ecclesiastical Councils of those ages—"Some of these Councils were not assemblies of pious and learned divines, but *cabals*, the majority of which were quarrelsome, *fanatical*, DOMINEERING, DISHONEST prelates! who wanted to *compel* men to approve all their opinions, of which themselves had no clear conception, and to *anathematize* and *oppress* those who would not implicitly *submit* to their determinations!" —(*Dr. Jortin's Works*, vol. 7, charge 2.) The condemnation of Universalism by *such* a council, can have no weight in an enlightened and unprejudiced mind. It was an appropriate work for *such* ecclesiastics to condemn and anathematize a doctrine so grand and heavenly, as that which teaches the final repentance and happiness of all mankind!!

This sentiment, however, did not wholly disappear, even after the condemnation of the Fifth General Council. We can occasionally see traces of it, and now and then find an advocate throughout the entire extent of the Dark Ages. As late as the year 730, the various councils continued to condemn Universalism; thus plainly showing that it still continued to exist. In 744, it was advocated by Clement, a Catholic priest. In 850, it was maintained by John Scotus Erigena, a native of Ireland, and one of the most learned and celebrated men of his age. When Alfred the Great, of England, founded the College at Oxford, he desired to place John Scotus Erigena at its head, notwithstanding his Universalism, but he refused to accept the appointment. In 1190, Universal Salvation was maintained in France by Raynold, Abbot, of the Monastery of St. Martin. Also by Amalric, an eminent professor of logic and theology in Paris, in 1210. In 1222, we find this doctrine among the *Nestorians*, one of the most ancient sects, whose existence has extended from the earliest ages, down to the present day, and one of whose Bishops recently visited this country. At that date, Saloman, Bishop of Bassorah, clearly proclaimed the salvation of all men. In confirmation of that doctrine, he quotes the opinions of Theodorus of Mopsuestia, and Diodorus of Tarsus, both eminent Christian Fathers of an early age. He also asserts that other Nestorian writers taught the same sentiment. Many other eminent defenders of this faith might be mentioned down to the days of the Reformation.

After that great event had broken the chains of spiritual despotism, and given the people liberty of conscience, the doctrine of Universal Salvation speedily revived, and found numerous and able advocates. The Anabaptists generally embraced it. And it has been supported by many of the most able and learned men, in different countries, down to our own day. In England, the final salvation of all men was believed and defended by Dr. Hey, Rev. Jeremy White, chaplain to Oliver Cromwell, Dr. Henry More, Archbishop Tillotson, Dr. Thomas Burnet, Sir Isaac Newton,

Bishop Newton, Dr. Samuel Clarke, Dr. George Cheney, Chevalier Ramsay, Daniel De Foe, the celebrated author, Dr. Doddridge, Dr. Elward Young, author of *Night Thoughts*, and a large number of others, whose names cannot here be enumerated. There is good evidence also to prove, that Dr. Isaac Watts, author of *Watts' Psalms and Hymns*, was a believer in Universal Redemption. That doctrine has also had many eminent defenders since the Reformation, in Germany, Switzerland, Holland, France, and other countries, whose names stand high in literature and theology. It is well known that Oberlin—the sainted Oberlin—whose praise is in the mouths of all christians, and whose name has been adopted by an Evangelical Theological Institute in Ohio, was a believer in the final salvation of the whole world!

Nor were those comprised in this long array, whether in ancient or modern days, merely *Armenians*, as Elder Holmes will assert—i. e.—believers simply that Christ *died* for all, but that multitudes will fall into endless sin and woe, notwithstanding Jesus shed his blood for them. The eminent men whose names I have enumerated, were Armenians so far as to believe that the Redeemer died for the world; but they were also *Universalists*, in believing that *all* for whom Christ died, will ultimately be saved. In corroboration of this fact, did my limits admit, I could give you extracts from the writings of most of them, in which they advocate the final salvation of all men, in an emphatic manner.

At the present day, the doctrine of Universal Salvation prevails generally throughout Germany—a country where Professor Dwight declares theology is a *century in advance* of America. It is not confined to the class usually denominated *Rational sts.*, although they generally adopt it, but it prevails extensively among the *Evangelical*, or *orthodox* sects in Germany. Professor Dwight of Yale College, son of President Dwight, a man of great integrity, and with religious tenets strictly orthodox, who, a few years since, travelled extensively in Germany, declares in his book entitled “*Dwight's Travels in the North of Germany*,” that “the doctrine of the ETERNITY of Future Punishment, is almost *universally* REJECTED!” He says, moreover, “I have seen but *one person* in Germany who believed it, and but one other whose mind was *wavering* on this subject.”

Professor Sears of the Baptist Theological Seminary, Newton, Mass., made the tour of Germany not many years ago, and tarried in that country some months. In his published Letters, giving an account of his travels, he declared that Professor THOLUCK, who stands at the head of the Evangelical sects in Germany, and whose fame extends throughout our own country, was a believer in the salvation of all men. The language of Professor Sears, announcing this fact, was as follows: “This distinguished and excellent man, [Tholuck,] in *common* with the GREAT MAJORI-

TY of the EVANGELICAL Divines in Germany \* \* \* \* believes that ALL MEN, and fallen spirits, will *finally be saved*." This declaration has been stoutly denied by many of the orthodox in the United States, and is still denied. But Professor Sears, after his return, reiterated in the strongest terms, the assertion that Tholuck was a believer in the salvation of all men. He declared that this was not a matter of "hearsay" with him; but he *knew* it to be a fact. He had conversed personally with Tholuck on the subject, and had heard him repeatedly declare his belief in that doctrine, without evasion or reservation. Professor Sears had a private discussion with Tholuck, at his residence, on Universal Salvation. The latter advocating the salvation of all, and the former objecting to it. Professor Sears frequently attended the Lectures Tholuck delivered to his Theological students. "In one of these Lectures," says Professor S., "he took up, at great length, the subject of Universal Salvation in the American sense of the term, and declared his *belief* in the doctrine in the most *unequivocal* manner!!!" Moreover, Professor Sears gives the testimony of Hengstenberg, Oucken, and Professor Balentine, all eminent theologians in Germany, and we'll acquainted with Tholuck, who unite in declaring that he was a believer in the salvation of all the world.

It will be recollected Professor Sears declared that not only Tholuck, but the "*great majority* of the *Evangelical* Divines in Germany," were believers in the salvation of all men. To the same effect is the testimony of Professor Stuart, of Andover Theological Seminary, the great orthodox institution of New England. In an article from his pen, on Universalism, published in the Biblical Repository, in 1840, he says—"This doctrine [the final salvation of all men] has become so *wide-spread* in Germany, that it *PERVADES* even the ranks of those who are regarded as serious and *evangelical* men, in respect to most or all, of what is called *orthodox* doctrine, saving the point before us!" What effect has their Universalism on the hearts and lives of the German Christians? Does it injure them? Listen to the testimony of Professor Dwight. He says—"I have never seen any Christians who seemed to me to have a deeper sense of the *odiousness* of sin in the sight of God, or whose hearts beat with more ardent gratitude toward our Savior, for the great redemption he has made for fallen man. \* \* \* We must look in vain for *brighter examples* of piety than they exhibit. \* \* \* In their *charity* and *love*, the Protestant inhabitants of most countries would do well to *imitate* them."—(*Dwight's Travels*, p. 423.)

In regard to England, I have already stated that many of its most eminent divines, Doctors of Divinity and Bishops, for centuries past, were believers in the ultimate salvation of all men. We have the best evidence for believing that this sentiment prevails *extensively* among all sects—even the most orthodox in that coun-

try, at the present day. Rev. JOHN FOSTER, recently deceased, was one of the most eminent theologians of Great Britain. He stood at the head of the Baptist denomination throughout the world; and was confessedly the "pattern man" of their sect. A late writer in the New York Observer, [Presbyterian] says of Foster—"He was in some respects the *pride* of the English Dissenters; and as a writer, he has had, and will continue to have, a commanding influence, not indeed directly over the mass of the religious public, but over those minds, that *influence* and *guide* the masses!!" JOHN FOSTER was a UNIVERSALIST!!! He was a clear, settled, decided believer in the salvation of all men! In his conversation and his writings, he advocated that doctrine. The English editor of Foster's works, says he must "be permitted in justice to his memory, to remark that in Mr. Foster's mind, as is evident from his other writings, this belief [in Universal Salvation,] was associated with the holiest views of the Divine Being, and with a most elevated standard of moral excellence." Foster was not alone in his opinion on this subject. In a letter to a young friend, giving his reasons for dissenting from the doctrine of Endless Punishment, he says, he knew a *number* of clergymen, of *great piety* and intelligence, some dead and some still living, who entertained similar views to his own; and who, though they did not like to say much on the subject in public, would freely express their opinions in relation to it, *in private!*

The meeting of the famous World's Convention, in London, to form an Evangelical Alliance, held a year or two since, affords good evidence of the prevalence of Universalist opinions in Great Britain and various parts of Europe. Previous to the meeting of the Convention, the British divines had united in a Doctrinal Basis, on which the Alliance should be formed. And it is a remarkable fact, that in that Basis they agreed to omit the doctrine of *Endless Punishment*. There is great significance in this omission. It is strong proof that the belief in that sentiment prevails but to a small degree in Great Britain. When, however, the American Delegates appeared in the Convention, they stoutly insisted that endless woe should be adopted as one of the articles of basis. The British and European members *resisted* the effort to introduce this doctrine! We are told that a "most striking, animated and luminous discussion" ensued, which continued *three days!!*

The principal grounds taken against the introduction and adoption of Eternal Misery, by the British and European members of the Convention, according to a writer in the New York Observer, were as follows: "1. The belief of the doctrine was not *essential* to salvation." The evangelical christians in Great Britain and Europe, do not consider a *belief* in endless woe as "*essential* to salvation"—i. e. they insist men can be saved without believing it! Where is Elder Holmes' oft repeated declaration of the *danger* of *believing* in the world's salvation? "2. There are some good



men in *doubt* about it!" Some *good men* in Europe are in doubt in regard to eternal wretchedness. And from what we have seen respecting Germany, it may be believed most good men doubt that sentiment. "3. Some [good men] entirely **DISBELIEVE** it!!" This word "*some*," does not declare the *whole* truth. Multitudes of the best of men, and the most learned and sound theologians throughout Europe, entirely reject the doctrine of ceaseless agony. To satisfy the most unbelieving on this point, let them listen to the following paragraph from the New York Observer, [Presbyterian] in reference to the developments of Universalism at the World's Convention:—

"The recent Convention in London, for the formation of the Evangelical Alliance, has had one incidental effect, which was not contemplated by those who were active in getting up that movement. It has *unveiled* the **FACT** before the world, and especially it has fixed the attention of the American churches upon the fact, that the so called evangelical religion of England, and of Europe, is infected to an *alarming* extent with a tendency to **UNIVERSALISM!!**"

In the United States, it is well known there have been many believers in Universal Salvation, aside from the Universalist denomination. Some of the most eminent men in the days of our Revolution, adopted that sentiment. Among them may be enumerated *Gen. Green*, who appointed Rev. John Murray, the first preacher of Universalism in America, as Chaplain of the Rhode Island Brigade. Some of the orthodox clergymen remonstrated against this appointment. But *Gen. Washington* confirmed it, and in General Orders, directed that Mr. Murray "be respected accordingly!" *Dr. Benjamin Rush*, one of the signers of the Declaration of Independence, was a warm and open Universalist; as was also his friend, the eminent *Dr. Redman*, of Philadelphia. Of the celebrated *Dr. Franklin*, his daughter, *Mrs. Black*, writes as follows: "In his opinion, no system of faith in the christian world, was so well calculated to promote the *interests of society*, as the doctrine which showed "a God reconciling a lapsed world to himself." Belonging to the orthodox clergy, of about the same period, were *Dr. Charles Chauncey*, of Boston, *Dr. John Tyler*, of Norwic' Conn., and *Dr. Joseph Huntington*, of Coventry, Conn., who were all believers and defenders of Universal Salvation.

That Universalism is spreading at the present day, to a greater or less degree, throughout the ranks of all the partialist sects our country, both among clergymen and laymen, is evident from the language of Professor Stuart, of Andover Theological Seminary. Speaking of a class of orthodox christians who believe in the final salvation of all men, he says—"Not a few persons in our community, [i. e. among the evangelical sects,] *secretly* belong to this class. Among them," continues the Professor, "are not a few of the professed preachers of the gospel!!!"—(*Biblical Repos-*

itory, July, 1840.) *Not a few*, signifies a *large* number. Hence we are authorized by the best authority to declare, that a *large number* of laymen and clergymen, in the orthodox sects, are in *secret*, believers in the salvation of all men!!\*

I call upon the audience to compare the evidence I have given of the existence of the doctrine of Universal Salvation, in the Church of Christ, at different ages, from the days of the Apostles, and the long array of the eminent believers and defenders of that sentiment in past generations, with the declaration of Elder Holmes, that "not the *slightest traces* of Universalism can be found in the History of the Christian Church in past ages," and that "for 1700 years, not *one man* can be named who knew any thing about it!!" I ask what dependence can be placed on the statements of a controversialist, who will deliberately make such an assertion?

Time admonishes me that my labors in this branch of our discussion, must be brought to a termination. The evidence on the affirmative of this question, is now concluded. I close, not for the want of other testimony yet remaining, equally as cogent and weighty, as that already introduced, but because the time allotted to the question, has expired. Every well instructed Universalist is aware that I have not brought forth a tithe of the evidence abounding in behalf of the doctrine we believe and love. In fact, one of the greatest difficulties encountered in preparing for this discussion, was to select from the Vast Store house of Arguments to which I had access, such as would be most fitted to bring forward on this occasion. But enough have been introduced, I trust, to satisfy all intelligent and unprejudiced minds, that "there is sufficient evidence for believing that all men will be finally holy and happy."

I would respectfully request the audience to review considerately, in their thoughtful moments, the evidence I have adduced in support of this most desirable doctrine. Let them recall the arguments I have drawn, from the Attributes of God—from his Love, his Mercy—his Justice—his Wisdom—his Will—his Foreknowledge—the arguments from the Desire of God; from his Intention, his Government, his Parental character, his Commandments, his Promises, his Pleasure, his Presence in all men, when he shall become "ALL in ALL,"—the arguments from the great fact that God is the Owner of all men—from the fulfillment of the Law of Love, the Mission of Christ, the Desires and Prayers of the Righteous—from Antithetical Passages of Scripture, and from the direct and positive declarations of God's Holy Word.

These are the Pillars, firm, majestic, beautiful in their strength and proportions, of the glorious Temple of God's Universal Grace! Behold, admire, and trust them! Has my friend removed one of

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\* A member of one of the largest orthodox churches in Auburn, has recently declared, that he does not believe in Endless Punishment, and he knows not of a member of that church who does.

them from its solid base, or weakened it in the slightest degree? Judge ye who have intelligence, discrimination and candor!

I beg the audience to remember, Jehovah is infinitely PERFECT in all his Attributes. He will not deny his own nature—he will not contradict the promptings of his great moral characteristics—he will not violate the dictates of his Love, his Goodness, his Justice, his Mercy—he will not forever *perpetuate* sin and wretchedness, which are the direct *opposites* of his own nature—the antipodes of his Holiness and his Benevolence. It is the first prompting of reason, that in a creation formed, governed, and sustained, by an infinitely perfect Deity, however temporary evil may be allowed, for wise reasons to exist for a season, yet nothing can be *perpetuated forever*, but that which fully *agrees* with all the characteristics of that Deity. This proposition is so self-evident, that no man will hazard his reputation for common sense, so far as to deny it. In agreement and support of this proposition, all my Arguments have been framed; while every Argument of my opponent, so far as it has had any bearing on the question, has aimed directly to overthrow it. Indeed, he could hope for success only on the destruction of the self-evident statement I have just laid down. He can erect the superstructure of his faith alone on the *ruins* of God's Moral Government, and the *imperfection* of his Attributes! The question is his, only as he has succeeded in showing that Deity will forever sustain in existence that which is in eternal opposition to his Desire, Intention, Will, Purpose, Wisdom, Power, Love, Benevolence, Justice, Mercy, and every attribute and perfection pertaining to the Godhead. If he has been successful in establishing this fact, then he has proved his doctrine. But in that case, how much of God would be left? How much of any quality or power that can inspire the slightest confidence or trust in the human heart, or give the least foundation for rational hope, would remain in Jehovah?

Throughout the debate on this question, Elder Holmes has acknowledged that it was God's Desire, Intention, Will and Purpose, to bring all mankind ultimately to a state of holiness and happiness. His Goodness, his Benevolence, every moral perfection of his nature, prompted to this glorious and heavenly work. I have shown that to *accomplish* it, two qualities in Jehovah were requisite, viz: *Wisdom* to arrange a plan, and *Power* to carry it into execution. Can any believer doubt the existence of these Attributes? All acknowledge his Wisdom is *infinite*. Hence it CAN NOT err in adopting such a plan as shall be *perfectly adapted* to produce this great and desirable result! All admit that his *Power*, both spiritual, moral and physical, is *Omnipotent*—overwhelming—irresistible!! It must *necessarily* be able to carry into complete execution, all the plans that Wisdom originates! The very fact that a plan is formed by Infinite Wisdom, is self-evident proof that it is PRACTICABLE, and CAN be accomplished. And that

a plan is *practicable*, is enough to show that *Power Omnipotent* can execute it. The direct and irresistible deduction from these premises, is, that in the final consummation of God's purposes and plans, all intelligent beings will be brought into a condition of holiness and happiness!!! All this, I have shown on the affirmative of the question. And what has my opponent done in reply? Has he succeeded in advancing an argument that has touched either my premises or my conclusions? Search, investigate, all he has said on this question, and see if you can find an argument, proposition, or suggestion, that, when stripped of its verbiage, and duly weighed, can militate against the soundness of the reasoning on which I have depended. Your search will be in vain! I was as well aware of his failure to meet this proposition, when we commenced the discussion, as I am now that it is manifest to all. He cannot achieve an *impossibility*! To strike one link from this argument, is to blot out an Attribute from Jehovah's nature! To say that the Creator did not *Desire* to save all men—or that *Desiring*, he did not originate a *Perfect Plan* to accomplish that Desire—or that Desiring and adopting a Perfect Plan to this end, he had not *Power* sufficient to execute it—(one of which propositions Mr. Holmes must adopt,)—is but to insist that Jehovah is deficient either in the Attributes of Goodness, Wisdom or Power!! All his attempts to overthrow this chain of reasoning, have been but arguments which in fact bear not against Universal Salvation, but against the Christian Religion, and against the existence of a Perfect God!! Every argument against the *perfections* of God, is in reality an argument that if successful, would disprove his being!

I would solicit the audience, also to take into consideration the force of the Scripture Testimony I have offered in support of the affirmative of this question. In reviewing my quotations from the Bible, they will perceive this marked characteristic, that the passages are all *plain*, LITERAL, POSITIVE declarations, couched in the simplest, yet most *forcible* forms of speech in which truth can be asserted, or thought uttered. Allow me to give you a specimen of the *positiveness* of these quotations from God's word: "all nations whom thou hast made, SHALL come and worship before thee, O Lord, and shall glorify thy name."—(Ps. lxxxvi. 9.) "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee SHALL bow, and every tongue SHALL swear, SURELY shall say, In the Lord have I righteousness and strength."—(Isa. xlv. 23, 24.) "I WILL NOT contend forever!"—(Isa. lviii. 16.) "The Lord WILL NOT cast off forever!"—(Lam. iii. 31.) "The Son of man is come to *seek* and to *save* that which was LOST."—(Luke xix. 10.) "We have *seen* and do TESTIFY, that the Father sent the Son to be *the Savior of the world*."—(1 John iv. 14.) "He hath concluded them ALL in unbelief, that he might have Mercy upon ALL."—(Rom. xi. 32.) God "WILL HAVE

all men to be saved, and to come unto the knowledge of the truth."—(1 Tim. ii. 4.) These assertions are all rigidly *literal*. There is no figure, no metaphor, no parabolic dress, to encumber them, or to throw doubt around their true meaning. Human language will admit of nothing plainer, nothing more positive. If these passages do not prove the final salvation of all men, what language could the scripture writers have used to express that sentiment? I call upon my hearers, to take their pens and endeavor to write in the most forcible manner, a declaration which shall assert the salvation of the world, and see on comparison, if it will be more positive than I have quoted from God's peamen! Not only are these passages easily understood, but I insist they *CANNOT* be *misunderstood*! There is not an individual acquainted with the plainest terms of language, and in possession of an ordinary amount of sound understanding, who can obtain any other possible signification from the passages above quoted, than the doctrine of Universal Salvation! It is only when men adopt a creed, and become wedded, blindly wedded to it, and allow it to obtain an ascendancy in their minds above God's word, that they will even make an *attempt* to extort a different meaning from these scripture declarations than that resting upon their very face.

In regard to those portions of the Divine Word, which are clothed in metaphorical or figurative language, or comprised in parables, there cannot be that assurance, that certainty of a correct understanding. They may admit of different interpretations, and a variety of meanings may be, in some instances, drawn from them, with much plausibility! And this, be it remembered, is the class of scripture passages, on which my opponent depends to prove the doctrine of endless punishment. Let the audience notice, on the next question, and they will readily see that he will quote parables, and metaphors, and other passages of scripture, of a highly *figurative* character, in support of that sentiment. The world should understand this marked distinction, in which there is the utmost significance, that the passages of scripture on which Universalism chiefly depends, are all *LITERAL*—while those on which the most confidence is placed in support of endless woe, are all *FIGURATIVE*!! This single fact speaks volumes!

While requesting the audience to give the arguments and suggestions I have offered on the affirmative of this question, whatever weight they may justly claim, I would at the same time, invite them to treat respectfully, and weigh maturely, the Replies which have been offered on the negative, by Elder Holmes. That he has done the best he could, there can be no doubt, at least among those who have witnessed his labors here. The assiduity with which he has plied himself to his work, the care, anxiety and perplexity which have been depicted upon his countenance from the beginning, all indicate that he was sensible he had engaged in a Herculean task! Few men could probably have done more than he has,

in combatting the great principles which support the doctrine of Universal Salvation—a doctrine which even its most virulent enemies admire and love!! But after all, what has he done? After exhausting all the skill, logic, art, shrewdness, tact and sophistry, with which nature has endowed him, or that experience has taught him, what is the result? Has he succeeded in convincing one individual who was a Universalist, that there is not “sufficient evidence for believing that all men will be finally holy and happy?” He cannot himself believe this. Has he satisfied those who sympathize in sentiment with himself, that he has in fact overthrown, or in any material sense, weakened either of the *Nineteen Arguments* which have been introduced in support of the Affirmative of this question? Has he satisfied them that those plain and emphatic declarations of the Bible, which assert that God *will not cast off forever*, and *will not contend forever*, mean he *WILL* cast off and contend forever? Or that those passages in which Jehovah says he *WILL* have mercy on all, and *WILL* save all, mean he *will* NOT have mercy on all, and *will* NOT save all? I doubt whether he will even *dare* to have yielded this satisfaction to his most sanguine friends.

Elder Holmes has introduced *eight* propositions, which he denominates *Negative Arguments*. They are as follows: 1. Universalism denies the existence of sin as a moral evil. 2. It makes God the author of all sin. 3. It is confused and contradictory in its proofs. 4. According to its teachings, there is no such thing as salvation. 5. It teaches that the soul is mortal. 6. It denies future punishment. 7. The scripture passages relied upon by Universalists, do not establish the unconditional and ultimate salvation of all men. 8. It is a new discovery. These are the *best* things—the *ONLY* things—the *ALL*—that a man of the shrewdness and talent of Rev. David Holmes, could possibly obtain in the whole realm of thought, to urge against the doctrine of boundless grace and impartial salvation. I call upon the audience to consider the nature of these Negative Arguments, and their applicability to the subject under consideration. However logical or weighty an argument may be, if it has no bearing on the question in debate, of what avail its introduction? Here is the fatal defect in my opponent's Negative Arguments. With a single exception, there is not one of the whole eight, that has in reality, the slightest connection with the subject under discussion. I have said there is one exception. It is the *seventh* argument, viz: “The scripture passages relied upon by Universalists, do not establish the *unconditional* and ultimate salvation of all men.” Were this position based on correct premises, and sustained by satisfactory proof, it would, of course, seriously weaken the affirmative of the question. But unfortunately for its author, its premises, and its assumptions, are wholly groundless. I have already shown that Universalists do not quote any scripture passages, to prove the “*unconditional*”

salvation of all men, for the very good reason that we do not believe in *unconditional* salvation. And all the arguments and propositions he has made to hinge on that supposition, fall to the ground. Our belief is, that salvation is experienced by the soul, only on compliance with the *conditions* laid down in the gospel. But we believe all will be saved, because all will be brought to a compliance with the *conditions* of salvation. To bring men into a willingness to comply with these gospel conditions, was the work committed to Christ by his Father. This work he will abundantly and certainly accomplish. In due time "every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father."—(Phil. ii. 10, 11.) The scripture passages which Universalists rely upon, *do* establish the *ultimate* salvation of all men. And every attempt of Elder Holmes to weaken them, has proved wholly abortive, as I have shown in my examination of his criticisms.

As to the remaining seven negative arguments, I showed satisfactorily, I trust, as they were introduced, that they were untrue in fact. Universalism does not deny the existence of sin as a moral evil—nor make God the author of sin—nor are its proofs confused—nor does it teach there is no such thing as salvation—nor assert that the soul is mortal—nor deny future retribution—nor is it a new discovery! All this I have made manifest, under the appropriate heads. But even allowing the most important of these objections to be well founded and well sustained, they have no more actual bearing on the question under discussion, than on Mahomedanism or Catholicism! Suppose it was true (as it is not) that Universalism denied the existence of sin, or made God the author of sin, or asserted that the soul is mortal, or denied future retribution—would it necessarily follow that there is not "sufficient evidence for believing that all men will be finally holy and happy?" The merest tyro in logic would laugh at such a deduction. There is no possible connection between the premises and the conclusion of a proposition of this description. There are thousands of people who believe in the immortality of the soul and in future retribution, and yet are open and ardent advocates of Universal Salvation!! I cannot have so wretched an opinion of Elder Holmes' discernment, as to suppose he really believed the majority of his Negative Arguments, actually bore against the affirmative of this question. It was in the indulgence of a poor and pitiable spite against a large and rapidly increasing denomination, that he introduced them. He imagined this discussion would afford him an admirable opportunity to prejudice the ignorant and unreflecting portion of the community against Universalists, by attributing to them sentiments which do as much violence as possible, to generally received public opinion. But in this attempt he has most signally failed. Upon himself alone, he has brought

the condemnation and confusion of face he was endeavoring to cast on his neighbors.

In my friend's next speech, which closes the discussion on this question, he will tell you of the wonderful things he has accomplished. He has informed you that on the last question, he was left "in full possession of *all* his arguments," notwithstanding the utter failure he experienced in satisfying even his own friends of the soundness of his positions, and notwithstanding, too, the utter annihilation which his scripture quotations and criticisms experienced. With a modesty and humility which can but challenge the highest admiration, he will make similar boasts of his achievements on this question. He will inform you that all my arguments are demolished, that my scripture proofs are dissipated, and my every position has been overturned. Most positively he will assert that complete success has attended his beautiful and amiable work of showing that Jehovah's wise and gracious plans for the redemption of the world have been overthrown—that Christ's attempt to rescue the race from sin and death, has been frustrated—that the hopes of all angels, the desires of all good men, have been forever blasted!! Notwithstanding my arguments are the clearest deductions from the attributes and purposes of God, and afford in fact, the most positive *demonstration* of the truth of the affirmative of this question—notwithstanding I have shown you by the plainest declarations of scripture, that God *will have mercy upon all men*, and *will save all men*—still he will insist I have offered no proof, and have not approached to a demonstration of the soundness of my doctrines. But I have the utmost confidence in the ability of this audience to see through all these pretences. Words are cheap, and easily spoken. It is by far more convenient to *claim* a victory, than to *gain* it! Those who have listened and heard, are the umpires between the parties in this debate. To them cheerfully submit the subject matter we have had in hand. Let them weigh carefully, judge candidly, and decide honestly and understandingly, and I have no fear for the issue.

In conclusion, allow me to say that the destiny which I have contended God has in store for all his creatures, is one which corresponds with all the teachings of the scriptures, with the highest dictates of reason, and the holiest wishes of the christian's heart. It is under the light of these views only, that man is enabled to conceive of harmony and unity in Jehovah's councils. Here alone Justice, Mercy, and all God's attributes are removed from an *antagonistic* attitude, and made to meet and "kiss each other." Here only we can see them go together hand in hand in all the movements of a wonder working Providence, to the accomplishment of purposes the most grand, and desirable, of which man can conceive. Blessed Harmony! Glorious agreement! Worthy a perfect God! Infinitely worthy the father of all Spirits. O, the bright and blissful prospect which is unveiled to the eye of



Faith, in this heavenly system ! A vast family of intelligencies all tending towards their common Father, through a wise and well adjusted series of progressive stages—going up from one degree of light and knowledge to another—continually approximating the Infinite Fountain of Being and Perfection—continually increasing in happiness as they are prepared for it, by an increase in Truth, Holiness, and Love—until at last, the entire race shall stand before the throne of the common Father, emancipated from sin and imperfection, and with a full, perfect, glorious developement of the image of the eternal Godhead in which they were originally created !! The ways of Providence are vindicated, and their wisdom and perfection manifested to all. The great God of heaven is honored in all his works, and infinitely glorified in the dignity, holiness, and bliss, to which he has elevated the creatures of his hands !

My soul soars far away in delightful survey of this blessed hope ! It ascends higher and higher, as truth after truth, like new discovered stars in Night's sparkling diadem, break in grandeur and sublimity on its expanding vision, sending abroad floods of light divine ! The wing of thought droops and fails in its rapid flight, beholding no bound nor limit to the still enlarging expanse of Infinite Grace, until every power of conception becomes bewildered and lost in the IMMENSITY OF GOOD, which the Parent of all has prepared for his creatures ! In view of a destiny for fallen man, so great, so holy, so blessed, my heart gladly and joyfully unites in the divine strain of the Psalmist—"Make a joyful noise unto the Lord, all ye Lands. Serve the Lord with gladness ; come before his presence with singing. Know ye that the Lord he is God. It is he that made us, and not we ourselves. We are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and bless his name. For the Lord is Good, his Mercy is everlasting, and his Truth endureth to all generations."—(Ps. c. 1-5.)—[*Time expired.*]

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[MR. HOLMES' TWELFTH REPLY.]

*Gentlemen Moderators* :—Mr. Austin is entitled to my thanks for reminding me of another and very weighty argument, against his doctrine of unconditional, inevitable salvation for the whole human family. He has made a strong appeal, and with much apparent confidence, to the hearts of the audience, claiming its decision in favor of his doctrine. Of course his remarks refer to the heart, *as it is*. Universalism knows nothing of a *renewed* heart—a *regenerated* heart : it claims that the heart, in its *natural* and *unholy* state, gives its suffrage for annihilating the endless sanctions of the divine law, and unconditionally saving all men, without

regard to character or conduct, as subjects of God's moral government. Of the truth of this there can be no doubt: hence, I freely grant the gentleman his claim. But *mark*—so far is it from proving his system true, it demonstrates its depravity and falsehood. The Bible declares the heart to be *evil, deceitful and wicked*. Our Lord says, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

This being the moral state of the heart, it is wholly at variance with the purity of God's law, and the principles of his gospel. A wicked heart will love *only that* which is assimilated to its likeness. The gospel requires self-denial—renunciation of sin, and a course of holy obedience. Hence, the wicked heart *hates* the gospel. But Mr. Austin says it *loves* Universalism; and no wonder, since that theory allows all that a wicked heart can claim or desire, without the least hazard as to *final consequences*. Mr. Austin is right. The sinful, depraved heart loves his doctrine, and is never more happy than when the intellect has become so *perverted* as to allow it the undisturbed enjoyment of the object of its gross, sensual and depraved affections.

The argument may be stated thus: Any system of religious doctrine which falls in with the *natural* bent of the human heart—is loved and cherished by it—must be false in its character, displeasing to God, and dangerous to the souls of men. But Mr. Austin says, Universalism is loved and cherished by the heart, with all its sinful tendencies and corrupt purposes and desires: and often, in opposition to the dictates of the intellect and judgment. The conclusion, therefore, is as sound and forcible, as the premise is truthful—Universalism is false in its character, displeasing to God, and dangerous to the souls of men.

There are a few other particulars to which I wish to call attention, before I proceed to recapitulate my opposing arguments, and sum up the discussion on this question.

As was anticipated, Mr. Austin has presented a long list of eminent names, claimed as Universalists. His object in this is to weaken, if not destroy, the force of my last negative argument, based on the *very recent* origin of Universalism; as well as to sustain, by the authority of great names, a system which must fall, if left with no other support than its own intrinsic merits. As I intend to bestow more attention upon this *nominal* argument of my friend, before the discussion closes, than I can at present, I will esteem it a favor, if he will give me the authority from which his materials are drawn.

MR. AUSTIN.—They are taken from various sources. It is not possible for me to designate all of them. Some of the names read, were taken from the "Ancient History of Universalism."

MR. HOLMES.—This is a very convenient method of avoiding responsibility, in a matter that my friend is well aware will not

bear investigation. From "various sources." Well, in the absence of more specific information, we have the whole field before us, and must do as well as we can. The gentleman has, however, ventured to refer to the "Ancient History of Universalism," as one of the sources of his information. It is really enough to excite a smile, to hear of the "*Ancient History of Universalism*;" a book written for the first time, by the son of the man who first gave being and form to the system defended by my opponent, not far from the beginning of the nineteenth century. On the list of names introduced by the gentleman, we will only remark at present two or three things. *First*: Many of the distinguished individuals referred to, did not embrace Universalism in *any form whatever*, but taught a directly contrary doctrine, as is abundantly evident from their published works. Of this class are Doddridge, Watts, Dick, Sir Isaac Newton, and others. To claim these as Universalists, is a false and slanderous imputation upon their hitherto unsullied reputation. *Secondly*: Of all the names read to us, (so far as my recollection now extends) not one embraced anything like the system of doctrine advocated here by Mr. Austin, nor had they the least fellowship for such views. There is no more similarity between the views they held, and modern Universalism, than between Deism and the Gospel of Christ. *Finally*: Those who symbolized with Universalism in *any respect*, flourished, for the most part, during the age of speculation which succeeded the reformation by Luther; and their Universalism, with scarcely a single exception, consisted merely in admitting a *doubt of the perpetuity of future punishment*. In all other respects, they were orthodox, embracing evangelical views of Christ and his Gospel; and yet Mr. Austin parades their names before us as Universalists, without a single word of explanation. My negative argument, founded on the *modern origin* of Universalism, is untouched as yet by anything that has been said. Names are nothing, however distinguished, when brought to sustain a false and anti-christian scheme—and besides, the names embraced in the list referred to, so far as they might claim to be Christians at all, cannot, with either truth or propriety, be associated with the anti-scriptural, semi-infidel theory, defended by my opponent. The measures adopted by Universalist writers generally, and the course pursued by Mr. Austin in this discussion, in quoting the views of orthodox ministers, authorize the supposition, that wherever they find a writer repudiating the notion of *unconditional reprobation* to damnation, and maintaining the *universality of the atonement*, they at once place his name in the list of Universalists. It is in this way they make out their catalogue. I have no doubt, that under other circumstances, the list would have been enlarged by adding the names of Wesley and Clarke.

The audience will recollect, that when the debate on this question commenced, I advertised them of my intention to take hold of

every affirmative argument presented, and show the fallacy in the gentleman's premises, and the unsoundness of his whole course of argumentation. He has multiplied his arguments without precedent, and beyond what was required by the nature of the question. By this course, though my friend has *weakened his main position* rather than otherwise, by spreading his proofs over so large a surface, yet he has rendered the discussion more complex, and imposed a more difficult task on me, inasmuch as I have found it necessary to reply again and again, to the same arguments, presented with a slight change in phraseology and the mode of illustration. Whether I have redeemed my pledge, I most cheerfully submit to the decision of the public, after I shall have briefly reviewed the ground over which we have passed.

The *first* argument brought forward by Mr. Austin to sustain the affirmative of this question, was drawn from the *desire* of God. God desires the happiness of all his creatures, therefore all will become holy and happy. In reply to this, I have shown that it involves a number of assumptions and sophisms, which render it wholly nugatory. The argument is worthless, unless the desire of God controls, in an absolute and resistless manner, the final destinies of men, irrespective of moral agency or moral desert. But this is a *mere assumption*, not only without proof, but directly in the face of the most stern and decisive evidence to the contrary. God's moral attributes, his moral government, the plain declarations of his own word, the moral agency and responsibility of man, together with the facts existing in the moral universe, unite in asserting the unsoundness of the process by which the gentleman has reached his erroneous conclusion. God will never desire the holiness and happiness of men, more strongly and ardently than he does at pres-

Hence, nothing can be predicated of this desire in the future, and what we see effected by it *now*; but this desire *does not*, by *un*resistless control, nor by the means employed to secure its effect, remove the sinfulness and misery of moral beings, without regard to their agency and conduct. It therefore contradicts analogy and fact, as well as the nature of the gospel, and the plainest dictates of his word, to assume, from the desire of God, the *unconditional, inevitable* salvation of the whole human family.

The same remarks will apply, with all their force, to the *intention* of God, from which my friend, by a strong physical, not to say intellectual effort, leaps to the conclusion he seeks to establish. The gentleman cannot claim to have any other knowledge of the divine intention, than that communicated through his government and his directly revealed will; but neither of these authorize the deduction of Universalism. What may be expected from the operations of the divine government, is constantly being developed around us. Beyond this, we are authorized to expect nothing, only on the *positive assurance* of direct revelation. And what is this assurance? Can the gentleman refer me to a single

text, in which the assurance of future salvation is *stronger*, or made to us on terms differing from those connected with salvation in the *present* life? Mr. Austin has said, it is a standing rule, applicable to all worlds, he that repents shall be forgiven, and restored to holiness and happiness. For the sake of the argument, allow this to be a correct view of the divine intention, and what does it prove for Universalism? It is a standing rule for this world—"he that confesseth and forsaketh his sins, shall find mercy." But, do all therefore confess and forsake their sins? No; but thousands despise the gracious overture, and wax worse and worse, to the latest period of their lives. Now apply the rule to another world; make it the standing rule of eternity, and what have we gained? The rule itself does not secure the end, but only *prescribes* the method by which it *may* be attained. The operation of the rule for many thousand years, furnishes data from which to judge of its operation for all coming time, or for eternity; and the *nature* of the rule *implies*, that those for whose benefit it was given, may *hereafter*, as they have in this world, forfeit the blessings it was designed to confer. Thus, we see, in jumping to his *ultimatum*, the gentleman has utterly disregarded the rightful claims of those well established principles of moral government, analogy and revelation, to which all correct theologians and sound reasoners are accustomed to pay tribute.

The next argument brought forward by Mr. Austin, is founded on the *government of God*, or the *Divine Sovereignty*. That Jehovah is a Sovereign—that he is perfect—that he has established a government over all men—that his government has a specific object in view, and is perfect, are predicates I have not disputed, and shall not. I have argued for all these positions, but my opponent has conflicted with them, more or less, in every speech he has made; and the general train of reasoning pursued by him, has directly tended to undermine and overthrow them, thus giving a practical illustration of the remark in my first speech—that the advocates of Universalism blow hot and cold with the same breath, and pull down with one hand what they build up with the other. Would a perfect sovereign establish a moral government, and then deal with his subjects as machines, and thus conflict with the principles of his own government? Would he enact laws, and leave them to execute themselves, as I have shown to be the doctrine of Universalism? Would he establish faith as a condition of salvation, and then save men without faith, or, which amounts to the same thing, *compel* them to believe that they might be saved? Would he proclaim himself to the universe a moral Governor, his rule moral law and moral justice, according to the moral desert of his subjects, and then change the moral for a government *strictly and entirely paternal*, and resolve his whole administration into sympathy? Would he give his subjects a moral constitution, advertise them that their character and condition

would depend upon their own conduct, for which they would be held strictly responsible—and then proceed to bring out a given result in violation of their constitution, and without regard to their conduct? Would a perfect sovereign, with a perfect government, subject his people to vanity *against their will*, or lead them, directly or indirectly, into rebellion against his laws and authority, that he might have opportunity to show his sovereignty and power in punishing their disobedience? Finally, would a good, wise, perfect sovereign, with a good, wise, perfect government, find it *necessary* to lead his subjects through a course of rebellion, crime and punishment, in order to make them loyal, and elevate them to virtue, holiness, and happiness? Such are a few, and but a few, of the incongruities of Universalism, in regard to God's government and sovereignty; and all these various, absurd and contradictory notions, have been advocated by Mr. Austin, in the course of this debate. It is most strange that my friend should talk of God's perfect moral government, in connection with the proposition he is laboring to sustain, since, if Universalism be true, moral government does not exist; and as a sovereign, instead of being good, wise and perfect, God proclaims himself, by his course of administration, as weak, cruel, tyrannical and hypocritical.

The fourth argument of Mr. Austin is denominated the *fulfillment of the law of love*. He argues that this law will be fulfilled in every individual, and all will be consequently holy and happy. We admit all are, and will be saved, who obey this law, but we do not admit that the command, "thou shalt love the Lord thy God with all thy heart," proves that all will love God, any more than the command, "thou shalt not steal," proves all will be honest. The latter command is adapted to this world only, and by many is never obeyed in spirit or practice. Suppose it applicable to another world, as well as this, have we any proof that it would not be disregarded there, as it has been here? If so, I would like to know from what source it is drawn. The command, "thou shalt love the Lord thy God with all thy heart," is adapted to both worlds—to all worlds, and as it is utterly disregarded in this life by thousands who have all the knowledge necessary, and all the motives to induce love to God ever made known to any human mind, we have the argument from analogy, to say nothing of the government of God, the moral agency of man, and the teachings of holy writ, to support the conclusion that it *may* and *will* be disregarded in the future state. But Mr. Austin has attempted to strengthen his conclusion, by referring to the declaration of Christ, that he "came to fulfill the law." To this we reply, Christ came to fulfill the law in *this life*, yet all men do not love God. Indeed, Messrs. Ballou, Williamson, and others, *confine* the agency of Christ in the salvation of men, to *this world*. But the law he came to fulfill is not obeyed by all here; where, ~~then~~ is the proof, that it will be hereafter? We may assume, imagine, and conjecture; but

after all, every thing tangible repudiates, as baseless, the whole-sale conclusion of Universalism. Besides this, I have shown in what sense Christ fulfills the law, that his work of atonement and intercession for sinners did not, and does not, involve *unconditional, inevitable* salvation.

Mr. Austin rests his next affirmative proof on the "Paternal character of God." As this is one of the strong points of Universalism, he has brought all his intellectual force into requisition to defend it. If he has displayed art in the general conduct of his argument, he has also given many specimens of false reasoning; and in his rejoinder to my reply, every paragraph contains a lurking sophism. In the attention I have been able to bestow upon the Paternal argument, I have, in the following particulars, shown it to be unsound in premise, fallacious in process, and false in conclusion. 1. It is founded on human sympathy, which, on account of the perversion of our nature, is an unsafe guide in moral subjects. 2. It assumes, contrary to the direct language of scripture, that all men *are* children of God, in such a sense as will secure their ultimate holiness and happiness. 3. I have proved from scripture, that our heavenly inheritance depends upon our *adoption*, and that our adoption is *conditional*: "as many as are led by the Spirit of God, *they* are the sons of God; and *if* sons, then heirs of God through Christ." 4. It has been shown that his argument takes a *distorted* view of the Divine character; overlooking all the attributes of God, and all the principles of his government, it rests itself on a *mere relation*. 5. By a process of reasoning similar to that embraced in this argument, a directly contrary conclusion may be arrived at, by taking some other divine relation, or the holiness of God as a predicate. Hence, this mode of reasoning, supporting conclusions directly opposite, must be perfectly sophistical and utterly false. 6. I have shown that the Paternal argument can only be sound, on supposition that Universalism is *false*, inasmuch as it directly conflicts with that main proposition of the system, for which the gentleman contended during the first two days of this discussion. Finally, I have demonstrated the falsity of the argument, inasmuch as it is opposed to facts as they exist in the moral world—contradicts analogy—and on the principles of Universalism, the practical exhibition which God gives of his paternal government, is an outrage upon the feelings of every earthly father, whether good or bad. Mr. Austin has said it is necessary to the success of my cause, that I should remove this argument. Allowing this to be true, it is equally necessary to the success of his cause, that he should keep it sound in all its departments. Whether he has done so, I submit, without hesitation, to the candid decision of the audience and public.

On the *love of God*, another affirmative argument is predicated by Mr. Austin, on which he dwells at great length. In reply, we have shown, that it is as *distinctly, emphatically, and unqualifiedly*

said in the scriptures, that God is "angry with the sinner every day"—"is a consuming fire," and that it is "a fearful thing to fall into the hands of the living God," as it is, that "God is love." If the latter expression is to be interpreted on *absolute and independent* principles, the same rule of interpretation must be applied to the former. If the latter proves all *must* be saved, the other declarations quoted, prove all *must* be lost. I have further shown, that the gentleman *begs* the question, in order to get a starting point for his argument. He assumes the *final perdition* of the ungodly to be inconsistent with the love of God, which is the very point in dispute between us. We have also seen, that divine love is not an attribute, but an *affection* of the divine mind, which only exists towards those objects adapted to call it forth; that as God is holy, he can only exercise the love of complacency towards those who are assimilated to his moral likeness: hence, does not, and cannot love the sinner, in a sense that *secures* him of endless life. Finally, the facts existing in the moral world, and the illustrations God has given us of his disposition towards sinners, in his exhibitions of severity and justice in his physical and moral administration, are most deviously irreconcilable, with both the predicate and conclusion of the gentleman's argument. He says, the facts and illustrations from the government of God, with which I have refuted his deductions, are the effects of the laws of nature. Allowing this to be so, what is gained by him? Is not God the author of nature's laws? Would a God, who *loves*, and "*is love*," in the sense represented by my friend, establish and maintain laws, which inflict such miseries on the objects of his *dearest affection*? But many of these examples of divine justice and severity, have taken place in *opposition* to the laws of nature. Numerous instances are recorded in the Bible, in which the laws of nature have been suspended, for the purpose of executing *marked* and *terrible* vengeance against transgressors; all which, are standing refutations of the view here taken of the love of God.

Mr. Austin's *seventh* argument, is drawn from the *foreknowledge* of God. That God does know all things, is a fact I would no more deny, than deny the Divine existence. Hence my friend might have spared himself all the pains he has taken to fortify this position. The fallacy of the argument is found in two points. 1. In assuming that God would not create a being, who, he foresaw would make himself miserable; and, 2. In confounding *certainty* and *necessity*, *foreknowledge* and *determination*, things entirely and radically different. To the *first* of these assumptions, I have replied in my speech on the government of God. The *second* I have answered, by showing the difference between those things which my friend has strangely confounded. To say that an event is *necessary*, because it is foreseen that it will occur, is to make *mere knowledge causative in itself*; whereas, the truth is,



knowledge is *passive*, and does not of itself exert the least influence upon the character of an event, or render it any the more necessary or certain. Mr. Austin's argument from foreknowledge, robs God of the character of a moral Governor, and leaves him no choice between *ignorance* of all events until they occur, and *exclusive responsibility* for all the crime and misery in the universe. We much prefer the view 'given of this subject by St. Paul. "Whom God did foreknow, (as believing and obeying the truth, and being sanctified by the Spirit,) he also did predestinate to be conformed to the image of his son." By consequence, whom he did foreknow as *disbelieving, disobeying, and willfully rejecting* the gospel, he also did predestinate to the consequences or their sinful career. The responsibility, both for the career pursued, and the *nature* of the result arrived at, rests on the sinner alone.

Mr. Austin builds his *eighth* argument on the *mercy of God*. There is not a more palpably fallacious and inconsistent proof in the whole catalogue than this. That such a specimen of reasoning should be expected to have weight with thinking men, is certainly very remarkable, and reflects very little credit upon the judgment of my opponent. The whole argument is rendered nugatory by the following difficulties. 1. It is based upon the supposition that mercy is an attribute of God, which is not true. Mercy has its foundation in, and is a form of, the divine goodness, assumed towards the guilty and helpless, and is intended to afford relief to *such*, on terms which harmonize the attributes and government of God. But mercy, in the sense in which the term is generally used, is not an attribute, and may, or may not exist, without disturbing the harmony of the divine character. 2. On the principles of Universalism, there is *no such thing as mercy*. All definitions of mercy, centre in this one idea—"to treat an offender *better than he deserves*." It is the doctrine of Universalism, that God always punishes sinners to the *full extent of their deserts*. If this be true, he cannot treat them *better than they deserve*; hence mercy has no existence in that system, and cannot be made the foundation of an argument. 3. Were there no other objection, the argument would be vitiated, because it rests upon the *assumed* ground, that divine mercy is exercised in an absolute and sovereign way, without the least regard to the constitution of the divine government, or the principles involved in the conditionality of gospel salvation. All the gentleman says about the conflict between justice and mercy, in which mercy resists the claims of justice, and justice is equally stubborn in its opposition to the benevolent intentions of mercy, is a perversion of orthodox views, and is intended to mystify the subject, and mislead the minds of the audience.

My friend's *ninth* argument, is based on the "*justice of God*." Most of the remarks just made in regard to mercy, will apply to

the subject of divine justice. Justice is not an attribute, but a form of the divine holiness, and its office is, (under a system of restoring mercy,) to vindicate the character and government of God against those who reject the overtures of mercy, and willfully retain the character of offenders. Such are held under the inflictions of justice. Mr. Austin mistakes the nature and *designs* of divine justice, and then proceeds to draw his wholesale conclusions. The argument is defective in all its parts; but if it were sound in other respects, the conclusion arrived at would be erroneous, since the operations of divine justice no more prove that all men will be holy and happy, than the operations of human justice prove that all men will experience the happiness arising from conformity to the salutary laws under which they live.

The gentleman has given us an argument on the *will of God*, on which he has insisted much. He takes it for granted that God wills the salvation of all men, *absolutely*, and without respect to contingencies of any kind: that it is the *positive* and *determinate* will of God, that all men *shall* be holy and happy. The folly and absurdity of such a proposition, I have shown in various ways. I have shown, that so far as men are concerned, it would contravene moral government—rob man of his moral character, and consequently of the power of moral happiness: that if the will of God respecting *final* destiny be unconditional and absolute, it must be so in regard to the *several steps* by which that destiny is reached; and hence men are neither praise nor blameworthy, and God alone is responsible, not merely for the existence of all events, but for their moral character. Thus the conclusion is legitimately reached, if the premise be sound, that God is the direct and absolute author of all sin in the universe. God cannot be the direct and absolute author of man's *moral destiny*, without being the direct and absolute author of his *moral character*.

It has been further shown, that the Bible presents many clear instances in which the will of God is not done, and in which the word translated *will*, cannot, without the greatest folly and absurdity, be understood in an absolute sense. I give the gentleman this dilemma for consideration, and it is perfectly immaterial which of its horns he shall employ, to pierce the vitals of his system. If God's will be *not* absolute, in a sense which *controls the existence and character* of all events, the argument is good for nothing. If it be, then instead of proving the salvation of all men, it proves nothing so definitely, as that sin and misery *may always exist*, since it now exists, and has existed for many thousand years, not by the *mere permission*, but by the *absolute will of God*.

The "presence of God in all men," is another proof of universal salvation, often referred to by the Universalists, and which Mr. Austin has given quite a prominent place in his declamations. But I have never been able to see any point or force in this sup-

posed argument. It rests on an entire misapprehension of the design and meaning of the passage or passages on which it is founded, as I have elsewhere abundantly shown in my answer to the gentleman's remarks on this point. That "God may be all in all," refers to nothing more than the unity and universality of his administration, after the mediatorial kingdom, as it stands related to a preached gospel, shall have terminated.

Still another argument urged by my opponent, is based on the *commands of God*. On this point, the very strange assumption is made, that God's commands have the force of *positive promises*: hence, that all he commands *will* come to pass—must be effected. And to make out his case, the gentleman has attempted to press Mr. Wesley into his service. But the whole is a direct perversion, both of the nature of the divine commands, and the views of that great and good man, John Wesley. This I have made sufficiently plain in my speech on this subject, in which I have shown that the commands of God have the force of promises, *no otherwise* than as they imply the grant of ability to obey, whenever we honestly and earnestly endeavor to do so.

The *thirteenth* argument, (if I have numbered correctly,) is based on the *mission of Christ*. I have shown, I am confident, to the satisfaction of every candid and intelligent mind in this audience, that the mission of Christ to this world has no connection with, or bearing upon, the final holiness and happiness of men, if the system of Universalism be true. My friend does not admit men were ever lost, as to their *final state*. How, then, can he argue that they will be saved in their *final state*, because of the mission of Christ to this world? The argument is not only absurd in itself, but in urging it, the gentleman comes in contact with Ballou, Rogers, and other leading writers in the denomination, who expressly limit the effect of Christ's mission to this life. I have also proved from their own writings, that Universalists care no more for the sufferings and death of Christ for the human race, than for the sufferings and death of Peter or Paul, and hence have fixed upon their system the black and indelible mark of INFIDELITY.

There is another argument in the catalogue, denominated *antithetical*, founded on the antithesis embraced in certain passages of scripture, such as the following: "As in Adam all die, even so in Christ shall all be made alive." "For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous." On these passages, my friend argues, "what we lost in Adam, we gained in Christ"—therefore all men will be finally holy and happy. But Mr. Austin does not believe any man ever lost final holiness and happiness in Adam, therefore, he does not believe they gain it in Christ. He does not believe his own argument. He does not believe men ever were made sinners, or died in Adam, in a sense that endangers or forfeits their final salvation; hence, on his own principles of rea-

soning, he cannot believe any man *gains* final holiness and happiness in Christ. He knows, therefore, just as well as I do, that this argument possesses not the weight of a feather.

The scriptural argument for the truth of Universalism was answered before it was offered. I have taken up in detail most of the proof texts of that theory, in connection with what preceded and followed; and have proved, not merely that they *admit* a different construction, but that they *require* an explanation contradictory to the dogma for which my friend contends. I hesitate not to say, that there is no part of the Bible that *requires* the Universalist construction, to make it consistent with itself, or with the general tenor of scripture. It is only by disjointing and perverting the Bible, that Universalists can press any part of it into their service. But to trifle with God's word, is dangerous business. He that hath ears to hear, let him hear.

I have now finished my recapitulation of my friend's *regular arguments*, and the manner in which I have met and refuted them. Perhaps I have not named them all in the order in which they occur in his speeches, but that is not material. It is enough to know that I have found them of a yielding and vulnerable character. Besides the direct reply I have given these Universalist proofs, I have answered most of them in two other ways. First, by a dissertation on the attributes of God, in which I show that nothing can be certainly inferred from his attributes respecting the final destinies of men. Our knowledge of the divine attributes must ever be imperfect, and conclusions drawn from what we know of them, must be as uncertain as our knowledge of the premises is defective. The attributes do not assure us of endless *existence*, much less of endless *happiness*. Moreover, we can only know what is, or is not consistent with the divine attributes, by God's revelations in nature and the Bible. But a thousand facts prove that the existence of sin and misery is consistent with the divine attributes, because sin and misery *do* exist; and the same palpable fact is taught by revelation. The argument from the attributes, therefore, is rather *against*, than *for* the final holiness and happiness of all men; and the gentleman's deductions from this source are clearly fallacious.

The other method by which I have replied to, and refuted many of Mr. Austin's affirmative proofs, is found in my speech on the government of God, where I have shown how inconsistent Universalism is, with the principles and plan of the divine administration. To get rid of hell, my friend adopts a system of government which annihilates heaven, and leaves man without a moral character adapted to either. The gentleman has made no formal reply to either of these arguments, and so far as I recollect, has scarcely alluded to what I have presented on the divine government. And thus he tacitly admits the incontrovertible soundness of these views.

Over and above all this, I have adduced a number of *negative* arguments, which *alone*, are sufficient to overthrow the position for which Mr. Austin contends here, setting everything else aside.

My *first* negative proof is, that Universalism makes sin the unavoidable result of the physical constitution of man, and thus *denies the existence of sin as a moral evil*, by making it flow from a physical cause. To sustain this, I have quoted the leading authorities of Universalism, and the language of the gentleman himself. The manner in which the gentleman attempts to extricate himself from this difficulty, only involves him the more deeply. The language quoted from Mr. Austin, is—that sin “proceeds from our bodily or animal nature, which exists in this life.” In reply, he explains by saying, “*all sin* is the effect of the clamoring of some animal propensity or passion for improper gratification.” What is this but bringing one absurdity to explain and support another; or the same absurdity in different language, to explain and support itself? All sin is resolved into the effect of animal promptings: hence, all sin is the effect of a physical cause. From this it would follow, without the body, we should be incapable of sin, and possess no moral character. Such is Universalism. My *next* negative argument is, that the gentleman's theory makes God the author of all sin. I have sustained this, by quotations from Ballou, Thomas, Rogers and others, who say in so many words, that man acts under divine *impulses*, and “*moves by necessity*.” Besides this, nearly every position Mr. Austin has taken on this question, connects with it, unavoidably, the same conclusion. There is no one feature of my friend's theory, as he has explained it in this debate, more prominent than this—it makes God the *only responsible agent in the universe*. The gentleman has, here and there, entered a disclaimer, but it is of no use, so long as he clings to premises which *necessarily* draw after them such consequents. But to renounce these premises, would be to renounce Universalism.

Another *opposing* proposition laid down, is, that there is *no salvation* in Universalism. This follows from the declarations of leading Universalists—from the definitions given of salvation by Mr. Austin—from the fundamental principles of the system to which I stand opposed. The gentleman's boasting on the subject of Universal salvation, is *mere cant*—there is really not a particle of salvation in his theory. This is perfectly understood by all intelligent Universalists.

I have also sustained, against Mr. Austin's system, the charge of *materialism*. This I have not done by far-fetched inferences, from obscure declarations—but from positive testimony, drawn from leading writers on Universalism, and from the positions taken by my friend and others, in sustaining their favorite deductions. I declare to you, I do not understand how a man can be a consistent Universalist, without being a materialist. All sin

originates with the body—all sin dies with the body—and there is no future life and immortality, *except what rises from the dead* at the general resurrection—together with positive declarations that man has *no immortal soul*, are among the proofs I have given on this subject, from the writings of Universalists. My friend has exhibited great sensitiveness whenever I have shown the affinity between Universalism and Infidelity. But it is of no use, he may as well keep cool. The relationship is so intimate, that any fluttering on the part of the gentleman, will only prove he is aware of the fact, and feels the awkwardness of his position. Universalism is materialism—that is, it is a species of Infidelity.

I have also shown, that Universalism denies the doctrine of *future retribution*. There is nothing in the books written in support of Universalism more clearly taught than this. Mr. Ballou says, “the scriptures begin and end the history of sin, in flesh and blood; and that beyond this mortal existence, the Bible teaches *no other sentient state*, but that which is called by the blessed name of *life and immortality*.”—[Mod. Hist. pp. 437, 438.] Mr. Austin's position in this debate, on this point, is, that Universalism *neither denies nor affirms* future retribution. He has not as yet pronounced a single sentence in this discussion, which authorizes the supposition that he believes the doctrine of future retribution. And if any such sentence shall be found in his speeches, when this debate appears in the printed form, I wish it to be remembered that such sentence, or admission, will have been interpolated—foisted into the debate *after its termination*, (when I can have no opportunity to reply,) to avoid difficulties in the view of the public, which he has not dared to meet here, and in violation of one of the rules of agreement, for the government of this discussion. Still, it is true, as I have abundantly proved, Universalism denies the doctrine of future retribution; and in this respect, is even *worse* than some forms of Infidelity.

I have also introduced, as a *negative argument*, the fact that Universalism is *confused* and *contradictory* in its proofs. I gave many instances in which this confusion and contradiction is most palpable in their writings. I also advertised you that Mr. Austin would give practical illustrations of the fact set forth. I must confess that in this respect, my expectations have been more than realized. Such absurdities and contradictions I never expected to hear from any living man, setting himself up as a teacher, and claiming a reasonable share of common sense. He has taught us—punishment is a penal retribution, and yet a means of salvation—that man was made subject to vanity not willingly, yet not against his will—that God punishes all, to the full extent of their deserts, and yet does just as a good earthly father would, had he infinite wisdom and power—that punishment is in no sense an evil, yet a strong motive to deter from sin—that the human will is free, and yet a particular result *must be arrived at in every case*

—that God's will is absolute, and yet does not bind man's will—that men were never lost in their *final state*, and yet will all be saved in their *final state*, because Christ came to seek and to save that which *was lost*—that sin is the *effect* of a physical cause, and yet a moral evil, &c., &c. But time would fail me to mention half the instances of a similar nature. One cannot examine the confusion and contradiction between different writers on this subject, and the frequent contradictions of himself by the same advocate of Universalism, without being strongly reminded of Babel, and the confusion of tongues, as described by Du Bartas, a French poet :

“ ‘Bring me,’ quoth one, ‘a trowel ! quickly, quick.’  
 One brings him up a hammer. ‘Hew this brick,’  
 Another bids, and then they cleave a tree.  
 ‘Make fast this rope,’ and then they let it flee.  
 One calls for planks, another mortar lacks—  
 They bear the first a stone, the last an axe.  
 One would have spikes, and him a spade they give ;  
 Another lacks a saw, and gets a sieve.  
 Thus crossly crost, they prate and point in vain ;  
 What one has made, another mars again.”

This confusion and contradiction not only refutes Universalism, but affords sufficient ground for doubting whether there are any sound and correct reasoners among the supporters of that theory. That now and then one may have remained with them for a time, may perhaps be true, but such have generally left, on ascertaining the utter impossibility of sustaining their system in harmony with scripture and sound reason. Some have returned to the ranks of the orthodox, and become good, consistent Christians. But others, who embraced Universalism because it is the *lowest possible form* of religion, and therefore congenial to the feelings of a wicked heart, on finding there was no choice between renouncing Universalism, and giving up all correct modes of thought and argument, have taken the *last downward step*, and embraced open Infidelity ; verifying the concluding lines of Du Bartas :

“ These masons, then, seeing the storm arrived  
 Of God's just wrath, all weak and heart deprived,  
 Forsake their purpose, and like frantic fools,  
 Scatter their stuff, and tumble down their tools.”

I have also shown as a negative proof, that the scriptures usually adduced to prove Universalism, do not teach that dogma, and that they are only pressed into this service by a species of ledger-deman, or a sleight of hand process, which destroys their connection and perverts their meaning. I have not mentioned every passage, yet I have given a particular consideration to those most depended on in the argument. These scriptures not only do not

teach Universalism, but they really set forth, in a forcible manner, the contrary sentiment.

Finally, my *eighth* and last negative argument is, that Universalism is of *recent origin*—unknown until within about fifty years past. I speak of the system of Universalism as taught by Mr. Austin. It was unknown to the ancients. Only a single feature of it was held by any acknowledged Christian, until about the time Mr. Ballou commenced his career. And even Murray regarded the system which Mr. Austin teaches, in the light of Infidelity. This subject has been sufficiently explained elsewhere, and need not be dwelt on here.

Having now finished my review of the course of argument pursued, I will employ the remainder of my time in noticing a few points which claim a passing remark.

Mr. Austin says men learn to curse and damn from the pulpit. Let me ask him where Universalists learn to curse and damn?

MR. AUSTIN.—From the same place—the orthodox pulpit.

MR. HOLMES.—If the gentleman refers to the Universalist pulpit, I will not dispute him. That is the only place where they hear professedly religious men trifle with the fearful name of God, and those awful subjects revealed in his word. A minister of the gospel, of my acquaintance, not long since reproved a man for profanity: the swearer replied, that “he was not afraid of God,” and in farther conversation, announced himself a Universalist.

MR. AUSTIN.—Will my brother give the author of this anecdote.

MR. HOLMES.—I will. It was the Rev. John Davison.

MR. AUSTIN.—I do not believe a word of it.

MR. HOLMES.—It is a matter of perfect indifference to me whether the gentleman believes it or not. That he should *disbelieve*, is not strange—it is a characteristic of his theology. This swearer was “not afraid of God.” In this, he acted on the instruction prominently set forth by Mr. Austin in his “Voice to Youth,” where he exhorts young men to throw off fear—tells them it is degrading to allow their minds to be affected by fear—thus coming in direct opposition to the Bible, which declares, “the fear of the Lord is the beginning of wisdom.” No wonder that young men who listen to the teachings of Universalists, should go cursing about our streets.

Mr. Austin has frequently spoken of the sympathy he had for the pitiable condition of his opponent—of being grieved for him, and so on. To this I have made no allusion until now, because I supposed everybody understood the language as a proof of his



*insincerity*, and intended, on his part, to divert attention from his own difficulties. I have also regarded the language as not merely *ridiculous*, but *contemptible*; hence, a formal reply from me would require a species of degradation to which I could not submit. I have not allowed myself to use such language towards the gentleman, for two reasons. First, it would have been ungentlemanly, and therefore improper—and secondly, I believed, and still do, that he *knows better* than to advocate such absurd and inconsistent views as he has presented here. His opposition to truth is stubborn and willful: hence he is more properly a subject of censure than of sympathy.

Mr. Austin has attempted to make capital out of the doings of the World's Convention. That Universalists should be excluded from a seat in that convention, is certainly rather significant, and might well be supposed to stir up the gentleman's ire. But when he represents that there was a strong sympathy for Universalism in the convention, he wholly misrepresents the facts in the case. I am prepared to state, on the authority of the published proceedings of that convention, and the testimony of some of its prominent members, that no opposition was made to the adoption of that article of religion, which recognized the eternity of future rewards and punishments, on account of disbelief of the doctrine it contained. Only one member (out of 1200) left the convention, and he declared his belief of the doctrine embraced in the article, and placed his withdrawal on other grounds.

I have endeavored as far as my ability would allow, considering the circumstances in which I have been placed, to conduct the discussion of this question, on fair logical principles. I am not aware that I have reasoned fallaciously. Though it has been impossible to reply to everything that has been said by the gentleman of the opposite side, yet I have answered his arguments, I trust in a satisfactory manner, and have done all that my time would allow, in considering incidental matters. I have spoken for the most part extemporaneously, but any inaccuracies in my speeches as delivered, will, I hope, be corrected in the printed copy. I have made no effort to keep pace with Mr. Austin in the quantity of verbiage. I have been more intent upon having my arguments understood, than upon multiplying words. My friend has placed great stress upon words, in the way of emphasis, and it is very likely those words and sentences will be published in *large capitals*. But I wish the audience and public to understand, that a disputant never adopts such a method to strengthen his arguments, unless conscious that they are deficient in intrinsic merit. I need not inform you that words in capitals mean no more than when printed in type of the ordinary size. The gentleman has displayed much tact and ingenuity in the management of a bad cause, but I am confident that no man of intelligence and candor

can read his composition, without seeing that the *thread of his verbosity*, is much finer than the *staple of his argument*.

I wish farther to remark, though I cannot be suspected of having entertained much love for Universalism for many years past, yet I never realized so fully as *now*, the false and dangerous character of this theory. Such are my views of the system, that I declare to you, if I believed it with sufficient firmness to risk my own salvation upon its virtue, I would not preach it to others. I would not induce my fellow man to trifle with his immortal interests, by recommending such a trust to his attention. I admire the judgment of a Universalist in Pennsylvania, who, after preaching some years, came to the following conclusion: If Universalism be true, it is not necessary I should preach it any longer, since all will be saved without preaching, as well as with it. If it be not true, I am not willing to bear the responsibility of inducing men to believe, and trust in it. Carrying out these excellent thoughts, he abandoned preaching, and chose the profession of law. Would to heaven that every Universalist preacher was wise enough to copy his example.

MR. AUSTIN.—Name him.

MR. HOLMES.—The name I do not recollect, and it would be improper to mention it here, were it otherwise. The fact, however, is beyond dispute.

Christians, who have attended this debate—as you go from this place, I hope you may carry with you increasing confidence in our holy religion. If you have appreciated my arguments, you will go from this place, not to hate Universalists, but to regret that talents and influence worthy a better cause, are prostituted in support of a theory so false, unholy and dangerous. Show by your conduct to your Universalist neighbors, that you have a better system—a system which yields a present salvation—the pardon of sin—the witness of the Spirit—purity of heart—holiness of life—and an inward pledge of everlasting glory. Though some sharp things have passed between the disputants on this occasion, yet I have generally been treated with courtesy, and I would reciprocate the kind feeling manifested by those who differ from me. And how can I do this better, than by offering them that gospel which I preach, that religion which I enjoy? This I now do, in all honesty and godly sincerity. And think it not an evidence of weakness, if I exhibit some emotion. I am not ashamed to be moved on a subject of such high moment. I regard you in imminent peril: nothing will save you but the atoning, all-cleansing blood of Christ, applied by faith, in the pardon and regeneration of your souls. This alone will sustain you in the hour of final trial and final judgment. I offer you to-day, through Christ, a present, full, and free salvation. As to my opponent, I will say most distinctly and emphatically, I entertain

no ill-will towards him. Notwithstanding the many hard and bitter words he has pronounced, God knows how gladly I would lead him to the throne of grace, where sin is forgiven—to that Savior whose mercy he rejects, and whose blood he counts a common thing. I may never have the pleasure of knowing that he has embraced Christ crucified as the ground of his hope of final salvation, yet I beg leave to assure him of my ardent desire, that he may renounce his error, before it shall prove his utter ruin.—  
[*Time expired.*]



## THIRD QUESTION.

IS THERE SUFFICIENT EVIDENCE FOR BELIEVING THAT ANY  
PART OF THE HUMAN FAMILY WILL SUFFER END-  
LESS MISERY IN A FUTURE STATE?

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[MR. HOLMES' FIRST SPEECH.]

*Messrs. Moderators:*—In opening the discussion on the third question, I have to express my consciousness of inability to do justice to the fearful truth involved. And I doubt not, I should feel the same sense of inability, were my knowledge much more extensive, and could I claim a much larger share of intellectual power, than has fallen to my lot.

I have not, thus far, conducted this discussion in the spirit of vanity and self-confidence, and I hope I shall still be able to preserve that modesty of pretension, and feeling of dependence on God, without which I should not deserve success.

There is one peculiarity connected with this debate thus far, as relates to the course pursued by my friend of the other side, to which I beg leave to call the attention of my auditors. He has studiously avoided a frank and manly avowal of his views of a number of important subjects, intimately connected with the merits of this discussion. I was aware he would do this beforehand. Universalist champions always have taken this course; hence, reasoning from analogy, (which is always a safe method of argumentation,) it was natural and fair to presume that the gentleman opposed to me in this debate, would adopt the same policy. In this I have not been mistaken. I determined, from the first, to give him an early opportunity to explain his views on the points above referred to, but in every instance he has either passed on without reply, or dismissed the subject, with a careless and indefinite remark.

On the first question, I asked him to tell me *when, where* and *how* men are punished all their sins deserve—whether it is all effected in this world, or whether God inflicts positive punishment in another world, upon those who die without repentance and reformation. But I could get no satisfactory answer. Sometimes, when pressed with difficulties, he has dropped a remark which seemed to indicate a belief in future punishment; but when I have taken up the seeming admission, and pressed him with the unavoidable consequences, he has entered his disclaimer in an indirect

and indefinite way, and again left the whole subject in a loose and undefined state. And yet he would have us believe there is—there can be, no mistake about this matter. God will fit all for heaven, by punishing them to the full extent of their deserts. Punishment, he tells us, is a means of salvation; and why should men be delivered from that which is intended to save them? Not to dwell now upon the absurd notion that salvation flows from penal inflictions, we ask, why should a man give himself any concern in regard to that which is incapable of definition or description? What do I care, what does any body care, for an assertion that an event will occur, if, after all, we may have no reliable information respecting it—we may know neither what the event is, nor when, where, or how it will be effected? In this condition the gentleman has left the first question.

On the second question, I asked my opponent to tell me what he wished to be understood by salvation—whether men would, or could have been holy and happy, without Christ and his gospel—whether salvation is confined to this life, or may be effected in another world, in cases where the sinner lives and dies in sin, and in rejection of the offers of mercy—in short, *when, where, and how*, all men are to be made holy and happy? And here, too, the gentleman is mum. Why is this? He has talked considerably of deep water; and yet, when the oar is put into his hand, and the direction he should take clearly indicated, he stubbornly refuses to

“Push his light shallop from the shore.”

It is most evident, the gentleman dreads the danger and responsibility of an attempt to guide his bark between Scylla and Charybdis. What motive can I have to seek salvation, unless I can know what it is, and where to find it? A punishment wholly indefinite as to nature, time and place—and a salvation that cannot be explained or found, can furnish no motives to avoid the one, or pursue the other.

I defined the terms of the first question, taking up each word separately, and giving its signification, and thus threw myself frankly and fearlessly upon the merits of the question to sustain me. Did my friend do this on his question? I did it voluntarily; but he has refused to do it, though his attention has been repeatedly called to the subject. I am not disappointed in the course pursued thus far—it is what I expected; hence, I do not allude to it by way of complaint. The advocate must do as well as he can for his client, and when he is engaged in defence of a bad case, his only hope of success is in artifice, sophistry, and special pleading. My only object in alluding to these things, is, that the audience and public may understand the character of Universalism, from the strange freaks exhibited in the gentleman's logic, the straits to which he is reduced, and the fantastic tricks he is obliged to play off, in order to maintain his position.

Please attend to another point, viz: the disadvantage under which I appear before you on this question, especially on account of the *state* of the human heart. My friend has frequently appealed to your sympathies, and assured you that your hearts are in favor of his doctrine. Unless your hearts have been touched by grace, and you have been made to feel the exceeding sinfulness of sin, I have reason to fear there is much truth in his assurance. I have no doubt, Mr. Austin, and those associated with him, and thousands who are not known as Universalists, do, as he says, hate and abhor the principles for which I contend, and specially the doctrine now under consideration. How can I doubt it? since St Paul says the carnal mind is enmity against God—is not subject to his law, neither indeed can be. And another scripture declares—“The heart is deceitful above all things, and *desperately wicked*.” Now, it is that same law referred to by St. Paul as being opposed by the carnal mind, for which I am contending here. He says the carnal mind (the natural, unregenerate heart,) is opposed to it. My friend, Mr. Austin, says the same; and the desperate effort he has made, during this discussion, thus far, is a sufficient illustration of the other passage. And this is, by no means, a strange thing. I have no doubt, that the gentleman might collect a congregation in any of our cities, or populous towns, and deliver them a Deistical or Atheistical lecture, and then appeal to them in confidence that he would be answered with thundering applause, gentlemen, your *hearts* are in favor of my doctrine.

Robespierre and his infamous coadjutors beheaded the Priests of France, denied the existence of God, declared death an eternal sleep, overturned the altars of religion, converted the temples of Christianity into halls of infidel blasphemy, set up a woman of ill fame as the representative of their Goddess—Reason; and then they could appeal to the multitude, and say, with no danger of being disputed, gentlemen, your *hearts* are in favor of our doctrine.

A few years since, French infidelity paid us a visit in petticoats, in the person of Fanny Wright. She was associated with Robert Da'e Owen, and supported by the presence of Mr. Ballou, and other prominent Universalists. She collected large assemblies in Boston, New York, and other cities, and handed out to them her abominable and licentious principles; and the clapping of hands, and stamping of feet, proved that their *hearts* were in favor of her doctrines.

It was the testimony of Almighty God, respecting the antediluvians, that every imagination of the thoughts of their heart, “was only evil, continually.” And he sent Noah to preach to them, but their *hearts* were not in favor of his doctrine. I must suppose, if my friend, Mr. Austin, had been there as a preacher, he would have come directly in contact with old Noah. Had he been there, he would doubtless have said—this notion of the general and *final* destruction of this generation from the face of the earth, must be

false—it contradicts the *intention, desire, pleasure, love, mercy, justice and foreknowledge* of God. Moreover, is not God the Father of us all? And would our kind and merciful Father treat his erring children in this way? Besides, did not God foreknow what we would be? Why then punish us for what he foreknew would happen? How much better to have left us in the unconscious sleep of non-entity. Why! oh why!! COMPEL us to live for SUCH A DOOM? No, no, this dogma is not true; your *hearts* “*abhor and detest it*”; my view of the subject must be correct, for your *hearts* are in favor of my doctrine. Or instead of this, if the gentleman had been there to say to them, as he has said to us here—your punishment, whatever it may be, is in no sense an evil—it is a wholesome medicine to cure your disease, and though the deluge come, and you are all destroyed, it will be but the commencement of a course of salutary discipline, through which you will graduate to glory; no doubt, their *hearts* would have been in favor of his doctrine.

Messrs. Moderators, I speak the truth in Christ, and lie not, my conscience also bearing me witness; could I claim the suffrage of the world's heart for my doctrine, my confidence in it, would cease from this hour. The whole world is guilty, and in a state of rebellion against God; and who does not know how difficult it is to reconcile rebels to the laws and claims of the government to which they stand opposed. But, though I may not claim the suffrage of world's heart, I do claim the suffrage of the world's conscience. Conscience, when not violated, silenced, crushed, by the wickedness of the heart, and the false reasonings of men, always gives decisions in conformity to the truth of God. We have both a fact and illustration of this, in the case of Felix. Paul reasoned did not tell him God was about to give him a dose of whole-medicine to cure his licentiousness. He “reasoned of rightness, temperance and a *judgment to come*.” Universalists never reason in this way. They sometimes talk of temperance, but never of a judgment to come. Felix trembled. Conscience was used; the voice of God within, responded to the voice of God without, and he trembled. But alas for him, his *heart* was not in favor of the doctrine preached by Paul, and he said—“Go thy way for this time, when I have a more convenient season, I will call for thee.” Conscience has kept the doctrine of future retribution alive amongst the heathen, while almost every thing dependent on the mere deductions of reason, (of a religious nature,) has perished from their midst, or been variously corrupted. Conscience now often causes the Universalist to tremble as he approaches the hour of dissolution, and reflects upon the insecurity of his foundation, while resting his hopes of heaven upon a doctrine so loved by the corrupt and selfish heart. Mr. Austin is welcome to the world's heart; I feel myself better supported by the heart of the *true Christian*, and the conscience of the sinner.



Nevertheless, if any portion of this audience find their hearts inclined to love the gentleman's doctrine, I hope they will not forget the declaration of Solomon—"He that trusteth in his own heart, *is a fool.*"

I wish to remark further, that the arguments I have to offer on this question, are not addressed to the passions, but to the intellect. I am aware that on this account, as well as on account of the *natural disrelish* of the heart for the truth of God, my cause may suffer in the minds of some. There are those who can never be convinced, unless their passions are excited; and then, if a storm of passion can be raised on the other side, they are ready to be convinced back again. I have no ambition to gain the suffrages of such minds. To address myself to such minds, providing they were here, would violate my own taste and sense of propriety. I love a well framed argument. There is nothing I admire more, than an argument logically formed, and precisely expressed, with neither more nor less of language than is necessary to make it intelligible. Hence I always admired Butler's *Analogy*, a book which I would *earnestly* recommend to the attention of all Universalists—especially to their preachers. I think if they would read it three or four times over, and thoroughly digest its principles, they would scarcely be willing to continue preaching Universalism. A loose and random sort of reasoning, is neither pleasant nor useful to an intelligent mind.

I would be willing to meet my friend on this ground, viz: put the merits of our respective theories into the form of a single syllogism, and let the whole result depend upon the soundness of our logic. I will assure the gentleman, that I would take more pleasure in grappling and dissecting such an argument, than in volumes of mere rhetoric or declamation.

Suppose I frame a couple of syllogisms adapted to this purpose. First for Universalism.

MAJOR.—All that a good earthly father would, or could do, to make his children happy, he having wisdom and power sufficient to give practical effect to his benevolent designs, that, God will do for the whole human race, as he is the Father of all men, and is infinite in wisdom and power.

MINOR.—But a good earthly father would make his children happy *now, this hour*, if he had wisdom and power equal to his goodness.

CONCLUSION.—Therefore God will make the whole human family happy *now, this very hour*, since his wisdom and power *is* equal to his goodness.

Now, I will construct a syllogism for my theory.

MAJOR.—What a God of holiness, goodness, justice, and mercy, can do, *consistently with his moral attributes, the principles of his moral government, the accountability of man, and the moral turpitude of sin*, to make his sinful and guilty creatures finally *holv* and happy—that he *will do*.

**MINOR.**—But on these principles, he can save all who repent, fear God, and work righteousness, according to the light and advantages of the dispensation under which they live.

**CONCLUSION.**—Therefore he *will save* forever, in the kingdom of heaven, all who repent, fear God, and work righteousness, *according to the light and advantages of the dispensation under which they live.*

Here are the two systems in a nutshell ; and Mr. Austin may figure and flourish as much as he pleases—it comes to just this, after all, and no more, and no less. In the argument framed for Universalism, there is no defect, unless it be in the “*Major*,” and yet the conclusion is false, because it contradicts fact. It is as plain, therefore, as demonstration can make it, that the “*Major*,” which contains the essence of Universalism, is sophistical and false—that is, Universalism is false. But if my friend does not like the form of this syllogism, we will give it another.

**MAJOR.**—A father having wisdom and power sufficient to make his children happy, and yet allowing them to remain in sin and misery, would not (on the principles of Universalism,) be good ; but, on the contrary, unfeeling, and unkind.

**MINOR.**—But God, though possessing not only wisdom and power, but all possible perfection, nevertheless allows his children to remain in sin and misery.

**CONCLUSION.**—Therefore, (on the principles of Universalism,) God is not a good father ; but, on the contrary, unfeeling, and unkind.

Now, if my friend wishes to launch out and take the sea breezes, here is a chance for him. According to the principles of Universalism, the “*Major*” and “*Minor*” terms of both these syllogisms are *sound* ; and yet the conclusion of the first is an *aburdity*, and of the second, *blasphemy*. Let the gentleman disprove it if he can.

I now approach the question before us. It reads as follows : “*Is there sufficient evidence for believing that any part of the human family will suffer endless misery in a future state ?*” A very proper question to be considered here, is, what do I mean by endless misery ? Answer : I mean a state of unhappiness, embracing two elements—first, unhappiness arising from a sense of loss—secondly, unhappiness arising from a consciousness of sin and guilt, and the consequent attitude sustained to God and his holy law.

As upon most other points, so upon this, men have run into extremes. One extreme is to deny the whole—the other is to invent the most extravagant descriptions that can be framed with language, to set forth its agonies and horrors—representing God as employing his wisdom and power, in inventing and executing measures for torturing the damned. Into the first extreme Universalism has fallen—the other has been reached by some who, in the main, take correct views of the character and government

of God. By endless misery, I mean the *final perdition of the ungodly*, or that condition in the future state which *contrasts* with the happiness of the righteous.

Mr. Austin will probably treat us to a great amount of extravagant composition on this question. We have had it to surfeiting on the other points discussed, but most likely, mere nothing to what we shall have on this. After exhausting his own vocabulary, he will collect all the terrible, and horrific sayings of misguided or fanatical minds within his reach, and pour them in upon the audience, set off, and rendered more horrid, by the most bombastic style of figures and imagery. He will also, for the purpose of pre-occupying your minds with prejudice, and thus destroying the effect of my arguments, tell you that I appear before you to convince you that you will be separated from your husbands and wives—from your parents and children—from your brothers and sisters—that while *you* may be saved, those you love most dearly, will be plunged into hell-fire, and roll, and wail, and shriek, in everlasting flames. He will do all this, and much more for the purpose of exciting your minds with disgust, and disqualifying you to hear candidly, and weigh impartially, the chain of proofs I am about to present for your reflection. As I intend to be candid in my arguments, I ask a candid and patient hearing. I am here for no other purpose than to maintain the responsibility of man as to final consequences, and vindicate the ways of God to his moral subjects. My arguments will be drawn from established principles and truths—principles and truths which cannot be denied, without dethroning God as a moral Governor, and changing entirely the whole constitution of things. I shall not call upon you to place your dependence upon visionary and fantastic notions, but shall adopt well established predicates, take positions which are confirmed by your own consciousness, and deal in facts which come clearly and forcibly within the purview of the human understanding. I intend to avoid every thing like mere speculation. Speculation would be out of place in so grave a case as this. It would afford a foundation too uncertain and insecure, to give satisfaction to an honest and intelligent mind. On a subject of this kind, we should avoid all air-built castles—dispense with imagination—dig deep, and lay our foundation upon the rock. No course of argumentation should be deemed satisfactory, which does not go into the very heart of the subject—take hold of first principles, and trace them out to their legitimate results. In this way only, can we reach conclusions on which it will be safe to depend.

I hope, therefore, you will not allow your minds to be mystified, or in any way disqualified to judge impartially, and give due consideration and weight to the chain of logical and scriptural proofs with which I intend to sustain the affirmative of this question. I stand not here to prove that you will be lost, or

that your children will be finally miserable—or to prove that your near and dear friends will be separated from you in the final issue, and be subjects of endless perdition. Questions of this kind have nothing to do with the object at which I aim. That object is the establishment of the doctrine of human responsibility, and the vindication of the moral administration of God, against the loose, indefinite, and irresponsible views of Universalism. The questions of individual desert, and final destiny, belong to God, and will be decided by him at the proper time and place, and according to a rule of retribution sustained by the strictest principles of justice and equity. It is not my province to inquire who will experience the irremediable results of a voluntary course of sinfulness; but whether the constitution, agency, and responsibility of man, and the plan of the divine government are such, as to admit the possibility and danger of this issue in regard to any—or, to use the language of the question again—“Is there sufficient evidence for believing that any part of the human family will suffer endless misery in a future state?” I say there is sufficient evidence for believing this. Mr. Austin says there is not. Here, then, the issue between us, is plainly and fairly joined. Let us now to the proof. My first argument in support of the affirmative view of this question, is based on

#### THE MORAL AGENCY OF MAN.

1. That man is a moral agent, is evident from the fact that God's government is a moral government, adapted to display the moral attributes of God—holiness, goodness, and wisdom—which attributes could not be displayed under any other than a moral government. The subjects of a moral administration are governed according to the principles of moral law; that is, according to the principles of moral justice. The merit or demerit of their conduct is taken into the account, in the distribution of favor or disfavor. Justice to all concerned, is the ruling principle of moral government.

Moral government supposes moral obligation on the part of the governed—and moral obligation supposes the law is revealed, and that the subject possesses adequate ability, and the power of choice in regard to obedience. It follows, therefore, that moral government necessarily supposes the moral agency of man as a subject of it.

2. Man is a moral agent, because such a constitution is necessary to his happiness. That which we may not choose, either in its reception, or continuance, is not properly a source of happiness. To deprive man of the power of choice, is both to free him from responsibility, and deprive him of the power of happiness. But man was created for happiness, and as the power of choice is essential to happiness, therefore man is constituted a moral agent.

3. That man is a moral agent, is evident from consciousness. Every man, according to the light reflected upon the mind, is conscious when he does right or wrong. Whence arises this consciousness, but from the fact that he is a moral agent?

There is no force of evidence which can disprove a man's own consciousness. Consciousness is the knowledge which the mind has of its own operations. In experiencing emotions and passions, the mind knows it experiences them. In willing or exercising acts of causality, the mind knows it wills, or exercises such acts. No proof can exceed this; hence, the celebrated Dr. Johnson remarks—"We know the will is free, and that is enough."

4. The doctrine of man's moral agency, is confirmed by the governments, laws, and customs, of all nations, in all ages; by the standards of right and wrong, by which moral character is tested; by the approbation or disapprobation which public opinion and law visits upon men, according to the vicious or virtuous character of their conduct.

Indeed, those who in theory deny the freedom of the will, do nevertheless in practice contradict their own theory. They themselves act upon the supposition that the will is free, and are always ready to condemn the guilty, and heap censures upon those who violate the rules of honesty and propriety. This is proof that the voice of consciousness cannot be suppressed, or over-ruled by metaphysical reasoning.

5. The moral agency of man is clearly established in the Bible. How often has God said to the children of men, "Do not this abominable thing which I hate," and yet they did it. But if they did what God hates, then he did not decree their acts, and they acted freely.

The Bible sets life and death before men, and calls upon them to "choose this day whom they will serve." Our Lord charges the Jews with resisting the Holy Ghost—and the inhabitants of Jerusalem resisted his will in refusing to be gathered.

From all these considerations, it is a fact that cannot be successfully disputed—men are moral and responsible agents under the government of God. The general fact of man's moral agency being established, it will be proper here to give a more particular definition of it.

He is a moral agent who is capable of performing moral actions; and an action is rendered moral by two circumstances—that it is voluntary, and that it has respect to some rule or law which determines it to be good or evil. Moral agency, therefore, supposes that the law and its penalty are revealed to the moral subject, and that he has power to obey, or disobey, with a full knowledge of the consequences as to good or evil, which will follow, according to his course of conduct. Hence, says Locke, "moral good and evil is the conformity or disagreement of our voluntary actions to some law, whereby good or evil is brought

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upon us from the will or power of the law-maker." Such is the constitution of man as a creature of God. And as this constitution was given him to adapt him to the law and government of God, hence, the consequences resulting from his conduct, whether for good or evil, happiness or misery, are as ever during as the existence of man under that law or government, which confers its rewards or inflicts its penalties, according to the voluntary conduct of men. Now, this being the constitution of man, and such his liability, if no sinful act had yet been committed, yet no one could prove that such act would not be committed, and the fearful consequences be incurred. But, the fearful act of rebellion has been committed—the whole world is under the malediction of the divine law. And as law of itself knows nothing of mercy, hence, left to work out its own results, it inflicts an endless curse; and the same result must follow where the condemned sinner rejects the benefit of a restoring remedy.

This argument may be summed up thus: Men are moral agents. The legal moral constitution under which they are placed, secures life to the obedient, but dooms offenders to die. It is the office of distributive justice to execute this penalty, as well as to bestow the reward of obedience. In case they are rewarded, they experience the appointed results of their voluntary obedience. In case they are punished with death, they experience the appointed results of their voluntary disobedience, and are bound as well by their own constitution, as by the natural force and effect of moral law and the nature of its penalty, to abide the consequences of their own acts.

Before I yield the floor, I wish to make another call upon Mr. Austin to explain himself upon a point involved in this question. He denies endless punishment in a future world. Does he admit punishment in a future world at all? Will the gentleman please give his attention to the following particulars, and favor us with a specific answer. First: does he believe any part of the human family have been, are, or will be, punished in the future world, or after death? Secondly: if he does, does he believe there is a hell in the future world where they are punished, or, a place of future punishment? Thirdly: if he believes in future punishment, and yet denies the existence of a future hell, or place of future punishment—then I wish him to explain to us, *where*, and *how* sinners are punished in a future state. If my friend will give his early attention to these questions, and let us have his candid and deliberate views, he will oblige his opponent, and I have no doubt confer a favor upon the audience.—[*Time expired.*]

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## [MR. AUSTIN'S FIRST REPLY.]

*Gentlemen Moderators* :—On the question now before us, Elder Holmes takes the Affirmative, and leads in the debate. In a well regulated discussion, its tone and character depends materially on the course pursued by the Affirmative. If the individual who occupies that position, adopts a manly, dignified plan of procedure—if he adheres closely to the question, and frames his arguments so that they bear legitimately and directly upon it—then the Negative will be enabled to pursue a similar course, and the way is open for an interesting and profitable investigation. But when the Affirmative unfortunately chooses to lead into another track—resorts to sophistry, trickery, deception—indulges in a strain of fault-finding, vituperation, misrepresentation—in harsh censures hard names, and low epithets—the Negative, although unwarranted in pursuing a similar course, even by such an example, must necessarily modify the nature of his replies to meet so unpleasant an exigency, and the debate can but lose much of its attraction and value. In marking out my plan on the affirmative of the last question, I was governed by the suggestions just offered. It was my object to leave all extraneous considerations aside, and lead off in a train of arguments that should touch at once, the vital point in dispute between the parties, and allow the contest to be urged on the only ground where a decisive victory could be obtained, on either side. I think I may claim to have adhered faithfully to this plan, throughout the entire length of that investigation—notwithstanding I was compelled frequently to turn aside to expose the tortuous course my friend thought proper to pursue on the Negative.

It is a source of much regret to me, that Elder Holmes lost sight of the considerations I have suggested, in opening the Affirmative of the present important question. Instead of proceeding in a dignified and honorable manner, at once to the advocacy of the dark and terrible doctrine he has volunteered to defend, it has been his choice to commence with a long strain of *fault-finding*, and a numerous catalogue of complaints, interspersed with defamatory assertions, low innuendoes, and groundless charges, which I can but view as alike unworthy a christian and a courteous controversialist. As at the very commencement of his first speech on the second question, so precisely on this question, instead of going *forward*, he immediately turns *back*, and begins to haggle, and scold, and declaim, in regard to matters with which we have done, and which should be laid upon the shelf! My poor friend is evidently greatly *dissatisfied* with the results of our discussion, thus far. If it was not so, he would allow his past labors to remain as they are, to work their legitimate influence on the public mind. But this constant anxiety to go back and re-vamp old arguments, re-assert stale denunciations, and indulge in scurrilous abuse, in assertions, and a general bravado, which had been already repeated until

worn thread-bare, proves as plainly as words could assert it, that he feels conscious of a failure to sustain himself heretofore, as he desired. In all this dissatisfaction with his past labors, he has shown an amount of good sense, truly creditable. I fully believe when the public review the nature of his proceedings in this debate, they will at least give him the credit of great discernment in being wholly unreconciled to the idea of allowing his labors on the second question, to pass without some attempt to patch them up! The Elder may, however, take to himself the consoling reflection, that the failure cannot justly be attributed to him, but to his *cause*! When men attempt to overthrow TRUTH, or build up ERROR, how can they expect their exertions, after cool and mature examination, can yield satisfaction even to themselves!

I can but esteem myself unfortunate in incurring the disapprobation of my opponent. Every thing on my part, goes wrong in his estimation. I can do nothing that will please him. All my positions, my arguments, evidences, scripture proofs, are exceedingly distasteful to him. The more sound the argument, the clearer the proof, the more direct the conclusion, and glorious the doctrine established, the greater his dissatisfaction!! Whatever I do, he would not have done; and whatever he would have me do, that do I not. The case is a hard one truly, for my friend. If I was but more yielding and accommodating in my disposition, and more willing to conform to his wishes in all cases, how speedy his triumph! How easy his victory!

He complains that I have studiously avoided making known my opinions on many important points—that I have failed to answer his inquiries as to the nature of salvation, or the time, place and manner of the punishment of the wicked. These complaints run through the entire length of the two questions, frequently interspersed with a precious display of low wit and ridicule. He denominated Salvation as held by Universalists, to be a kind of Jack-o-lantern—an abstraction—a mere nothingness! True, I have shown in repeated instances, that the salvation we proclaim, is the salvation revealed in the gospel—a salvation from sin, ignorance, and death—that it is purely the gift of God—and that it is effected through the instrumentality of Christ and his gospel! But what cares he for a salvation which has God for its author, and Christ for its executor and finisher? So long as it stands in the way of his creed, he will cast the most contemptuous epithets upon it, and insist that it is nothing but *emptiness*? He forgets that the salvation promulgated in his own theory is the most unreal, uncertain and contradictory, contrivance that the wretched wisdom of this world ever coined. No man feels himself safe for a moment under its teachings. To-day, he may be saved—to-morrow, he is lost!! The moment the poor repentant sinner stretches out to the Elder's system, to lay hold on a salvation



that shall be real—something that can be depended upon—he finds only that which involves him in inextricable confusion. It is a salvation by *works*, and not by *by works*—he must *do something* to merit it, and yet is told he *can not do any thing* to merit it. He is taught it is a salvation by *grace*, and yet not by grace but of *works*—that *God* will save men, and yet they must *save themselves*—that *Christ* will save the world, and yet if the world do not secure *their own salvation*, they will be cast off into utter and endless darkness! And yet one who entertains these views and is continually leading others to wander amid all this confusion, utters loud complaints that the salvation of Universalists is not *definite*! That these complaints against the definiteness of our views of salvation, are utterly groundless—ludicrously so—there is not a person who has attended this discussion, but will bear me witness. Although I have repeatedly answered all questions in regard to salvation, so far as God has revealed knowledge to mortals on the subject, and made known my opinions on every point involved in the discussion, yet these complaints are again reiterated on the very threshold of this question—at the first go-off of the Elder, with as much coolness, as though he was treating our hearers with the fresh coinage of his fertile brain. It is a fitting beginning in defence of the monstrous doctrine my opponent stands up here to defend and propagate.

The secret of all his trouble and fault finding, in regard to matters connected with the other questions, is easily explained. It is not that I have not *answered* his inquiries on these topics, nor that I have not made known my opinions, but the difficulty is, I have not answered them to *suit* him—and my opinions have proved different from what he would have them. If I had but given some *absurd* reply to his queries—if I had but committed myself to some groundless position, some ridiculous sentiment, some monstrous anomaly, so weak and silly as to conflict with the word of God—then the Elder would have been in high glee! No complaints would have been uttered, and no fault found with my course. But although I am exceedingly anxious to accommodate my friend, in every possible and consistent manner, yet really it is asking too much, that I should sacrifice God's truth to friendship for him, or allow the most consistent, desirable and beautiful doctrine that men or angels have ever known, to be trampled under foot, merely to permit heathen errors to perpetuate their baneful sway over the minds of men!

If I thought proper to pursue a similar strain of fault finding, I might in return, with great justice, utter many complaints against the course pursued by Elder Holmes. His misrepresentations have been numerous and wilful. In his *tenth* speech he declares that Universalists generally repudiate the ordinances of christianity—baptism and the Lord's supper. Yet he *knows* that the Lord's supper is administered throughout our denomination, where circum-

stances will admit of the organization of churches. And as to baptism, Universalists very frequently administer it; but they leave their members in the free exercise of their consciences on this subject. I might complain also of his assertions at the commencement of his closing speech on the second question—where he declares that Universalism knows nothing of a *renewed* heart—that it claims that the heart in its *unholy* state gives its suffrage for *annihilating* the endless sanctions of the divine law, and *unconditionally* saving all men, without regard to *character* or *conduct*—and that I maintain that the *wicked* heart *LOVES* Universalism. I declare all these assertions to be sheer, wilful, and wicked misrepresentations, and that Elder Holmes well knew them to be such, when he uttered them. He knows I have repudiated all such views over and over again; but he most dishonorably persists in reiterating these charges. Yet he claims to be in possession of a *renewed* heart. Moreover, I might complain, that after so much trepidation lest I should introduce *new* matter in my closing speech on the negative of the first question, where he would have no opportunity to reply, he has himself become guilty of this very act, in his closing speech on the negative of the second question. In several instances he has brought in new arguments, and in one case\* in direct violation of one of the rules of this discussion, has introduced a new matter which he calls a "*dilemma*," and challenges me to reply to it, when he knew I had no opportunity. But I need not dwell farther on the singular characteristics of that closing speech. It was very much as I anticipated. The repetition and patching up of his replies to my arguments—the reiteration of assertions, positions, and false and sophistical methods of reasoning, which I had already overthrown and scattered, when they were originally introduced—indicates nothing more clearly than his *dissatisfaction* at the manner in which he has managed his cause, and his fears of the influence of this debate on the public mind.

The gentleman is not a little perplexed by my appeals to those tender sympathies which God has implanted in the human heart. He acknowledges that these appeals place his doctrine at great *disadvantage*. But he insists that this is in consequence of the *wickedness* of the hearts of men, and reminds us of the declaration of the Bible, that "the heart is desperately wicked." My friend is evidently in the fog in regard to this matter. If my appeal was to the *wicked* feelings of men—if the sympathy aroused against the doctrine of endless punishment and in favor of Universal Salvation, was the fruit of the predominance of sinful and depraved passions, as were some of the appeals he mentioned in his last speech—there would then be some ground for the conclusion he has drawn. But the Elder and the world well know

that my appeals are to the *highest*, the **HOLIEST** and **BEST** feelings of men. The pure hearted christian, the honest man, the upright and god-like soul, feels these appeals more sensibly, and responds to them more readily, than any other class. The more holy the affections, the more refined the sensibilities, the more heavenly all the emotions, which characterize any individual, the greater the propriety of making these appeals to him. and the more confident am I that they will produce the desired impression upon him. Every thing holy and heavenly, every thing pure and good which the Creator has implanted in the human soul, while granting its utmost approbation to the doctrine of the repentance and salvation of all men, at the same time, rises in utter detestation of the sentiment of endless sin and agony! It is for this reason that he writhes in such perfect torture, at every appeal I make to the sympathies of the audience. And it is for the same reason that the partialist clergy are continually laboring to cause their hearers to distrust the purest and best feeling God has given them, and to induce them to pluck from their hearts those sympathies, which form the chief moral trait that raises them above the beast of the forest? Shall I cease my appeals to man's better nature? No! I give my opponent fair warning, that I shall continue, so often as occasion offers, to address the tender, loving, affectionate sympathies of those who listen—that I shall strive to touch the golden cord which unites man to higher orders of being, and make it to vibrate with those angelic emotions which yield their approbation alone to that which benefits the race!!

Mr. Holmes assures us that were the hearts of the world in *favor* of his doctrine, he should be led to doubt its truth. If he is sincere in this declaration, allow me to say he has good reason immediately to commence his doubts! At least *two-thirds* of mankind in christendom, and *nineteen-twentieths* of the most depraved and reckless, are believers in his sentiments, and grant them all their approbation. Examine any community, and see how large a majority of the ungodly and sinful, cling to the theory which my friend advocates. Look to the prisons, penitentiaries, and places where the most abandoned are gathered, and it will be found that with only the rarest exceptions, the inmates are universally believers and approbators of endless punishment! I tell my brother, that according to his own rule, he must be a large doubter of the truth of his doctrine! He tells us he feels satisfied with doctrines which receive the approbation of the heart of the true christian. In this there is a most delightful harmony between the feelings of friend Holmes and myself. Every true Christian on earth approves and loves with all his heart, the doctrine of the universal reign of holiness, righteousness and peace. But if there was a mortal so hardened as to declare his love of the doctrine of endless blasphemy, warring and misery, could he be called a *Christian*? Would not his character rather assimilate to that attributed to fabled demons!!

My opponent says he has no doubt I could collect audiences of Deists and Atheists to hear me preach, in any of our large towns. This low attempt to excite the prejudices of the community, will be appreciated by the audience. Permit me to inquire who made these men Deists and Atheists? It is a fact susceptible of the plainest proof, that they became infidels under the influence of the very doctrines my friend defends in this discussion. Did not the infidels of France fall into their Atheism under the influence of the doctrine of Endless Punishment? Yes, these and other infidels in our own land, were driven into skepticism by the absurd and abhorrent sentiments, promulgated from the falsely termed evangelical pulpits! They have heard from their infancy, that the doctrines of the Trinity, vicarious atonement, total depravity, and endless punishment, are taught in the Bible. And believing this to be so, they have thrown God's word aside as totally contradictory to man's reason, and swung to the contrary extreme of gloomy infidelity. This position is corroborated by a fact which cannot be successfully disputed—that wherever partialist doctrines prevail the most generally, and other and better views of Christianity are the least known, as in France and various portions of America, there skepticism has spread its poison most successfully and largely! As to Deists and Atheists generally attending upon my preaching, any impression of this description is totally *false*!! I rarely see individuals of this description in congregations which I address. But this I unhesitatingly assert, that the Atheists and Deists, and skeptics in general, who attend the meetings of the so-called evangelical denominations, are *four times* more numerous, in proportion to the whole number, than those who are found in Universalist congregations!! I challenge investigation on this point. We receive the most bitter opposition from skeptics, in all those cities and large places, where they are banded together in various organizations. And no periodicals or publications of any description, indulge in a more bitter enmity, or in a greater degree of ridicule of Universalism, than those issued from the infidel press. Like Herod and Pilate of old, Atheists, Deists, sceptics, unbelievers of all descriptions, on one side, and the whole array of *evangelicals*, of every hue and shade, on the other, strike hands together, in opposition to that doctrine which is the consummation of the best and holiest wishes of men or angels, the final purification and happiness of the entire race of man!!

The Elder supposes, had I preached to the Antediluvians, I should have opposed Noah, and told them they would not be destroyed! No sir! Had I been with the Antediluvians, I should have preached the *certainly* of punishment, and not its *uncertainty*, as my friend does. Indeed, Noah did proclaim my sentiments to them, when he declared that the judgments of God, which they ~~had~~ justly incurred by their sins, would be assuredly inflicted up-

on them, and that there was no possible escape! Had Elder Holmes been stationed among them, and preached in a practical manner, the doctrine he defends in theory, he would have contradicted Noah, as he now contradicts God's word. He would have told the Antediluvians to enjoy "the pleasures of sin"—to eat, drink, and be merry, for there was no punishment in this life, or if any, it would be so light they would not know when they received it—that God's punishments are in the future world, and are awful and endless, but *easily avoided*—that when they saw the gathering blackness begin to appear in the heavens, which was to pour out the flood to destroy them, if they would but be careful to repent, all would be well, and they could ascend at once to infinite glory and bliss!!

Mr. Holmes brings the entire of the two systems of Universal Salvation and Endless Punishment, into "a nut-shell," in the form of two or three of Luther Lee's syllogisms. These syllogisms afford as precious a specimen as he could give us, of his profound logic, and of that blind habit to which he is addicted, and which shows itself through all his arguments, of reasoning from *false premises*. In his syllogism on Universalism, he asserts that all a good earthly father would do to make his children happy, had he the power, God will do for the whole human race. But a good earthly father would make his children happy *now*, therefore God will make all men happy now!! See how slight a touch shall overturn the castle my friend has so laboriously built up. A good earthly father *would not* make his children happy *now*, provided he saw that by subjecting them to a healthful discipline for a season, he could make them much happier by-and-by. A father could make his child happy for the time being, by allowing him to refrain from study, and spend his time in idleness. But he knows he can bestow greater benefit on him hereafter, by subjecting him at present, to severe and laborious study and a judicious training. So God does not make his creatures happy now, because his wisdom dictates that he can exalt them to higher degrees of perfection and bliss hereafter, by first subjecting them to a well regulated course of discipline and instruction.

Another of his acute syllogisms on Universalism, is something like this: A father having wisdom and power sufficient to make his children happy, and yet allowing them to remain in sin and misery, would be unfeeling and cruel. But God, though possessing wisdom and power, does allow his creatures to remain in sin and misery. Therefore, according to Universalism, God is unfeeling and cruel! I am surprized at the short-sighted, school-boy character of my friend's syllogisms. Does he not see, that a father *would not be cruel* in allowing his children to experience *temporary* trials, if he foresaw, they would conduce to their permanent and lasting good. Hence God, so far from being unfeeling or cruel, is both wise and good, in subjecting man to vanity, as

St. Paul denominates it, that through the discipline and instruction thus experienced, a higher and final good shall be experienced by all those involved therein. My opponent says these syllogisms are framed on genuine Universalist principles. I deny it. They rest solely on an undisguised perversion of our views.

The Elder's syllogism on Endless Punishment, cannot be worthy a formal reply. There is nothing of it. In other words, it is framed on principles in regard to which, there is no disagreement between us. Its laborious travail results in bringing forth this conclusion—that God will save all who repent and work righteousness! Marvellous! And who ever doubted this, or believed any thing else. Universalists adopt this as one of their fundamental principles. They believe *all men* in due time, will be brought by the influences and instructions of Christ, to repentance, and hence will experience the salvation of God!

Before proceeding to the discussion of the question now before us, would it not be well to look at the position we occupy—to glance at the field of debate we have been over—and take a brief survey of that upon which we are about to enter?

On the last Question I maintained that in due time, all the children of men will be brought to Repentance and Reformation, will be converted to Christ, and become willing and obedient subjects of his kingdom—that every intelligent being will, in due time, be reconciled to their Father in heaven, and filled with love to God, and love to one another. It will be acknowledged by every pious heart, that this doctrine is the most desirable, glorious and joy inspiring, that the human mind can comprehend! It is such a state of things as all Christian souls love—such as accord with their purest desires and most ardent prayers—and such as they would bring to pass, had they the power and opportunity! It will also be acknowledged, that of all conceivable states in which the existence of the human race could possibly terminate, this condition of Universal holiness and happiness, is infinitely the BEST that can possibly be imagined! Moreover, it will not be denied, that this result of creation is honorable to God, as the wise, benevolent, and perfect Father of all, and worthy of Christ, as one who died for all; and declared himself to be the Savior of the world!

Against this doctrine my opposing brother has labored with all the ability he possesses. He has endeavored to overthrow all these Christian hopes, these great and good views of God. He has exerted himself to make you believe that a consummation so desirable and glorious, can never be accomplished! That it is asking too much of God—placing too much dependence on his Goodness, his Love, Mercy, Wisdom and Power, to believe he ~~will~~ achieve so great and holy an undertaking as this! He has  
 \* to convince you, that the BEST THING God could pos-

bible plan—the BEST THING Jesus could accomplish—the BEST THING angels could desire, or men could hope for, has been defeated, overthrown, and forever ruined. That there was no ability in God, Christ, angels, or good men, to bring to pass a state of things, which all loved to contemplate, and which would fill the universe with light, peace, love, and cause all intelligences to “rejoice with joy unspeakable and full of glory!”

On the present Question, the position of the parties is changed. My opponent takes the affirmative, He seizes the laboring oar, and leads us in the investigation now in hand! After having labored to show you that in a world over which a Deity reigns who is Omnipotent in Power, perfect in Wisdom, and infinite in Love, the *best* state of things that man or angel could wish for, or God could design, or Christ accomplish, can *never* take place, he now volunteers to go forward and maintain, that in the same world over which the same perfect Deity reigns, and does his will, the *WORST* state of things that man can fear, or that demons could desire, will actually transpire, and endure as long as the Throne of the Eternal shall stand. I say the *worst* state of things. In the name of Heaven, what could possibly be worse than that even *one* soul should fall into ENDLESS SIN and WOE, to writhe in agony—to shriek and groan in dark despair, and blaspheme the name of its Creator through the endless cycles of eternity!!! But when he contends, as he will, not that *one* soul alone, but COUNTLESS MILLIONS of souls shall experience this doom, I feel authorized to declare that he will maintain the *worst* state of things of which it is possible to conceive!

Can it be possible that my opponent, that this audience, and the Christian world, have ever attempted to *realize* the awful, revolting nature of the doctrine of Endless Woe, or considered the dark and unholy imputations it casts on the character of the Ruler of the Universe! Charity would urge us to believe they have not! Think steadily, deeply, maturely, of that doctrine! Do not turn away from its contemplation with a single glance. Strive to enter, if but slightly, into its gloomy and fathomless depths! Contemplate the nature of the task to contend for it! My opponent will labor to prove that an innumerable multitude of souls, each one of whom has been endowed by the Creator with capacities, which, under proper instruction and development, with the aid of appropriate means, and an opportunity of sufficient duration, would enable the possessor to rival Gabriel, in knowledge, holiness, and love, will, after a brief space of time, be denied even the privilege of improving, repenting and seeking after truth and holiness; but will be thrust down to interminable wretchedness, where they will be compelled to sin and agonize forever!

*Parents!* He will labor to prove thousands of you who have lost children, that had arrived at years of discretion, will never meet them more! He will seek to convince you that your dearly

beloved ones have gone to buffet the black waves of Almighty Wrath, and fight with howling devils forever! *Children!* He will strive to make you believe that multitudes of you have beloved parents in hell this moment!! That the Father or the Mother who watched over you in infancy—who toiled and sweat to promote your good—who discharged faithfully the duties of kind, provident, loving parents—whose venerable locks you followed to the tomb with grief—whose grave you have watered with tears of sorrow—are now shrieking in endless despair and anguish indistinguishable—that they are calling on God for even the slightest display of mercy, the smallest mitigation of torment; but alas! calling in vain! The only answer to their cries for pity, from Him who made them, will be infinite Frowns of implacable Hatred and Vengeance!

He will labor to prove that vast numbers of parents who may be so fortunate as to arrive in heaven, will be *childless* there; and thousands of children there, will be *orphans*! That when the Redeemed and Saved shall strike their golden harps in praise of the Majesty of Heaven, the sweet melody of their songs will be accompanied by wailings and lamentations from the dearest objects of their affections, tossed on the raging billows of Infinite Anger!! My God! My God!! what a doctrine! what a thought! to be contended for, under the light of that sun, whose sweet and blessed beams, falling alike on the evil and the good, attest the impartial love of the Being, whose name is thus to be maligned. What a sentiment to be defended before an audience who have *hearts* to FEEL, and minds to think! What a work to engage the high and noble capacities of the human mind, in a *christian* community and in this enlightened age—and that too, by a professed preacher of that Gospel, which the angels declared to be “good tidings of great joy which shall be to *all people!*” Alas! my brother! I pity you! I commiserate your sad condition, in the gloomy work, the abhorrent task, you have taken upon yourself! My heart yearns over one so lost to truth, to reason, to the word of God, as to *volunteer* in such an enterprize!! I can but bewail your wretched lot, in being placed in a posture where you can be induced to advocate a sentiment from which every impulse of that heart which God has placed within you, revolts with unspeakable and utter abhorrence!!!

It is my duty—and one most pleasing to my soul, and willingly discharged—to contend against this direful sentiment, with what little ability I may possess. I shall endeavor to show that it is dishonorable to God, disgraceful to Christ, repugnant to reason, opposed to the scriptures, abhorrent to the best feelings of the human heart; and that there is impressed on its very frontlet, all the marks and features of a dark and horrid Falsehood! And may Almighty God, whose name is Love, give me power to execute ~~task~~ in such a manner as to receive his approbation, and



convince the most faithless and unbelieving heart, that he is indeed and in truth, "good unto all, and that his tender mercies are over all his works!"

*Weight of Testimony.*—A few words in regard to the weight of testimony to be adduced on the question. I maintain that my opponent has altogether the *improbable* side in this discussion. To assert that the God of Infinite Goodness, whose very nature is Love, cannot premeditate evil or cruelty—cannot bring helpless beings into existence, coolly purposing, or plainly foreseeing, that their ultimate fate will be interminable sin and woe—to assert that a God of Infinite Wisdom cannot err, in any of his plans or purposes—to insist that a God Omnipotent in power cannot be thwarted, disappointed or defeated, in his designs—is to lay down propositions requiring but little, if any, testimony to support them. There is a *probability*, a *self-evidence*, enstamped upon them, which carries conviction to all intelligent and unprejudiced minds! But to assert that a God of such characteristics and perfections, can *premeditate* evil—can urge creatures into being, determining or foreknowing, their existence will prove an endless curse to them, and to the Universe—to contend that the plans of Infinite Wisdom are so imperfect that they can be disarranged and thrown into irremediable confusion—to maintain that Omnipotence cannot execute his designs, nor do his will—is to take positions which carry an astonishing IMPROBABILITY—yea, a most marked CONTRADICTION on their very face!!! Hence it will require not a slight touch of logic and sophistry, but a vast amount of solid testimony to bring such a doctrine even to a *probability*; and an *infinite* weight of the most convincing evidence, to make it approach to any thing like a *certainty*!!

Again—To contend that a wise, good and affectionate Father will watch over all his children with ceaseless constancy—will in every thing so wisely order his affairs as to promote their permanent welfare—and through whatever trials, afflictions and exposures he may think proper to lead them, aim at their final deliverance and their greatest happiness—would be but to assert that which was *probable*, and which it would require but little proof to sustain. But to insist that such a Father would voluntarily, and without any thing urging him to it but his own good pleasure, place his children where they would be exposed to endless torment, when he plainly saw, and knew, they would fall into its deep abyss, would be to contend for a most abhorrent IMPROBABILITY!!—an improbability requiring testimony of the most convincing and irrefutable nature!

These *improbabilities*, I insist, are precisely the positions which my opposer must advocate on this question. IMPROBABILITY is enstamped on every feature of the doctrine of endless punishment!! It is radically opposed to the whole array of

God's attributes—to the entire testimony of his doings, as a wise, good and powerful Deity, and to his whole character as a faithful, careful, and affectionate Parent. A trifling array of evidence will not sustain my friend in defence of this most monstrous and improbable doctrine. Fine spun arguments, metaphysical syllogisms, artfully framed and subtle disquisitions, with words used to conceal ideas, will prove of little avail in sustaining the affirmative of such a question. Neither will evidence built on philology, on hair-splitting criticisms respecting the meaning of one or two Greek words, be sufficient to establish the doctrine of Endless Woe. This audience, this community, and the world, have a right to *demand* that the arguments adduced in support of such a sentiment, shall be drawn directly, clearly and legitimately, from the source of all truth, the character and attributes of Jehovah. And they will require, moreover, that the arguments in defence of a doctrine of this nature, so blackening to the good name of the Deity, and so destructive to the best desires and hopes of men, shall be abundant in number, and so clear, direct and positive that not a doubt can be left on the mind of a human being. If such evidence is not offered and sustained, the affirmative of this question must be abandoned forever!!

In approaching the question under discussion, Elder Holmes gives us an explanation of what he means by Endless Misery. He describes it as the loss of the kingdom of heaven—the consciousness of sin, etc. That he would present this doctrine in as *mild* a form as possible, I had already anticipated. The whole current of public feeling is setting so strongly against the heartless dogma of endless agony, that its advocates have of late years, felt themselves compelled to modify their descriptions of its nature, and to make use of different terms in referring to it, from what was current in their ranks, some years ago. They are both *ashamed* and *afraid* to present it to the people now, as it was by the old class of preachers. They well know the public would turn from it with loathing, unless clothed in robes less repulsive. Hence in modern times, its heideousness has been diluted almost to *nothingness*. It has become as mild as a dove, in comparison to its former hyena-like ferocity!! But in examining this doctrine, I shall pay little attention to these modifications got up expressly to conceal its deformity, and mask its odious features in borrowed robes. I shall speak of it as it has been believed and described by its most eminent advocates, for more than a thousand years, and as it is still represented in every part of christendom, except in those communities where the prevalence of more enlightened and reasonable sentiments, have driven its defenders into the adoption of phraseology less exceptionable. mild and inoffensive the forms in which its heralds may in policy to present it to the people in certain locations,

when stripped of its stolen dress, it will be found the same old disgusting, horrible and blasphemous dogma! It is as full of malignity, of poison, of venom, as ever, whatever its advocates may feel compelled to do to hide its enormities! In pursuing this course, I shall do it not to excite prejudice against that sentiment; for God knows that would be needless. But to enable the people to behold and realize the awfulness of the doctrine—to see it and weigh it as they ought—it must be held up to them in its *naked deformity*, stripped of the paint and varnish with which its supporters would fain give it an appearance of decency. This denuding process, I shall execute faithfully.

The *first* argument Mr. Holmes introduces on the affirmative of this question, is drawn from the *Moral Agency of Man*. In considering this argument, the first thing which will arrest the attention of the public, is the same singular and fatal defect which has characterized the arguments of my opponent on both the preceding questions, viz. the want of a *direct* and *necessary* connection between the argument offered, and the question it is introduced to sustain. In prosecuting my part of this debate, it has been my constant effort to have all my arguments clear, tangible, positive, and aimed *distinctly* and *necessarily*, by the shortest possible direction, at the very vitals of the question under investigation. But the gentleman upon the other side, either from choice or necessity, has adopted a different plan. His arguments stand *afar off*; and it is only by a long circuitous route, through tedious disquisitions, fine spun theories, and elaborate sophistries, that he leads it to a point where it can bear on the question in debate; and even then, allowing all he contends for, the connection is so slight and feeble, that it can hardly be seen, except by a microscopic eye. The argument before us is a case in point. Supposing I allow, as I most cheerfully do, that man is a moral agent, it does not follow from necessity, nor by any just implication, that a part of mankind will be miserable for ever. It is only by a far, round about method of argumentation, characterized by naked assertions and unsupported assumptions, that he attempts to bring his argument to bear on the question.

With much that the Elder has offered in regard to moral agency, I agree. I believe man is a moral agent. But I deny that his final destiny is a matter within the sphere of his agency, or in any manner depending directly upon it. And the course of reasoning by which he attempts to prove this, is illogical and unsound in the extreme. Every action, and every class of actions, has consequences connected with it, and effects flowing from it, in exact proportion to the power, ability, resources and position of its author. Effects must correspond with the causes which produce them. God alone is infinite. Hence his actions alone can have infinite, or endless consequences connected with them. Man is finite—his strength, wisdom, resources, abilities, are all finite. His actions, thoughts,

must be finite likewise, and their effects and results, must necessarily also be *finite*. For the time being, and it may be in many cases, for a long period, he must experience the fruit of his doing, whether of pleasure or pain. But the effects or results of his deeds at one time, may be modified, and entirely obliterated by the consequences of his actions at another time, or by the effects which flow from the doings of fellow creatures, or of higher grades of beings. These reflections are so obvious, that few can be found who will seriously dispute them. Hence to maintain that man at any one time, or in any given series of years, can perform an action, or any number of actions, that will produce an infinite and endless result, either of evil or good, is to take a position which overthrows the first principles of sound moral philosophy, violates reason and contradicts the scriptures.

My friend *assumes* that the ultimate destiny of man has been made to depend, upon his doings as an agent, *in this life*. But this *assumption* I cannot allow. It is precisely the point for him to prove. I deny it, and demand evidence of its truth. The Bible does not assert it—reason yields it no sanction—analogy is barren of any proof in its behalf. Moreover, if mankind can effect endless consequences by their *evil* deeds, they can produce endless consequences by their *good* deeds. If they can justly deserve infinite pain, in consequence of their sinful actions, they can justly merit infinite happiness, as a reward for their righteous actions. And the same person can thus attain to infinite *merit* and infinite *demerit*!! Sound philosophy compels us to these deductions, if my opponent's premises are correct. He contends men in the exercise of their agency, can equitably incur endless misery. On the same principle I repeat, they can deserve by their righteousness endless happiness. The rule must work both ways. Thus he makes salvation by *works*, and not of grace. In this he contradicts St. Paul, in Eph. ii. 8. Here is where the Elder is brought by his theory into an inextricable bewilderment. He can not, and dare not, insist in the face of the Bible, that salvation is of *works*. Yet the grounds he assumes, legitimately result in that; and in forgetfulness of God's grace he frequently falls to repeating scripture, to prove that we are saved by works; and then at another time, losing sight of this fallacy, asserts that salvation is entirely the gift of God's grace.

It is true the Bible addresses man as a moral agent—it is true God's government is a government of equitable and benevolent laws—it is true man is endowed with liberty to obey or disobey those laws—it is true he is *rewarded* if he obeys, and is *punished* if he disobeys, and these consequences of his deeds are certain and unavoidable. All this I acknowledge and believe. But I deny that the reward of obedience is endless happiness, or the punishment of disobedience, is endless misery. My opponent declares that *it* inflicts an *endless curse* as its penalty. This is one of

his naked assertions. I call for the proof. But I shall call in vain. He has not shown, and he will not, the slightest evidence that such a penalty pertains to the law of the Most High. This is precisely the work before him—the work he has engaged to do. Yet he strives to assume it at the very outset. I warn him against this course. I shall take nothing for granted, on a subject so momentous as this.

Elder Holmes acknowledged repeatedly, during the debate on the last question, that God *desires* the salvation of all men—that he *intended* to save all—and that he formed his plans with an express design to save all!! This admission totally annihilates the doctrine he would build on the agency of man. When God endowed his creatures with moral agency, he must have clearly foreseen what use they would make of it. If it would raise them to heaven, he knew it—if it would sink any of them to endless woe, he also well knew it. Now allow me to ask—while the Creator was *desiring* and *intending* to bring all mankind ultimately to a state of endless perfection and happiness, while laying his plans, and making all his arrangements with a view of accomplishing this glorious design, would he deliberately endow them with any *agency* or *power*, which he distinctly foresaw would thwart his desire, overthrow his intention, and destroy his plans? In other words, would Deity deliberately go to work to disappoint his own desires, and counteract his own plans. This is the exact point, between my friend and myself. He asserts God does thus virtually pull down with one hand, what he is endeavoring to build up with the other—that while striving to save all, he deliberately puts into their hands instruments to defeat himself, and destroy their own happiness forever!! I maintain that an infinitely wise God cannot be guilty of so great folly. In bestowing moral agency on man, I insist he foresaw that so far from its proving disastrous to his purposes, and ruinous to his creatures, he knew it would be an instrument which would aid in accomplishing all he desired and designed for men, and a means of surely elevating them to higher degrees of happiness than they could otherwise obtain. I beg the audience—I urge all considerate and thinking men—to reflect maturely on these suggestions. They are of vital moment, and perfectly decisive of the point under consideration. Would a wise and good parent, anxiously desirous of the prosperity and happiness of his beloved child, and laying all his plans to secure his welfare, voluntarily and knowingly put him in possession of a gift, which he clearly foresaw would prove his utter ruin? Not a parent on earth would pursue a course so ridiculous! Yet this is the senseless proceeding my friend virtually charges on the all-wise Deity!!!

Contending as my opponent does, that mankind are moral agents in this world, having the power to choose their own way, and determine their own actions, he must acknowledge that they will continue moral agents in the next world and forever. Consistency de-

mands this acknowledgment. Hence being moral agents in another state of existence—having the liberty to follow their own inclinations, and the volitions of their own minds—who does not see that in due time, they will seek out the true paths of righteousness, and walk therein, and find peace and happiness! Only allow agency, opportunity and time, and it is self-evident every human being will at length attain to this condition! And why should not these be allowed? Who has forbidden it? Who will prevent it? My friend will not allow that God will violate man's agency in this world, to force him to heaven. To be consistent, he must allow he will not violate man's agency in another world, to force him to an endless hell! If there must be force exerted on a free moral agent, for either purpose, compassion would demand it should be for the *better* rather than for the *worse*—to raise the soul to a heaven, where it might be purified and made happy, rather than sink it to a hell where it shall be confirmed in ceaseless sin and woe!! If when the soul arrives in another existence, a being should advance to thrust it down to endless wailing, could it not with propriety exclaim—"Stand back, if you please! No force! no compulsion!! I am a free moral agent—I was made so in the other world—and continue so in this. I shall enter no place of torment, I prefer to tarry where I am; and will remain here despite all you can do!!" Does my friend say, God will not allow such a thing, but will *compel* him to submit, and sink to eternal wretchedness!! What surety is there that even Jehovah can do this? If man through the exercise of his agency defeated God's desire and intention to raise him to infinite and endless bliss, why may he not through the same means defeat his purpose, to thrust him into ceaseless perdition!! There is precisely the same probability that the sinner could overthrow the Almighty's intention in the latter case as the former!! Or will it be said the Creator will suffer himself to be thwarted in his design to *save* the souls of men, but will not, in his purpose to *torment* them! Any inconsistency of this description would be perfectly in keeping with the philosophy of the evangelical theory. Elder Holmes, however, would probably take the ground that in another world, the sinner will be stripped of all agency, and be helpless in the hand of Omnipotence—allowed no choice, nor voice, in the awful fate of endless agony that awaits him!! This would be the crowning absurdity of the long catalogue of fallacies which characterizes modern orthodox divinity—God endows man with moral agency just long enough to work his **ENDLESS RUIN**, and then deprives him of it forever!!—[Time expired.]

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## [MR. HOLMES' SECOND SPEECH.]

*Messrs. Moderators*:—My friend has now commenced his course of reply to my course of argument, and with it his course of inconsistency and misrepresentation. I supposed he was arguing in a way likely to make an impression on minds not accustomed to close thought, on the subject of moral agency, until he came to the following declaration—"that if man is a moral agent now, he will be hereafter"—that is, man will not be a moral agent in the future state, therefore he is not a moral agent now. Does my friend take this ground?

MR. AUSTIN:—No Sir.

MR. HOLMES:—This is the declaration, and the argumentative force of it is as I have stated. A disclaimer is of no use, unless the gentleman gives up the principles on which his argument is based. Besides, the same ground has been taken, sometimes in plain words, and sometimes in a round about way, a score of times already in the course of this debate. The arguments of Mr. Austin on the intention, desire, will, sovereignty, and foreknowledge of God, and many other positions taken by him, conflict directly with the fact of man's moral agency. The object of all these arguments is, to prove that all men *will certainly* be saved, without regard to conditions or contingencies of any kind. But this object could only be gained by annihilating the freedom of the will and the moral agency of man. In his last speech, my friend attempts to strengthen this position, and secure this object, by the declaration alluded to above. Men are not moral agents *now*, because, if this be admitted, it will follow they will be hereafter. Under these circumstances, the audience and public will be at no loss in estimating the proper value of the gentleman's disclaimer. It is no new thing for Mr. Austin to argue strenuously for a position, and then deny the fair, logical, and unavoidable conclusion. It is a characteristic and prominent feature of the argumentative course of my friend, that the arguments by which he attempts to prove universal salvation, *disprove all salvation*—disprove that particular constitution and character of man which make him a proper subject for salvation at all—disprove that plan of Divine government which alone admits of moral guilt, or the propriety or possibility of moral salvation. My friend knows this, as well as I do; hence the disclaimers he finds it necessary to enter here and there, which, however, have no other effect, than to exhibit the inconsistency of his positions, and the nugatory character of his proofs.

Mr. Austin says I am dissatisfied with the discussion thus far. The same remark has been made by him once at least before. At the commencement of this discussion, I took it upon me to prophesy that the gentleman would cavil and quibble, twist and

turn, use sophistry, and pervert scripture and reason ; and because I now and then call the attention of the audience to the striking manner in which he has fulfilled my prediction, he retaliates by alledging that I am dissatisfied with the results of the discussion. To this gratuitous allegation, I have no formal reply to make, other than to assure the gentleman that if he will allow his part of this controversy to go to the public, just as it has appeared here, without changing his position on those important questions which have incidently arisen—without denying in the printed copy, what he has here admitted, or admitting what he has here denied, and thus changing the features of his arguments—I shall be the last one to express dissatisfaction, or complain of the results of this discussion. He accuses me, too, of entertaining a feeling of distrust in regard to the integrity of the human heart. I admit the charge, and give the gentleman credit for having represented me correctly in a *single instance*. I used the very language of scripture in what I said of the state of the heart, and if my friend objects to this, his quarrel is not with me, but with the word of God. The more Mr. Austin objects to me or my theological system on this ground, the better I shall like it. I do distrust the human heart. The experience and observation of every succeeding day confirm the truth of holy scripture, that “the heart is deceitful above all things, and desperately wicked.” I charge it upon Universalism and the advocates of that theory, that they take sides with the “desperately wicked” heart of man, in his rebellion and corruption, in opposition to the truth, the integrity and purity of God’s law and government. The gentleman claims his doctrine true, because it has the suffrage of the human heart, which our Lord declares to be the source of all corruption, both of principle and practice—and thus he glories in what is really the shame and condemnation of Universalism. As is the moral state of the unsubdued and unrenewed heart, such is the moral character of Universalism.

Mr. Austin has been pleased to allude to the character of my preaching, with the view, as I suppose, of convicting me of inconsistency, in preaching that a part of mankind will be lost, while I *desire and believe all may be saved*. On this point I will only say, my preaching coincides perfectly with my belief and desire. While I maintain there is sufficient evidence for believing *some will be lost*, I also maintain and believe *none need be lost*—there is no *necessity* imposed on any human being, to forfeit heaven and happiness; but, on the contrary, advantages are furnished them, with the direct view to secure their salvation; and the whole responsibility of the failure, where a failure occurs, rests on man. And while I desire the salvation of all men, and believe all may be saved, my faith and desire are neither blind nor unintelligent, but are regulated by, and founded upon those great fundamental principles which govern the moral universe, and determine the



moral character and responsibility of man. I have never thought of desiring, nor does any intelligent Christian desire, the salvation of sinners, on any other principles or conditions than those embraced in the Gospel. And all petitions and prayers, (including the prayers of Christ, which are always heard,) proceed upon the same principles. To suppose either Christ or his intelligent disciples desire or pray for the salvation of sinners, under the influence of blind sympathy, without regard to man's responsibility, or the fixed principles of God's government, is to suppose them anxious to overturn what it is their duty to confirm and establish. The claims of the Divine law, and the stability of the Divine throne, are paramount considerations in the teachings and prayers of Jesus Christ, and all his intelligent disciples.

As was anticipated, Mr. Austin has appealed to parents and children, who are told that I have attempted to prove that the children of the one, and the parents of the other, will be endlessly miserable. This is certainly an instance of singular modesty. To give any force or effect to this appeal, it must first appear that your children and parents have lived in rejection of the Gospel, and *died without hope*. With characteristic consistency and modesty, the gentleman assumes this to be the fact—or that it will be, in order to force an unjust conclusion upon me. But the effect of this effort will recoil upon himself. His design is too apparent. He wishes to mystify and impair your judgments, by exciting a feeling of opposition to what he falsely alledges to be my object in this discussion. I deny this issue, and repel the imputation as illiberal and unjust. I have not undertaken any such work as the gentleman assigns me. I am not here in the character of a judge, but of an advocate—not an advocate for the final salvation of those who despise the riches of God's grace, and spurn his authority, but for the truth and holiness of the Divine law, and the fearful and immutable character of its sanctions. The *final application* of this law, I leave to the determination of Him who has said, by the mouth of his holy Apostle, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—(2 Cor. v. 10.)

Mr. Austin has said a great many things during this debate, in regard to the course that would be adopted by a good father—from which he argues and concludes relative to the Divine conduct, as Father of the human family. On this point, we have already joined issue with him; but we wish still further to ask now, if the whole force of this argument does not stand against the gentleman's doctrine? Is there a father in this assembly, who, in case he had a rebellious son, who refused wholesome restraints, and would not be reformed, would hesitate, as a *final resort*, to separate him from the rest of the family, lest he should corrupt their morals and destroy the happiness of the whole circle? And this

is precisely what I maintain God will do with the willful and incorrigible among his subjects. Those who will not be reformed by *moral influence*, and the operations of *moral government*, will be separated from the blessings of that government, and given up to the consequences of their own rebellion.

The gentleman also told you that I will attempt to prove that God, for his own pleasure, did fore-ordain sin and a state of misery, when he brought his government into existence. This is wholly gratuitous. I have attempted no such thing, nor shall I, unless I become a Universalist. In that case, I shall probably take a course similar to that pursued by Mr. Austin in this discussion, though I think I shall endeavor to be more fair and honorable in my plan of argument. But, in relation to the doctrinal point here referred to, should I become a Universalist, I should labor to establish it; and my success herein would be essential to the salvation of my system. This is the very doctrine which, more than any other, Mr. Austin has sought to establish for the last three days. He has made a great effort to prove the will of God respecting his creatures is *absolute* and *unconditional*—that his will is always done—that he doeth all his pleasure—that is, that he is pleased with all events just as they occur—that fore-knowledge and predestination are identical—hence, as God *knows* all things, he *does* all things, and is *pleased* with all things. Moreover, as sin exists, the gentleman tells us God has been pleased to introduce this state of things, as the best means of disciplining his children, and making them more holy and happy hereafter. All this, and much that is still more revolting and blasphemous, has the gentleman contended for here, to establish his dogma of unconditional, universal salvation. Listen to the following language in one of his speeches: “How could they (men) realize and enjoy the felicities of higher states of being, if they had not once been called to suffer *sickness, pain, misfortune*, and the last great evil, *death*? \* \* \* And it is for these all-gracious and all-sufficient reasons, I repeat, that the wise and good Heavenly Parent has created his moral offspring *subject to imperfection*.” Without directing your attention particularly to the inexcusable blunder of the gentleman, in supposing a man must be sick in order to be healthy, must die in order to enjoy life, the point worthy of remark in this quotation is, that God “created his moral offspring *subject to imperfection*,” in order to make them more holy and happy hereafter—that they might more fully “realize and enjoy the felicities of higher states of being.” The plain meaning of this is, that “moral imperfection” was a necessary means of promoting *moral perfection*. It requires no great experience in the art of reasoning, to trace out the logical conclusion from such premises. As men can only be made properly to “realize and enjoy” holiness and happiness, by first becoming sinful and corrupt, hence God was bound, by the benevolence of his nature, to introduce sin, and use such means as would

secure man's subjection to sin ; and, moreover, as sin becomes essential to the attainment of a high and glorious end, God is bound to love sin, as he loves the final aim and design of his government. Is it true, then, that God " cannot look upon sin with the least degree of allowance ? " We can understand from this, what Mr. Austin means by God's will and pleasure. He means that God positively and absolutely wills and takes pleasure in all events, sin not excepted, as the agencies adopted by himself, to accomplish his high design, the final holiness and happiness of all men. Such is Universalism, and such the doctrine of my friend, as set forth by him in his discussion of the second question. God is contradicted, dishonored, blasphemed—man becomes passive and irresponsible—and sin *desirable* and *lovely*. Judge now of the gentleman's consistency, not to say effrontery, in wheeling directly about, and commencing the debate on the third question, by objecting and setting forth, that I am about to prove, or attempt to prove, that God ordained and takes pleasure in sin and misery !!!

The view I intend to advocate of sin, and of God's government, in the discussion of this proposition, is precisely what I have all along maintained. It may be expressed as follows : God's government is moral—man is a moral agent, his will is free—moral government and moral agency necessarily admit the possibility of sin—man is a sinner, not by the influence or agency of God, direct or indirect—the gospel is intended to save men from sin and its consequences—its benefits are proffered to all—they are conditional, and none will be finally lost, except such as willfully neglect or reject the means of salvation. Finally, as man is a sinner by his own fault, so, those who are finally lost, are alone responsible for the dreadful issue of their probationary being. Their reflection must ever be, " I knew my duty, but I did it not."

In reply to my first argument, the gentleman admits the doctrine of moral agency, to a *certain extent*. What does he mean by being free to a certain extent?—does he mean a part of the will is free, and a part not free? If so, will he tell us what part free, and what part bound? Or does he mean to say men are free a part of the time, and a part of the time controlled irresistibly? If this be the view, it seems important that we should know what portion of our time we act freely, and what portion of our time we are so controlled as to be free from moral responsibility, as also how we are to determine when we are bound, and when we are free. When the gentleman shall have explained himself on these points, we will endeavor to give the subject a more full consideration. In the meantime, let the gentleman remember that he cannot separate a moral action from the agent acting—that in morals, the action and actor are inseparable—and that whatever merit or demerit belongs to one, belongs also to the other. If, therefore, he denies moral agency, as to final results, he at the same time denies moral virtue, moral praise-worthiness or approbation, and

moral happiness; and hence, he imposes upon the Deity a *final state of things*, in which moral desert, moral approbation and happiness, have no existence. "God, the Author of all our enjoyments, has willed us to be moral beings. for (without this) he *could not will us to be happy*, in the noblest sense of that term.— (Brown's Philosophy, vol. 2. p. 233.) In the dissertations which Mr. Austin read to us in his last half hour, we have the same *groundless assumptions* repeated, which have figured so largely in all he has said. He says I am endeavoring to overthrow God's purpose and will. And how does he make out this charge? Why, he first *assumes* that God's purpose and will are just what he would have them—he alledges it to be the purpose of God that all men should be finally holy and happy, whether they obey or disobey the laws and conditions of their being—that it is God's will all should be saved, whether they obey or disobey, believe or reject the Gospel. Need I spend time in showing the futility of this process of reasoning? He begs the question, and then assumes it to be proved, a course wholly unworthy a discussion of this kind. And yet I suppose he will continue this method in every speech he makes, since, if he is not allowed this latitude, he will have nothing to say. I refer to this subject here, for the purpose of reminding the audience and public, that these flourishes and declamatory harangues are without a logical basis, and possess not one element of sound argument. Let the gentleman *prove* that God wills, desires, purposes the *ultimate happiness* and holiness of every man, in a sovereign, absolute way, *irrespective of moral government, moral agency, and moral character*, and then, and not till then, will he have a foundation for his argument. Until then, he is filling up his time with mere trash. I now present my *second* argument to sustain the affirmative of this question, based on the nature and immutability of

#### THE MORAL ATTRIBUTES OF GOD.

The attributes here referred to, are *holiness, goodness, and wisdom*. By the holiness of God, we mean the infinite *purity and rectitude* of the divine character. It signifies that the divine nature is at an infinite distance from sin. By the goodness of God, we understand the natural and eternal benevolence of his character: the possession of a disposition to confer happiness upon his creatures. By the wisdom of God, we mean the infinite intelligence of God, under the guidance of which, he makes all his displays of holiness, goodness and power.

In establishing a government, God would conform it to the nature and demands of his own attributes.

His *wisdom* would be seen in the nature and design of his government, and in the adaption of its parts to each other, and to the end proposed.

His *goodness* would prevent his bringing into existence intelli-

gent beings, without the power to acquire and enjoy happiness. On the contrary, it would require him to give them such a constitution as would secure their happiness, unless its laws and conditions were violated, and power also to preserve them unimpaired.

The *holiness of God* would not only prevent his using any active agency, directly or indirectly, to bring sin into existence, but it would lead him to use such means as were not subversive of his government, to prevent it. As the holiness of God is infinite, so his opposition to sin is infinite: hence, he would be bound by the law of his own nature, to employ the strongest motives possible, to prevent the introduction of sin into his moral universe, while, at the same time, these motives should be of such a character as not to subvert the moral or responsible character of man as a subject of God's moral government.

The sources whence these motives would be drawn, are his goodness and justice. His goodness would furnish the strongest motive to obedience, that could possibly be drawn from that source, and so also his justice. While, therefore, the goodness of God would make an infinite display of benevolence, to inspire confidence, excite affection, and secure allegiance, the justice of God would make an infinite display of God's opposition to sin, by the penal enactments of the divine law. Reasoning *a priori* from the attributes of God to the nature of his government, and the means employed to preserve it free from sin, we cannot conceive of anything less than this, as answering the end proposed, or harmonizing with the Divine attributes.

But if God displays his infinite opposition to sin, with the view of preventing it, or punishing it when it occurs, (as he is required to do by his infinite holiness,) this can only be done by enacting the severest penalty the nature of the case admits—a penalty which would involve eternal loss—the forfeiture of those positive blessings made sure to the holy and obedient. We can see no way to avoid this conclusion. Any thing less than this, would come short of meeting the nature and demands of the case, as much as the difference between finite and infinite. It would be to contravene the nature of God, and resist and suppress the tendencies of holiness. Thus we see the moral attributes concur in opposing and visiting sin by capital punishment: that is, by the strongest possible motive that penalty can present to the human mind.

And we reach the same conclusion by considering the attributes of God as immutable. What the attributes of God *were*, in the unfathomed depths of past eternity, or when God's moral universe was first brought into being, in obedience to the fiat of omnipotence, and his laws were published to his moral subjects, they are *now*, and *ever will be*. If, when his government was established, and his laws extended over his moral realms, his attributes required him to present the strongest motives against sin, and enact the severest possible penalty as its punishment, the same moral neces-

sity still exists, and will exist ever, commensurate with the continuance of an equitable divine administration. Moreover, what has been, and is now required by the attributes of God—what has been and is now consistent with the attributes of God, will always be required, and always be consistent in regard to the subjects of his moral government.

It has always been required that the sinner be punished with death, on account of his sins. It has been consistent with the attributes of God, that this penalty should reign over the ungodly for six thousand years. No sinner has escaped it, except by believing in Christ. Hence, as the attributes and government of God are, in their principles and essence, changeless, we argue that the penalty—the severest penalty the case will admit of—enacted to deter from sin, and punish transgression, will always hold its power over the guilty and incorrigible sinner.

We have, therefore, all the moral force which the nature and immutability of God's attributes can furnish in support of moral government, to prove the doctrine of the irretrievable perdition of the ungodly. The foundation of this argument is in the divine character, and its soundness and force are equal to the moral perfection and immutability of God.

We next present our *third* argument,

#### DRAWN FROM THE ANALOGY OF NATURE.

God's Government is the same in its principles and bearings, as it extends over all its subjects, and all worlds. In this world we see but a part of it—but the incipient stages of its operations. Yet what we see here, is an index of what is unseen. The revelation of principles, and development of facts, in the government of God in this world, are data from which we may safely infer what will be the principles, facts, and practical results, of his administration under its more advanced stages.

Moral laws or causes produce their results as *certainly* as those that are physical, unless counteracted by supernatural power. Hence, when we see the operation of a law in the moral government of God, producing its certain results in this life, we must infer, (as God's government is changeless,) that the same law will operate always, and always produce the same results. This, I say, we must infer, unless God does specifically inform us, that he intends, at a particular stage of his proceedings, to counteract the tendency of such law, and produce a change.

Now, if this view of the divine government be correct, (and I see no defect in it,) we are bound by the established constitution of things—by the operation and known results of the laws under which we are placed in this world, to conclude in favor of the future and endless unhappiness of the wicked.

The moral constitution of things under which we are placed, and by which we are governed, which confers its rewards, and deals

out its punishments to man in this life, is established by God himself, and in its bearings and final issues, has the sanction of his authority.

But it is a fact, that under this moral constitution, the happiness of man is contingent. It is a matter of every day experience and observation. Every man knows that his temporal, as well as his moral happiness, depends upon the course he takes; that his happiness to-morrow, depends in a great measure upon his conduct to-day—and his happiness next year, depends upon his conduct this year. This principle governs the whole of man's earthly existence. To squander the morning of life in idleness and vice, which should be employed in cultivating the mind and heart, and acquiring a useful education, is to lay the sure foundation for misery and wretchedness in manhood and old age. Education, respectability, wealth, and happiness, are so suspended upon our own conduct, that without design, effort, and perseverance, we forfeit the whole.

Here, then, the doctrine of human probation, as a preparation for happiness, governs the destinies of man in *this life*. Our youthful years are our probation for happiness and prosperity in the advanced periods of human life, and if this be squandered, or misimproved, the happiness which would otherwise follow is forfeited. Nor would the case be altered, were human life continued *now*, as long as it was in the days of Methuselah or even were this world to be our eternal state, still, happiness would depend on these contingencies, and human destiny be governed by the doctrine of probation. To suppose otherwise, would be to suppose, at some future time, a subversion of the moral government of God as it now exists, and an abrupt change in the divine administration.

And can we suppose, with any consistency whatever, that the laws and principles which govern man's happiness and destiny, become changed, simply because man has changed his place of residence? Whether we live in the State of New York, or Michigan, we are under the government of the United States, and amenable to its laws. And have we escaped the government of God, and the operation of his laws, simply because we have passed out of this world, into some other part of his dominions? No one will pretend this, and if not, then it follows that the same fundamental, changeless principles of moral law, which preside over the happiness and destinies of men in this world, will also preside there, and deal out there, as they have here, their results, with an exact and impartial hand. As man's present happiness is contingent, so also is his future happiness. As his happiness in this life depends on the improvement of a probation, so the whole of this life is a probation for eternity.

Moreover, it often happens under the government of God in this life, that men are punished *without remedy*. The consequences of their sins follow them to the last moment of their lives, resulting in the forfeiture of life itself, or cutting them off from the most desi-

able blessings while life continues. Sometimes this is done by the actual infliction of penalty for crime, by which life is forfeited, or liberty during life. But sometimes it is effected in the way of natural consequence. Men stain their characters by crime, or destroy their health by sinful indulgence, or waste their property and reduce themselves to poverty and want by prodigality. These consequences of their evil deeds continue during life: against them is no remedy. Here, then, so far as this life is concerned, God's laws and government create and authorize endless punishment.

Thus we see the voice of nature, and the analogy of God's government in this world, confirm the doctrine for which we contend, showing that future punishment, and even the eternity of that punishment, is but the legitimate result of the sinner's voluntary conduct, under the operation of laws now incorporated into the government of God, and yielding their certain fruits in this present life.

For if it now accords with the attributes and government of God, that man should be punished *without remedy*, it is fair to presume, even had we no revelation to confirm it, that if we reject the gospel, spend our lives in sin, and die unrepentant and unforgiven—God may and will, without any departure from the principles of his changeless government, cut us off from the hope of salvation, and deliver us over to eternal punishment.—[*Time expired.*]

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[MR. AUSTIN'S SECOND REPLY.]

*Gentlemen Moderators:*—In commencing this reply, I will proceed at once to the consideration of the arguments Elder Holmes has introduced in his last speech, and then attend to several incidental matters which require notice. His *second* argument in support of the doctrine of endless misery, he attempts to build on the nature and immutability of God's moral attributes. If he could prove by a legitimate course of reasoning, that the Deity possesses any Attribute which would lead him to create countless numbers of beings, expressly to inflict endless torture upon them, or voluntarily to *expose* them to a doom so infinitely awful—or that it would be necessary to inflict such an evil, as a punishment, to satisfy the well grounded claims of an Attribute of the Creator—then he would, indeed, lay down a foundation stone, on which he could *begin* to sustain the affirmative of this question. In regard to the first of these suggestions, my opponent will not even pretend God has any attribute which would urge him to create men *expressly* to torment them forever, or to expose them to such a fate. Hence it must be upon the other supposition, that he can attempt to advance any thing that looks like an argument, in support of his theory, from the Attributes of God. The only attribute which it is pretended can put forth a claim of the nature referred to, is *Justice*. Does the Justice of the Creator claim the wretchedness of a human being as his rightful due? If his argument aimed at any thing, it



was designed to prove the affirmative of this position. How has he succeeded in this attempt? Let his far-fetched argument be reviewed, and it will be seen he has not made the slightest actual approach towards establishing such a claim for Justice. In my argument from the Justice of God, on the preceding question, I showed that the views of Justice entertained by orthodox theologians, are of the most unreasonable and abhorrent nature. I know the Elder complained that I misrepresented his positions on the subject. But I am not conscious of having done so. My ground was that the orthodox view of Justice made it virtually a principle of *Revenge*! I appeal to the descriptions of God's justice which have been made by partialist theologians, for ages past, for the correctness of my position. Hear the definition which the orthodox Cruden gives of that Attribute, in his Concordance. He says God's "*Revenging Justice*" will be manifest in punishing the bodies of the wicked with eternal torments. Moreover, it was made clear in my argument, that the claims of infinite Justice, when rightly understood, required that an existence upon which sentient beings have entered, without any knowledge, volition, or choice on their part, should not be allowed to result in an endless evil to them! My friend has not overturned this conclusion, nor even attempted, with any serious effort to weaken it. Until he does that, his present argument from the moral Attributes of God, is without the slightest weight.

In framing this argument, he has made some declarations in which I perfectly agree with him. But there are other assertions singularly illogical and sophistical. He says the holiness of God would not allow him to bring sin into existence. This is self-evident. It is so clearly self-evident, that I cannot conceive why the declaration was made, except to reiterate his old charge, that according to Universalism God is the author of sin. I have already repudiated this allegation in terms sufficiently clear to satisfy the candid portion of the audience. Sin is but an incidental effect—temporary in its nature, its influence and duration from which men can be saved by light and truth. In bestowing that moral agency, or freedom on man, which my friend unites with me in believing he possesses, it was impossible he should be empowered to exercise it, without involving a *liability* to sin. Man is the sole author of his own sinfulness, in the misuse of the highest and noblest power his Creator bestowed upon him. My opponent also charges me with maintaining that sin makes men better hereafter than they would have been without it. I have taken no position of this description. The ground I occupy is this, that the gift of that Moral Freedom which involves a *liability*, (not a *necessity*) to sin, is one of the highest blessings bestowed on man—elevating him to degrees of holiness and happiness, to which he could not otherwise attain. Notwithstanding in the exercise of his moral freedom, he falls into temporary sin,

yet the general and final benefits arising from this great gift, will infinitely transcend any evil which may for a season, attend the use to which he may devote it. Hence it was bestowed upon him, although he might misuse it for a time, for the greater good which would ultimately flow from its possession.

Elder Holmes assures us that God could not prevent the introduction of sin without *coercing* his creatures into obedience. This implies that he *could* have prevented the introduction of sin, if he had been pleased to *coerce* man to obedience. This matter, then, was subject to the decision of Deity. He could prevent the introduction of sin, or not, as he pleased. It cannot be doubted that the *consequences* of sin, were clearly known to him. An inquiry here arises, which appeals at once to our common sense. If Jehovah foresaw that in case he allowed sin to exist, it would make innumerable myriads of his offspring its endless captives, and bring eternal wretchedness upon them—would he not have prevented its existence, even though he had been compelled to resort to *coercion*? In the supposed condition of things, the choice of two ways was before the Creator—either to *coerce* men from the influence of sin, and thus save them from its power, and bring them all to holiness and happiness, or to refrain from all coercion, and allow millions to fall into endless perdition, whom he could have saved by the slightest exercise of his power!! In such an alternative, can any man in his senses, doubt which course would be adopted by a wise and good Deity? Which is of the most importance to man himself, to exist free from all coercion and fall into ceaseless misery, or to be placed under compulsion and be made infinitely holy and happy. Is there a human being who would hesitate an instant, as to the choice he would make in regard to this matter? There can be nothing more absurd than the views which have long been inculcated on this subject, by the limitarian clergy. The idea that God gave his creatures a *freedom* which he knew they would exercise to their certain and endless destruction—and then is so wonderfully opposed to putting the least restraint upon them, or to the exercise of the slightest coercion, that he would rather see them sink to a condition where they will blaspheme his name, and curse their existence forever, is one which violates all enlightened conceptions of our heavenly Father. If an earthly parent saw his child, under the influence of a blinding fascination, wandering to the brink of a terrific cataract, heedless of his warnings and exhortations, would he not be justified in seizing hold of him and *compelling* him to turn back? Yea, would he not be considered a *monster* violating every duty of a parent and a man, if he neglected to exercise such compulsion to save his child! My opponent and all his class of theologians, cast the deepest disparagement on the Father of all men, in representing that he will deliberately behold his own children in vast crowds, under the delusive influence of sin, fall into the gulf of

endless agony, without reaching forth his Almighty Arm, to arrest their course, lest he should use *coercion* upon them! A dreadful thing indeed, to *coerce* men away from their endless destruction! What an evil—what a misfortune it would prove!! But if God will not *coerce* men one way, why should he another? If he will not *coerce* men to heaven, why should he *coerce* them to hell? If he will not *coerce* them to a state of endless *holiness*, why should he *coerce* them to a condition of endless *sin*? And be assured they will not enter such a state, unless they are compelled by the omnipotent power of Jehovah! That God could have prevented the existence of sin by withholding man's moral agency, there can be no doubt. But the fact that he gave his creatures such an agency, should convince us that he clearly foresaw he could save them from the temporary sin into which they would fall, in its exercise. It should satisfy us also, that he well knew, he could through this very agency, finally bring them all into that state of *free* and *voluntary* obedience to his government, which is alone pleasant or acceptable unto him. This redemption from sin, the Creator can accomplish, without resort to physical compulsion, or force of any description. The light, truth, instruction, and moral suasion, which our Father brings to bear on his creatures, through the instrumentality of Christ and his gospel, will be amply sufficient to effect this great and good work in due time, without any violation of man's agency, and will bring every intelligent being around his Throne, freely, voluntarily, gladly, to worship and obey him forever!!

My brother on the other side says that God's opposition to sin is infinite. He also says it is the office of Justice to make an infinite display of his opposition to sin. To these positions I yield my entire assent. And I will add, that the Creator will manifest his opposition to sin in a consistent and reasonable manner. The method he takes to this end, according to Elder Holmes, is most remarkable. To show his infinite opposition to sin, Jehovah takes a course which *PERPETUATES* it forever. Is it not a marvellous way to manifest repugnance of a certain thing, by perpetuating its being? God is so opposed to sin in this world, that he will take means to introduce it into the next, and continue it through eternity! He is so opposed to the wickedness of men for *seventy* years, that he will place them where they will be compelled to be wicked forever!! This is the profound logic of modern popular theology!! I sincerely believe the Almighty is infinitely opposed to sin. But so far from perpetuating it through the instrumentality of his Justice, or in any other manner, he will prove the sincerity of his opposition to it, by saving all his creatures from its power, and thus ultimately annihilate it from his universe!!

Mr. Holmes maintains that God brings the strongest motives to prevent men from falling into sin—that the severest penalty which

the nature of the case would admit, is *endless loss*—or in other words *endless misery*! This is the result at which he arrives in support of the affirmative, by his *second* argument. I acknowledge God brings the strongest inducements to cause men to refrain from sin. Moreover, I am willing to allow that had he established it as an *inflexible rule* of his government, that *every individual* among men who violates in a single instance, his moral law, should with unfailing certainty, be punished with *endless woe*, from which there could be no possible escape—this would be the strongest restraint against sin, that could be addressed to man's *fears*!! But the doctrine of endless punishment is not preached in this manner. There is no such *certainty* of infliction connected with it. In all theories where that doctrine is found, it is a fundamental principle that however enormous or numerous men's sins may be, the endless penalty can be avoided by a timely *repentance*. This provision for *escape*—this *loop-hole* through which the frightened sinner can readily slip away from all punishment—neutralizes most effectually, all the restraint which a threatening of endless woe might otherwise exert. This is so self-evident that none but the willfully blind can fail to see it. The working of such a principle can be tested by supposing it incorporated in human governments. Were our legislators to pass a law that the punishment for the crime of murder, should be death, and that, if at any time previous to the hour of execution, the criminal should *repent* of his wicked act, a full pardon should be extended to him, and he should be restored to the enjoyment of all his former privileges—what effect would such a law have? How much restraint would it exercise on those disposed to imbrue their hands in blood? So far from deterring them at all, it would open a highway for them to sin with impunity. And yet this, Elder Holmes alleges, is the highest restraint that God could bring against sin!

It is not the amount, nor the duration of punishment, that gives it a restraining influence, but its *CERTAINTY*!! A lighter penalty, to be inflicted with absolute *certainty*, will be much more effectual to deter from wickedness, than one far more severe, connected with a probability of *escape*. A law threatening the man guilty of highway robbery with *death*, but containing a proviso that in case he *repents*, he shall have the punishment entirely remitted, could not have a thousandth part, the restraining influence of a law which should sentence to ten years imprisonment, with *no possibility* of pardon! All can perceive the reasonableness of this position. The same principle applies to the divine government. The doctrine of endless punishment, preached as it is, and as it *must be*, with an easy way of escape, does not exert the strongest influence to deter men from sin! Indeed we can see this practically illustrated, in the fact that *ninety-nine hundredths* of the most depraved wretches on earth, are believers in that doctrine. Hence all that my opponent builds on this assumption, falls to the ground?

The penalty by which God would deter men from sin, is not *endless woe*, with a proviso for an escape. The scriptures never threaten endless punishment, and never flatter the sinner that he can elude the just demerit of his sins. But they declare the guilty shall receive an adequate punishment, in accordance with the enormity of their crimes, from which there is no possible release. And yet there are higher influences to deter men from sin, than any to be drawn from *punishment*, or from an appeal to their *fears*, in any shape. Let them be properly instructed in regard to the *nature* of sin—let them be taught that it is in itself, a bitter, a poison, an evil of the darkest die—that it is a'one the source of wretchedness and ruin, and is the only real enemy of man in existence—and it will exert an influence to turn them from wickedness, stronger than all appeals to fear of punishment.

The Elder insists I ought to prove that eternal loss, or endless punishment, is *not* deserved by the sinner! This is most remarkable! Is my friend really so bewildered as this declaration would indicate? Or does he imagine the audience is so dull of comprehension that they cannot detect at a glance, this shallow attempt to shift "the laboring oar" to my hands. I beg to remind him that he is in the affirmative of this question; and that instead of calling upon me to prove a *negative*, it is precisely his work to prove that any man *does* deserve to suffer endless loss! Instead of striving to shrink away from the affirmative, and managing to get into a *negative* posture, it would be more manly to come up to his work boldly, or acknowledge frankly his inability to maintain the position he has assumed!!

Friend Holmes contends that as punishment has been necessary thus far in the world, it will be necessary hereafter and forever! The sophistry of this argument, is too transparent to mislead any but the most shallow minded. Has it been necessary in human affairs, to punish any *one man* from the beginning of the world to the present time? If this had been rightfully done, it might afford some proof that a long punishment might be necessary hereafter. But even this would fall infinitely short of proving the necessity of inflicting *endless punishment*! If my opponent could prove that men will *sin* forever, then he would show good reason for believing that it will be necessary for punishment to endure forever! But this proof he cannot furnish. Neither the Bible, nor reason, sanction the thought that men will continue forever in wickedness when they have the power to turn from it, as the Bible teaches they always have. How can they sin forever, when St. Paul expressly asserts that a time shall arrive, when God's spirit shall be in all men—yea, shall be "ALL in ALL!!!"—(1 Cor. xv. 28.)

The *third* argument which Mr. Holmes introduces in the affirmative, is drawn from the Analogy of Nature. When we consider the nature of the doctrine my opponent is attempting to sustain—the awful state in which it asserts a vast proportion of mankind

will fall, as the result of the creation their heavenly Parent voluntarily bestowed upon them—the dark imputation which it casts on the character and name of the purest and best of beings—the deep and utter *blasphemy* it utters, in case it is not true—together with its marked violations of the first principles of reason—when these things, I repeat, are taken into consideration, it is astonishing to notice the character of the arguments introduced in its support. To say they are far-fetched and strained to an unprecedented extent, is but to declare that which is visible to all eyes! When men take a far-off, round-about way, to get to a certain point, it shows they see no direct path which leads to it. When a controversialist brings forth arguments which at least, can bear on the question discussed, only by weak and uncertain implication, it proves a marked absence of sound and direct evidence. I beg the audience to scrutinize this argument from the Analogy of Nature. Allowing my opponent all he can legitimately claim for it, his most interested friends must acknowledge that it yields but a very feeble and uncertain support to the affirmative of the question before us. The argument, if I have been able to obtain its drift, is this—That God's laws are similar in all worlds—and that he deals with men in another state of existence, on the same principles as in this life. From these premises, he seeks to arrive at the conclusion, on the principles of analogy, that Jehovah will torment some of his offspring forever!! Such an argument must necessarily abound with great fallacies; and we find them in abundance. The *conclusion* is not warranted by the *premises*. Has he shown, or made the slightest attempt to show, that God deals with his creatures in this world, on any principle which makes it necessary for him to plunge them into endless agony while they are still on earth? If he could prove any thing like this, in the present world, then there would be legitimate ground for an analogical argument in support of endless suffering hereafter. But inasmuch as this is wholly wanting—inasmuch as he does not pretend that God places any creature while in this existence, into a condition of torture which shall know no end, the argument that he will do so hereafter, is a sheer assumption, without the slightest possible evidence.

My friend asserts that in the future world, mankind will be subject to the same law, as in this life. This I acknowledge, adding, however, that his law in the next existence, in comparison with this, will be so modified as to be adapted to the different conditions and circumstances in which the children of earth will exist hereafter. He adds, moreover, that when we see the law of God producing certain results in this life, we must believe similar results will flow from that law in the future world. Here, too, I perfectly agree with the affirmative. But when he goes on to draw from these premises, the conclusion that unless God counteracts his laws as now established, in their operations in another

existence, then punishment hereafter must be *endless*,—I decidedly demur, and deny its correctness! He has failed to show that God's law, as now established, inflicts upon men in this life, a punishment which is *endless*; and wanting this vital prop, his argument is groundless!

How does he attempt to prove by analogy, from things in this life, that punishment hereafter will be endless? It is by comparing the Divine law with human laws. Men's punishments, he says, are sometimes *without remedy*. From this he attempts to draw the conclusion, that if God allows men now, to be punished *without remedy*, he will allow them to be punished *without remedy*, or *endlessly*, hereafter! Here is a rare specimen of logic and consistency! In the first place, this kind of reasoning violates all true principles of analogy. A legitimate analogical argument, would be to reason from the operation of God's law here, as to what its operations will be hereafter. But my friend, with a sophistry of the most naked description, shifts the analogy, and makes it consist in a comparison between the operation of *man's* laws here, and *God's* law hereafter!! If he has done this *ignorantly*, it shows a marked lack of the first elements of a sound logician. But if it was *designed*, what can it be but a cool and willful attempt to *deceive* the audience?

The real *gist* of this argument from analogy, is an attempt to determine the operations of God's government and laws, by the operations of earthly governments. In this, Elder Holmes has violated principles to which he has heretofore committed himself. In his article on Atonement in the Methodist Quarterly Review, he says—"It is not *safe* to infer from the regulations men have established among themselves in this world, what would, or would not, be proper in a *divine plan* for the redemption of sinners. We may reason from the analogy of the *divine* government in *this world*, and here the argument [on the atonement] is in our favor; but we *must not* regulate the *divine proceedings* by the analogy of *human governments*!"—(*Quarterly for July, 1847, p. 432.*) In this extract, my friend takes the precise ground I have just laid down, and condemns the principle of judging the government of God by human governments, which he is trying now to enforce on the audience. There can be no analogy between the operation of earthly laws, and the laws of God. The former are *imperfect* in their nature, their operations, and their design—the latter infinitely perfect in all these respects. Upon what reasonable principle can we presume to judge of the *perfect*, by the operations of the *imperfect*? True, some of the laws of men are without remedy—i. e.—beyond human remedy! And why? Because mankind in their ignorance, are unable, or have thought themselves to be unable, to frame better laws. This very fact that they are without remedy, is exactly the *imperfect* feature of these human laws. Shall we adopt that which is the most imperfect

part of man's laws, as the *standard* by which to judge of the *perfect* laws of a *perfect* God? How preposterous! I know the law of Capital Punishment in human codes, admits of no remedy. But I deny that God sanctions that law under the Christian dispensation, or that he has adopted any principle analagous to it in the Divine Government. I am aware that the Elder adroitly attempts to *assume* the sanction of Capital Punishment by the Creator, when he declares, that if God *allows* men now to be punished without remedy, he will allow them to be punished *without remedy* hereafter! But I trust our hearers are not quite so dull of apprehension, as to be deceived by this sophistry. The idea that whatever law God allows to exist in this world, he will, or may, allow to exist in the next, would lead to strange conclusions. He *has allowed* Catholics to enact and execute laws to torture Protestants on the rack, and burn them at the stake. He has also permitted Protestants to persecute, and put to death Catholics, and other classes of professing Christians. Now according to my opponent's analogical argument, as our Maker allows these different sects to execute such sanguinary laws upon each other in this life, he will allow them to do the same in the next world and forever!! Who can be misled by such fallacious reasoning?

The Creator in some instances, inflicts temporal death, or the death of the body, on his creatures, as a just punishment for their sins. He, and he alone, who gave life, has any right to require it, even as a punishment. When man so far presumes on the prerogative of the Most High, as to put his fellow being to death, he does indeed, inflict punishment that to him is *without remedy*! This constitutes the vital defect of the law of Capital Punishment. It has no remedy even when it sheds the blood of innocence, and when of all things, it most needs a *remedial* power. The very act of its infliction, places the victim of that sanguinary law, beyond the reach of its ability to bring greater evil, or to correct past mistakes. But the punishment of bodily death, or any other punishment in the hands of God, is not a penalty without remedy. It does not remove the criminal beyond the reach of the being who inflicts the punishment. So far from this, death brings him into his more immediate presence, to be subjected to such other influences as his amendment, purification and happiness, requires at the hand of the Righteous Ruler and Father of all!

In prosecuting his argument from Analogy, my brother Holmes instructs us that the happiness of man is *contingent*. This is true to a degree. The happiness of a human being, at any given period of his existence, depends to a certain extent, upon his own doings previous to that period. But at the same time, and at all times, the *chief elements* of his happiness are drawn directly from those blessings which he cannot earn, and which God faithfully bestows alike on all men, in every stage and state of their existence. I deny, however, that the happiness of man through eter-



nity, or that his ultimate condition, is contingent upon his doings *in this state of existence*. My opponent has proved no such fact, and cannot. However intelligent and moral beings may err, at one period of their existence, the Creator has bestowed upon them a power of recuperation, in the exercise of which, they can sooner or later, recover from all false steps, from all the effects of ignorance and sin! My friend evidently is not sufficiently advanced in his knowledge of man, to see that this is the very glory and perfection of the human organization!!

The Elder also informs us that all men in this life are not happy, *whether they will or not*, and hence on the principles of analogy, we are not to suppose they will all be happy in the future world, *whether they will or not!* Really this is overwhelming. Who supposes mankind will be happy in the next world, *whether they will or not?* Universalists entertain no such idea. We believe all men will be most willing to become happy in the world to come, as they are ever willing to be so here! And we believe, moreover, that under the enlightening instruction of the gospel, the entire human race, in the future existence, will be made ready and willing to comply with all the terms and conditions on which Deity has promised happiness to man!

The legitimate argument from Analogy, so far from affording the slightest proof of the doctrine of Endless Punishment, throws its whole weight against that doctrine, and decidedly in favor of the final salvation of all men. The Creator in this life, bestows upon the whole human race those general blessings on which their happiness mainly depends. And he does not permit the forgetfulness or sinfulness of men, to freeze up the great stream of his goodness, or cause him ever to turn away from them and leave them to perish. The Savior most beautifully illustrates this truth, when he reminds us that God causes his sun to rise on the evil and the good, and sendeth his rains on the just and the unjust.—(Matt. v. 45.) On the principles of analogy, we are bound to believe that he will act upon the same plan hereafter and forever. The punishments of the Most High are inflicted on the sinful in this world, expressly for their amendment. They “yield the peaceable fruit of righteousness,” as St. Paul instructs us, “to them which are exercised thereby.”—(Heb. xii. 11.) According to the teachings of analogy, whatever punishment the Judge of all may deem it wise to inflict upon his creatures in another state of being, will be designed to accomplish the same end! Again—The Creator is continually putting into operation in the present world, upon all men, numerous influences, through the gospel, the teachings and examples of good men, and the workings of the human conscience, designed to save them from sin and moral death, and restore them to holiness and happiness. And here also, the laws of analogy, demand that we shall believe he will continue the same influences upon all men, in the life to come, and until they

shall be restored to that condition of holiness and happiness for which even my opponent acknowledges God originally designed them. This analogical argument in support of Universal Salvation, might extend much farther, but this must suffice.

Allow me here to notice a few general assertions of my friend. He acknowledges that he desires in his own heart, the salvation of all souls, but he does not desire it except in God's own way, and on principles that shall be in accordance with the good of the world. I must acknowledge this is one of the most sensible remarks uttered by the gentleman in this debate. Most cordially do I unite with him in every word. I have no desire for the salvation of all men, except in God's way, and on principles that shall be in accordance with the good of the world. Universalists believe the world will be saved precisely in this manner; and there is nothing in their system that teaches any other kind of salvation. Surely when *all men* are made holy and happy, it will accord with the good of the world!

Mr. Holmes asserts that according to Universalism, the best state of things that can exist, *does now exist!* Why is it that a reasonable man will so lose sight of his good sense, as to misrepresent his neighbors in a manner so palpable as to carry its detection on its very face. We do not believe this is the best state of things that *can* exist. Our opinion is that this is the best state or world in which man can *commence* a career of endless existence. We believe this, because we have confidence in the Wisdom of God, which provided this world as the scene of the first stage of our being. But we also believe there are higher, brighter, better states of existence, towards which all men are progressing, and at which they will ultimately arrive, by the blessing of their common Father in heaven!

The misrepresentation just noticed, leads me to call attention to the fact, that Elder Holmes is becoming more and more inclined to this species of warfare, as his prospects in the discussion grow dark and unpromising. What he cannot do to overthrow the doctrine of Universal Salvation, which he loves, and desires to be true, by argument and scripture testimony, he is determined to accomplish by the rankest and vilest misrepresentation. In my last speech I noticed several instances where he had been guilty of the most rank, willful and wicked misrepresentation. I might extend the catalogue. In his closing speech on the second question, he reiterates the absurdly erroneous assertion that Universal Salvation was not known to the ancients. And this too, after the evidence I had given, that that doctrine prevailed generally among the early Christian Fathers. In the same speech he says—"No wonder young men who listen to the teachings of Universalists go cursing about our streets!" I pronounce this a malicious and false charge against the young men of the Universalist denomination. I declare without hesitation, that in no denomination in

our country, are the young men more free from the vile habit of profanity, than in the Universalist. Go into the streets in any town in the Union—scrape together all the profane youth with which you meet. And I pledge my veracity that *ninety-nine hundredths* of them attend Methodist, Presbyterian and Baptist meetings!! Who does not know that Methodist churches are the resort—the head quarters—of the vilest youth of both sexes!! I might press this scurrilous charge home upon my opponent still farther; but I forbear. He says also, in his first speech on the present question, that Mr. Ballou and other Universalists, gave *support* by their presence, to the notorious infidel Fanny Wright. This again, in its intent, is a gross calumny against a venerable and worthy servant of God. Mr. Ballou never gave the least support to Infidelity in any form whatever. No man on earth can be farther removed from it,

The Elder's description of my view of man's agency, comparing it to the tying of a horse, raised a laugh among the younger portion of the audience. I think it will be acknowledged the farmer who allows his horse freedom in a limited range, and thus secures his useful services, would act more wisely, than one who should allow his beast an *unlimited* range, knowing he would plunge into a *slough* to perish. So that view of man's agency which limits it to a certain circle, where it shall never prove his destruction, ascribes much more wisdom to God, than that which insists most *absurdly*, that he bestowed an *unlimited* agency, which he foresaw would prove an endless curse to millions who received it! *Absurdly*, I have said; because it is, after all my friend's ridicule an impossibility, that a subordinate and dependent being can have any other than a *limited* freedom! None but Jehovah can be said, in the strict sense of the word, to possess unlimited freedom!

I will now introduce my *first* Negative Argument. My proposition is, that the doctrine of Endless Punishment, is not taught in the Old Testament. Universalists maintain that it is not inculcated in any part of the Bible, but under this proposition, I shall confine myself exclusively to the Old Testament. I contend there is an entire lack of evidence in support of that doctrine, either in Historical, Prophetical, or Devotional, portions of the Old Testament. I call upon my opponent to quote a solitary passage from that part of the Bible, which asserts, or by any fair interpretation, can be made even to *imply*, that God will perpetuate the existence of any of his creatures in *endless* wretchedness! He may quote a passage or two, which he will attempt to stretch into such an idea. But the slightest discrimination will enable our hearers to detect the fallacy of such an effort. The fact that Endless Punishment is not revealed in the Old Testament, is so well established, that it is frankly acknowledged by some of the most learned men, in the ranks of the believers of that doctrine. Bishop

Warburton says expressly that "in the Jewish Republic, both rewards and punishments promised by Heaven, were *temporal*. \* \* \* \* \* In no place in the Mosaic Institutes, is there the least mention or any intelligible *hint*, of the rewards and punishments of another life." Dr. Paley says that the Mosaic dispensation "dealt in *temporal* rewards and punishments" and that "the blessings and *curse*s" promised by Moses, "consisted altogether of worldly benefits and worldly punishments." Dr. Geo. Campbell and Dr. Jahn, both assert that "the Old Testament does not disclose a state of punishment beyond the grave." Even Professor Stuart, while saying that we may understand the Old Testament as revealing *future* punishment, does not pretend that it reveals *endless* punishment.—He says "the sum of the evidence from the Old Testament in regard to Sheol, is that the Hebrews did probably [nothing but a probability] in some cases, connect with the use of this word, the idea of misery subsequent to the death of the body. It seems to me, we may safely believe this. And to aver *more* than this—[i. e. to aver the Jews connected with *Sheol*, the idea of *eternal* punishment] would be somewhat hazardous, when all the examples of the word are duly considered."—(*Exegetical Essays*.)

The Doctrine of Endless Punishment, then is not found in the Old Testament. This is a most remarkable fact! For *four thousand years*, it is acknowledged, God did not reveal this doctrine to the world. The Jews, the only people who had oral intercourse with the Creator for ages, were not instructed in that sentiment. St. Paul says that to them "were committed the oracles of God."—(Rom. iii. 2.) But among all the doctrines, instructions, laws, precepts, communicated to his ancient people, by the Creator, Endless Punishment is not found. The Ancient Patriarchs make no mention of it. David, the sweet singer of Israel, never names it or alludes to it. Solomon, the wisest of men, who spake of all things "from the cedar to the hyssop" gives no intimation that he ever heard of it! The long line of Prophets, who spake as God gave them utterance, revealed no such sentiment. How can this profound silence be accounted for, on the ground that the doctrine is true? If the Jews, if all nations before the advent of the Messiah, were liable to sink into an endless hell at death, why was not that doctrine made known to them? What! Millions of souls falling headlong into ceaseless tortures, without the slightest forewarning, or the least intimation that such a doom awaited them!! Monstrous! If the doctrine is true, why were not the Jewish prophets and religious teachers, allowed to preach on the subject, and hold it up as a rod of terror over the heads of the wicked, as certain sects do in our day? If it is true now, it was true in ancient ages! If it is necessary to preach it in modern times, it must have been equally necessary in the days of the prophets. Why were they silent on the subject?

Was it not as important to save souls then as it is now? Is not the fact that the doctrine of Endless Punishment was not revealed from God, nor preached by his servants, for *four thousand years*, the most convincing evidence that it is not true!

So far from Endless Punishment being taught in the Old Testament, it is positively contradicted there. "The Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies."—(Lam. iii. 31–32.) "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."—(Isa. lvii. 16.) "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name."—(Ps. lxxxvi. 9.)

Not only do God's prophets thus contradict the doctrine of Endless Punishment, but every one of them proclaimed by authority of the Most High, the salvation of all mankind. St. Peter declares most emphatically, that "the times of the restitution of all things," has been "spoken by the mouth of all God's holy prophets, since the world began."—(Acts iii. 21.)

My *second* negative argument is that the doctrine of Endless Misery, is opposed to the dictates of *Reason*. We are bound to give heed to the decisions of Reason. It is the highest gift of God. It forms a portion of the image of the eternal within us. It was bestowed upon us to be exercised on all subjects, and to guide us in all our reflections and investigations. By its use alone, can an enlightened opinion be formed on any topic. In no case can it be more important to exercise reason, than in regard to religion. How can men distinguish between the different systems of religious faith now extant in the world, except by an appeal to their reason? Look at the various theories, ranging from Catholicism to Mormonism. In what way can we select between these various and conflicting systems, except by the exercise of an enlightened reason? Or are we to permit ourselves to be led away by the first artful religious demagogue into whose hands we may chance to fall, without daring to appeal to our common sense, to know whether the notions he would have us adopt, are true or false? It is because men *have not reasoned enough* on religion, that so many deceivers have been enabled to delude and lead astray the multitude. It has been well said, "He who *cannot* reason is a fool! He who *will not* reason is a bigot. He who *dare not* reason, is a slave!" Let all men reason freely, and how long would Catholicism stand? Yea, how long would many hoary errors still in our midst, be maintained?

Is it said that instead of appealing to reason, we must depend upon the scriptures? But how can we determine what the scriptures teach, except through the exercise of reason? All denominations profess to draw their tenets from the Bible. That holy book, so far from forbidding us to depend on our reason, in-

vites us to its exercise. The Most High, through his prophet, calls upon us to reason. "Come now and let us *reason* together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—(Isa. i. 18.) The Savior inquires, "Why even of yourselves, judge ye not what is right?"—(Luke xii. 57.) St. Paul says, "I speak as to wise men; judge ye what I say."—(1 Cor. x. 15.) In these instances we are required to exercise our reason or judgment, in relation to religious doctrines and duties. If it is our duty to reason on one religious topic, why not upon another? And if upon any, why not upon that most awful of all topics, the doctrine of Endless Punishment?

What are the decisions of Reason in regard to that doctrine? Look at the sentiment as believed by Calvinists. It teaches that God foreordained a certain class to endless happiness, and passed by, and predestinated the rest to *endless torment*; and that he created them especially for that destiny! Does reason sanction this sentiment? Does reason teach that the God of Love could coolly usher his own offspring into existence, simply to furnish himself with *fuel* for eternal burnings? Reason utterly rejects the idea, as abhorrent and blasphemous!

Look at the doctrine as advocated on another ground. Although God did not *predestinate* his creatures to endless woe, yet he clearly foresaw that if he ushered them into existence, endowd them with moral agency, and placed them amid the temptations of this world, untold millions would assuredly fall into endless agony and blasphemy. Does reason approbate this theory? Does it declare a God who is good unto all, could persist in creating with such a destiny in view? No! it as promptly rejects it as the Calvinistic. A Deity possessing even the compassion of a man, would not create dependant beings under such circumstances! He would allow them to remain in non-entity, where they could neither bring evil upon others, nor suffer it themselves!

Calvinism destroys God's goodness, love and mercy, and makes him infinitely *cruel*! It boldly and impudently gives the lie to the Psalmist, when he declares the "*tender mercies*" of the Lord "are over *all* his works!"—(Ps. cxlv. 9.) Armenianism (which my opponent advocates,) is equally destructive to the wisdom, foresight, and power of Jehovah. It represents him as a *feeble, short-sighted and disappointed* being. According to that system, he is **FEEBLE**, in *desiring* and deliberately *designing* to bring all mankind to a condition of holiness and happiness, and yet having not a sufficiency of *power* to gratify a desire so holy, or to complete a plan so glorious! This is a perfect contradiction of God's own word, which declares emphatically, that he has power to do his will and accomplish his pleasure, both in heaven and on earth.—(Dan. iv. 35.) It makes the Creator **SHORT-SIGHTED**, in

representing that he fully believed when he formed his plans for the salvation of all men, that they would be accomplished with the most abundant success! Whereas, on the very first attempt to put them into execution, behold! they fell into inextricable confusion!!! And an innumerable multitude whom he was designing to save, and whom he really thought he would be able to save, fall! FALL!! FALL!!! to endless sin and misery!!! This representation boldly denies the truth of the inspired penman's word, who asserts that God "declareth the *end* from the *beginning*, and from ancient times, the things that are not yet done."—(Isa. xlv. 10.) My friend's Armenian system also represents the Deity as meeting with a DISAPPOINTMENT—yea, with a *double* disappointment. First in creating men under the original expectation that they would never sin, but would all be forever holy and happy. But when the race was formed, they fell immediately into sin, and *disappointed* all the expectations of Jehovah. It represents him as meeting with a *second* disappointment when he sent his Son to rescue them from the ruins of the fall, and restore them all to righteousness, truth and heaven! He believed this great and good work could be perfectly done, when he despatched the Savior to accomplish it. But sad and terrible reverse! When Christ endeavored to carry his Father's plan of Universal Salvation, into effect, he met at once and forever with a *defeat*, which amounts almost to a *total route*. A great majority of those the Son came to save, and whom both the Son and the Father, expected he would save, wander, despite all his efforts—despite the combined power of God, Christ, and Angels, into endless darkness and agony, leaving the Father, the Son, the Angels, all involved in an overwhelming and infinite *disappointment*!! And here again, we have a plain contradiction of the scriptures. Through the prophet, the Most High declares—"My counsel shall stand, and I will do all my pleasure!"—(Isa. xlv. 10.) St. Paul asserts that God "worketh all things after the counsel of his own will."—(Eph. i. 11.) Thus reason condemns—totally rejects—the doctrine of Endless Punishment, in any, and every form, in which it can be held by men.—[*Time expired.*]

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[MR. HOLMES' THIRD SPEECH.]

*Gentlemen Moderators*.—My friend Mr. Austin has often quoted a few passages from the Old Testament, which affirm—God "will not cast off for ever;" "his mercy endureth forever;" and so on. I have already given a particular explanation of these declarations, in another part of this discussion, in which I have shown that they are connected with conditions, either expressed or implied. The meaning is, God will not cast off forever, those who have incurred his displeasure, but will grant them a space

for repentance. The gracious overture is made to all sinners during their probationary state : " he that confesseth and forsaketh his sins, shall find mercy." But how stands the case on the principles of Universalism ? We have already seen there is *no mercy* in that system. To be merciful, is to treat sinners *better* than they deserve. But Universalism contends, and Mr. Austin has contended here, that God never does this, inasmuch as he punishes every sinner to the *full extent* of his deserts. Now, the man who has been already punished *all he deserves*, is certainly exonerated from all farther punishment ; hence, he not only is not damned, but he is in *no danger of damnation*. He therefore does not *need mercy*, to save him from final and endless perdition. Mercy has no application to this subject, and indeed, on these principles, has no existence. I leave the audience to judge whether the gentleman's frequent recurrence to these passages, notwithstanding my explanation of them, and their incompatibility with his theory, is not a virtual impeachment, either of his judgment or candor.

The subject of capital punishment has been introduced into this discussion. I am not here as the apologist of capital punishment, though I have never yet seen sufficient reason to doubt its propriety, or to change my views of its necessity for the adequate protection of society. But I have not referred to the taking of human life by civil government. My reference was to the divine government. I said, God did punish men without remedy, in this life—that is, he inflicts capital punishment. I did not refer to judicial processes against the criminal, under the sanction of civil government, though this would be by no means an improper illustration. God's judgments against the ungodly, in this life, frequently cut them off from the blessings of his government, *hopelessly*. And reasoning from analogy, we are authorized to expect similar inflictions for similar reasons, in the future state ; hence, the argument from analogy supports the doctrine of final perdition. As God punishes capitally in this world, his changeless character and the uniformity of his government, are in proof that he may, and probably will, punish capitally in the world to come.

On this ground, I take Mr. Austin at his word. He says, if I will prove to him that God punishes men without remedy in this world, he will admit he may do the same in the future state. Now, in the first place, this does not need proving ; it is a *self-evident* fact. It stands out in bold relief, on almost every page of the Bible ; and in the providence of God, it is a fact known and read of all men. But besides this, I have proved it in my argument on the analogy of nature. Every instance in which a sinner's life is shortened, or his reputation or health destroyed by vice or crime, is an example of punishment for sin, which admits *no reprieve* in this world. And it is no less by divine authority, because it comes in the way of natural consequence. God is the Author of that constitution of things which deals out its punishments to the



transgressor. The fact is established, and I claim the benefit of the gentleman's admission—that God may, that it will be in harmony with what we know of the government of God here, to punish the incorrigible transgressor in the future state, beyond the power of redemption—this is all I claim as proved by the argument from analogy.

In my last speech I argued, that as many sinners continue corrupt and miserable during their *whole life*, we have strong reason to believe they would continue so, were their earthly existence protracted to a much greater length. More than this: were their *earthly existence* to be *eternal*, instead of being removed from this to another state to spend their eternity, we have not only no proof to the contrary, but the argument from analogy—the facts connected with the history of the antediluvians, when the life of man was continued to little less than one thousand years—and the facts developed in the history of thousands coming under our own observation, go to establish the conclusion, that many would, in that case, continue sinful and miserable *ad infinitum*. And what has the gentleman to offer in reply to this? Why, he thinks, were the existence of men to continue always *on earth*, or in the *present life*, they would not be always sinful and miserable, in any one instance, *because there is a recuperative power in man*, which will certainly show itself, and enable its possessor to roll back the tide of his own corrupt nature, reform his life, and return to God. Here is another chimerical notion, introduced to relieve the difficulties of a visionary and false theory. This innate recuperative principle, on which my friend depends to resist and overcome the depravity of the heart, and the sensuality and corruption of the life, has no existence except in the visionary brain of the mere theorist. “The whole head is sick, and the whole heart faint,” is the language of scripture. We are taught by Holy Writ, that in man, independently of gracious, supernatural influence, there dwelleth no good thing, and that, *of himself*, he can do nothing. And yet Mr. Austin thinks there is a recuperative power in man, which, at some time, can and will resist all opposite tendencies, arrest a downward course, and restore its possessor to final holiness and happiness. But I not only deny the existence of any such power in man, but I go further, and say it is directly contradicted by all the facts furnished by the history of our race. Amongst all the instances of reformation ever effected, I deny the existence of a solitary case, in which the restoration of the corrupt and depraved was achieved by the spontaneous and independent action of any principle or power arising out of human nature itself. Human nature has never, in any part of the world, arisen from its moral degradation to moral dignity, holiness and happiness, except under the influence of the gracious provisions of a merciful God—and not then, unless those provisions have been voluntarily received and improved. But there are a thousand facts to the con-

trary. Many nations, who were once refined and prosperous, are now degraded and wretched, and some of them are only known in the history of the past. There are many examples of man's degeneracy by the force of native depravity, but no examples of his having arisen out of corruption and barbarism, by the force of *inherent* moral principle and virtue. If we should *admit* the existence of the principle referred to by the gentleman, it would not aid him in his cause, since it has never yet worked out a single practical result. That which has lain dormant for 6000 years in the human constitution, it strikes me, can furnish but poor assurance of its future action—poor dependence for the future renovation and happiness of the human family. Moreover, it is contradicted by the scriptures. St. Paul speaks of some who were “ever learning, and never able to come to the knowledge of the truth,” and of others who are denominated “evil men and seducers,” who, instead of growing better under their recuperative moral energies, “waxed worse and worse, deceiving and being deceived.” Besides, this fantastic notion stands opposed to the nature and design of the gospel. Does not Christ say, “without me ye can do nothing?” Does not Paul say, “by grace ye are saved through faith, and that *not of yourselves*, it is the gift of God?” But is it not of *ourselves*, if it is by the recuperative power of our own natures? What perfect nonsense it is for the gentleman to talk of a Savior, gospel, and salvation, when, after all, he rests the soundness of his cause, and the certainty of his conclusion, upon the *innate power of human nature* to react upon, resist, and overcome its own corruptions. Finally, this notion is proved to be false, by the nature of that moral state in which the sinner is said to exist. It is a state of death. They are “dead in trespasses and sins.” When Mr. Austin shall explain how that which is *dead* can bring itself into a state of life; or how there can be *in death* a recuperative principle or power which can react upon death, destroy it, and end in life, then it will be time enough to give particular attention to the logical process by which he shall reach his conclusion. Mr. Austin repeats again what he has often said before, that divine punishment is reformatory. I have already admitted that the reformation of the offender, under a dispensation of grace and mercy, is one object of divine inflictions. But it is not the primary design of law and penalty. Nor would the restoration of the sinner ever have formed an object to be attained by penal visitations, had no Savior and no gospel been introduced, to relieve the transgressor from the stern, unyielding demands of justice. Law, of itself, knows nothing of mercy, and only allows its exercise under the moral influence of a vicarious atonement. The *primary* design of penalty was, and is, to deter from sin; the *secondary* design, to vindicate the broken law by just and deserved punishment. This second design is answered by the atonement of Christ, in respect to all who repent of their sins and believe in

him. Hence Paul says he is the propitiation for our sins, "that he (God) might be just, and the justifier of him that believeth in Jesus." But as the penalty is only waived, on condition of repentance, it becomes a *motive to induce repentance and reformation*. In this sense only are divine punishments reformatory. Mr. Austin's view of the reformatory influence of punishment, is founded in fundamental error. It contravenes the nature and design of law, and renders the gospel unnecessary. St. Paul tells us that the "knowledge of sin" comes by the law, and that there is *no law given that can give life*. Mr. Austin makes life and salvation arise out of the law itself, by making it the necessary result of punishment. St. Paul says, "by grace are ye saved through faith;" Mr. Austin says, by the law are ye saved through punishment. "Behold what manner of love the father hath bestowed upon us," in making our salvation the necessary result of punishment!!! Besides, how ridiculously absurd it is, to talk of the total destruction of the antediluvians, the Sodomites, the Korahites, the Egyptians, as a measure adopted to reform them. If they have been reformed by this punishment, when and how were they reformed? Does God punish men with sudden and violent death, in this world, to reform them in another world? Let the gentleman explain this subject, in connection with his views of sin, and its relation to the body as its primary source, and in harmony with his notions of salvation and eternal life. Pshaw! It is all nonsense. It may do to talk such stuff to those unaccustomed to think for themselves, but sensible men know better. That punishment is not always reformatory, in its design or effect, we have scriptural evidence in Prov. i. 24-28—"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they *shall not find me*." Also, Prov. xxix. 1.—"He that being often reproofed, hardeneth his neck, shall suddenly be destroyed, and that *without remedy*."

I now pay my respects to Mr. Austin's *negative proofs*. One of these is, that the doctrine of endless perdition is *not taught in the Old Testament*. He denies that the idea is found in the Old Testament, and yet, after all, admits it is there, by saying it is contradicted. How could the writers of the Old Testament contradict the doctrine, if they had not the idea. This is very strange reasoning.

It will be recollected, when the other question was under discussion, the gentleman quoted several times from the Old Testament, to prove his doctrine of eternal life for all men. But how

could he do this, without admitting the idea of eternal death? It is a fact as well known to Mr. Austin as to me, that the Jews claimed eternal life for themselves, and regarded all Gentile nations as outcasts from the mercy of God, and the benefits of final salvation. It was not until the Christian dispensation had fully opened, that it was understood, even by believing Jews, that "God is no respecter of persons." And yet my friend says the idea of endless punishment is not in the Old Testament, and that its promises and threatenings are confined to this world. He quotes the promises of the Old Testament to prove eternal life, and yet he assures us these very promises, as well as the threatenings of that book, belong only to this life. What a logical freak is here!!!

MR. AUSTIN:—[I beg to correct my brother. I did not quote from it to prove eternal life.

MR. HOLMES:—Well, if it suits any better—to prove that all men will be *finally holy and happy*. Just at this point, I wish to call the attention of the audience to two very strange things. *First*: He makes a distinction between *eternal life* and *final holiness and happiness*. How a man can be finally holy and happy, without having eternal life, I leave the gentleman to explain. And for the sake of consistency, I hope he will do it in his next speech. The *second* point to which I refer is, that my friend quotes the promises of the Old Testament to prove *final holiness and happiness*, and yet contends that the promises and threatenings of that book *relate wholly to this world*. From this it follows, either this world embraces all worlds, and all existence, or the final holiness and happiness for which he contends, is limited to man's earthly state. O consistency, thou art a jewel!!!

I will take up this point again, and, in the proper place, show that the Jews did believe the doctrine of endless punishment, and that Josephus believed and taught the same truth.

I now pass to consider the *second* negative argument of Mr. Austin, based on the assumption that endless punishment is contrary to reason, and therefore false. I was a little surprised, I confess, that the gentleman should have commenced this argument by laying down the premises of Infidelity; and yet I know not why I should be surprised, since Universalism embraces the essential elements of Infidelity. The language to which I refer, is as follows: "He that cannot reason, is a fool; he that will not reason, is a bigot; he that dare not reason, is a slave." This is the precise language used by Thomas Paine, Robert Dale Owen, and Abner Kneeland, in their career of infidel blasphemy. This language does not state an untruth in itself. It is the perverted use of it to which I object. By what he calls reasoning from this premise, Mr. Austin arrives at the conclusion, that the doctrine of endless punishment is false. By the same process, Thomas Paine convinced himself that the Bible was a tissue of falsehoods, the

Prophets and Apostles knaves and liars, and Christianity a fable; while Abner Kneeland went still further in the same direction, being guided by the same light, until he came to the profound conclusion—that “matter is God, and God is matter, and it is no matter whether there be any God or not.” If my friend Mr. Austin could carry out his views of human reason, he would soon reach the same goal. But look at the gentleman’s consistency. Endless punishment is a doctrine of heathenism, he has told us, and therefore he cannot believe it; *now* he tells us it is false, because contrary to reason. And yet the reason of the heathen world has always approved the doctrine. The heathen believed the doctrine, because it agrees with their reason; Mr. Austin rejects it, because it is believed by heathen—that is, he rejects it, because their reason led them to believe it; and he still farther rejects it, because it is contrary to reason. Let him reconcile these contrarieties, who can. But, to show the unsoundness of Mr. Austin’s argument on human reason, we remark. *First*, there is nothing in the doctrine of endless punishment inconsistent with right reason; the difficulty, if any, is in the weakness of the faculty, not in any incongruity in the subject on which it is exercised. *Secondly*, reason is a weak and erring faculty, and therefore not to be trusted as a guide in relation to such subjects. To be convinced of this, we have but to look at the various and discordant speculations of men in reference to the human constitution, and our future and final condition. Professing to be guided by *pure reason*, some have concluded that man is all material, others that he is all immaterial; some would give him reason as an infallible guide, others would make him the slave of passion; some would terminate his existence in the tomb, and yet others will allow him, if he can, to live on beyond the tomb—and thus every variety of place has been assigned to man, between a brute and a God, under the dictates of human reason. There is no safety in depending on reason as a guide, in relation to moral subjects. St. Paul, speaking of certain characters who thought as Mr. Austin *does*, that human reason was a sufficient light, says respecting them, “professing themselves to be wise, they became fools.” Another difficulty, and one which vitiates the whole argument of my friend, is, that he *exalts* reason *above* the Bible, and makes it *superior* to the voice of God. What is the proper office of reason in matters of religion? This is the only important question in relation to this subject. Mr. Austin makes it the prerogative of reason, to determine what the Bible *ought* to teach, not what it *does* teach. This is clearly making reason superior to revelation, and disclaiming the necessity of revelation altogether. Reason has no business to prejudge the character and propriety of the truths revealed, but its office is to determine what those truths are, by a fair and honest interpretation of the language of scripture. And when we have clearly ascertained

that a fact is revealed, it is our duty to receive and believe it, whether our reason fully comprehends it or not. If the subject be obscure and mysterious, it is not because of any incongruity in its own nature, but because of the weakness and blindness of human reason. I close my remarks on this point, at present, by a direct and flat denial, that there is in the doctrine of endless punishment anything contrary to right reason.

My fourth argument is founded on two of Mr. Austin's affirmative arguments on the last question discussed, viz.—the “*mission of Christ*,” and the “*antithesis*” of certain passages of scripture. From the mission of Christ to our world, he argues, all men will be finally holy and happy. By this argument, the gentleman admits the mission of Christ was *necessary to the final salvation of all men*; hence, on his own principles of reasoning, men were *exposed to eternal death*, and would have been lost, if Christ had not interposed. That this conclusion is correct, is evident from the fact, that he represents Christ as the subject of derision amongst the angels of Heaven, in case he should fail to bring all men to glory—“here comes the man that began to build, but was not able to finish.” That is, he came to our world to save all men with final holiness and happiness in heaven, and if he don't effect his object, the angels will laugh at him. If there is any force in this, it is only on supposition that all men were *lost in respect to their final state*, and but for the mission of Christ, not merely a part, but the whole human family, would have been endlessly miserable. If you please, just *stick a stake here*.

The second argument referred to, is founded on *antithesis*, as characterising certain passages of scripture, where one thing is placed over against another in the form of opposition, or contrast, as follows: “As in Adam all die, even so in Christ shall all be made alive.” “As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.” On these passages Mr. Austin remarked—“what we lost in Adam, we gained in Christ”—from which he concludes, all men will be saved. Now if all men are to be saved on the principle of having gained in Christ what they lost in Adam, then it follows, as they gain final holiness and happiness in Christ, they *lost it in Adam*; and here, again, we have the logical admission of Mr. Austin, that the whole human family were lost, in a sense contrasting with final holiness and happiness, and could never have been saved, if Christ had not interposed: hence, without Christ, men were, and are exposed to eternal death. I wish the audience to look at this, and keep it in mind. If Mr. Austin will frankly give up these two arguments in support of the affirmative of the second question, I must yield the conclusion drawn from them in support of the doctrine of endless perdition; but if he holds on to these, then, though they do not prove the truth of *his* proposition,

they furnish me with an unanswerable proof in confirmation of mine. This argument may be summed up thus: if, as Mr. Austin admits in the two arguments above named, the world is lost—exposed to endless perdition without Christ and his gospel—it follows, *God has a law, the penalty of which is endless death*; and those who now reject Christ, and despise the riches of his grace, must perish everlastingly. “He that believeth not, shall be damned.” Or, to use the language of St. Paul—“To such, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and of fiery indignation, that shall devour the adversaries.”—(Heb. x. 27.) Thus the gentleman is taken in the coils of his own net; let him extricate himself, if he can.

I now call your attention to my *fifth* argument, founded on the doctrine or fact of

#### HUMAN DEPRAVITY:

The constantly increasing power and influence it exerts over the heart and life.

It is not my intention here to introduce for discussion the doctrine of *natural, total* depravity. Nor is it necessary. This argument is predicated upon facts which I suppose my friend Mr. Austin will not dispute, viz. that men are depraved, and that it is natural for this depravity to increase its power and influence over the heart and life—that is, it becomes more inveterate the longer it is cherished, and exhibits its fruits with greater and greater facility, and in a constantly increasing ratio.

But lest my friend Mr. Austin should lack clearness of conception, and definiteness of view on this point, I will aid his mind, as well as present the subject to the congregation in a convincing light, by the following considerations.

1. It is a fact that all men have gone out of the way—“All have sinned and come short of the glory of God.” The universal prevalence of wickedness, in all ages and places, is indisputable. No portion of our race is exempt, unless they have become so under the influence of the restoring system of the gospel. Now our Lord tells us, that from the heart proceed evil thoughts, and a long catalogue of crimes which he names; but the heart must be in an evil state, that is, depraved, before it can give birth to evil thoughts; and as this is true of all, therefore all are depraved.

2. The evidence of this depravity is seen in infant minds; it exhibits its fruits in resentment, envy, pride, selfishness, cruelty, revenge, and so on, as soon as a development is made of intelligence: affording abundant promise of the future and more finished work of depravity.

3. It is proved by experience. Every man is conscious of a natural tendency to many evils—a tendency which exists, though he is conscious of the misery entailed by indulgence, and though he wishes to resist and overcome it.

4. The strength of this depravity is seen in the enormity of the

crimes to which men abandon themselves; and the numerous and powerful legal and moral checks and restraints, against which this tide of corruption rushes onward.

Now, without adverting to more scripture testimony, these facts, proved by experience and observation, make out as clear a case as can be established by moral reasoning. Now, as men are in a state of depravity, it follows that they are not saved—they are under condemnation and moral death; hence, as long as they remain depraved, they remain condemned and lost to virtue and happiness. Thus far I trust I have the consent of Mr. Austin himself, to the soundness of my argument. I suppose also he will agree with me, that the depraved man is necessarily unhappy: and that the strength of proof that unhappiness or misery will continue *always*, is *equal* to the strength of proof that depravity will *always* continue. Here let it be understood that depravity is a moral, not natural or physical evil—nor does it arise out of natural or physical evil; hence, it is not subject to the operation of physical laws. Let it be farther observed here, that the burden of proof rests on Universalism. Universalism asserts that all men will be finally happy: hence, it is bound to prove that all depravity will be destroyed, as well as all its effects. If there is a failure at this point, then Universalism is bound to admit the continuance of misery, since depravity and misery go together. But in the absence of positive proof that it will come to an end, we proceed to prove that it may and will continue. And if we prove only that it may continue, we put it forever out of the power of Universalism to establish the final holiness and happiness of all men. In proof of the continuance of human depravity, we offer the following thoughts:

1. Its existence as a moral evil under the moral government of God. The bare fact that moral evil exists, is proof that it will continue, unless there be *positive evidence* that power, external to itself, will be employed to bring it to an end. Depravity, left to the operation of its own laws, will perpetuate its existence *ad infinitum*.

2. Depravity shuts out moral light and love of virtue from the mind, and promotes a relish for sinful indulgence. Hence, the Bible says, "men love darkness rather than light, because their deeds are evil." They resist the light, neither will they come to the light, "lest their deeds should be reproved." St. Paul tells us of a class of sinners, who were willingly ignorant: they hated light to such an extent, and depravity had so strong an influence over them, that they "did not like to retain God in their knowledge"—and their love of sin was so great that they "rolled it as a sweet morsel under their tongue." Is such a state of mind and heart favorable to the destruction of depravity? is it not rather a pledge that it shall continue?

3. Punishment cannot destroy depravity. So far as punish-



ment arises out of a sinful course, it is a natural consequence or effect of sin. Hence, *this* punishment cannot destroy sin, because *an effect cannot destroy its cause*. So far as punishment is positive, it is inflicted by the law giver, as the penalty of his violated law. *This punishment* cannot destroy depravity, because it is its object to preserve the honor and stability of the government. First, by guarding the law from infraction, and secondly, by seeking satisfaction when it is transgressed. There is nothing in the nature or design of punishment adapted to destroy depravity. Punishment may act as a motive on the mind of the sinner—it may lead to reflection, to repentance—it may lead to a determination to embrace the gospel; but in this case it is the *gospel* that destroys depravity, not punishment. Depravity cannot be destroyed without the operation of *divine grace*; but there is no grace in punishment, because it is the infliction of law, and there is no grace in law; therefore punishment cannot destroy depravity.

And if we wish farther proof of this, we have it in the practical and moral results of the systems of punishment established among men, and in the fact that thousands persevere and die in sin, though they are the subjects of God's penal dispensations and visitations in this world.

4. The strength of depravity is increased by indulgence. Every repeated act of depravity increases the sinful bias of the mind. On the principles of philosophy it must be so. As the strength of moral power is improved by exercise, so the strength of passion and principle, whether good or bad, is increased by indulgence. The stream of human depravity runs downward, and the farther it proceeds from its source, the more deep and rapid does it become, until every moral barrier and virtuous restraint is swept away, and the sinner abandons himself to the full power and influence of his vicious propensities. Hence, says Paul, speaking prophetically, "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Look at the downward course of the drunkard, the liar, the thief, and the licentious man, as practical illustrations and confirmations of the truth of this position. The beginning may be small, but the end is like the breaking away of dykes, and the letting out of water. Do these facts furnish any proof, or allow any hope even, that all men will be holy and happy?

5. Thousands, resisting all moral restraints and reformatory influences, commence active life under depraved principles, increase in depravity as they grow older, and leave this world under the unrestrained influence of vicious indulgence. One is a tippler at twenty—a drunkard at thirty—and at forty dies with the "*delirium tremens*." Another is a liar at ten—a thief at twenty—a murderer at thirty—and to escape detection and punishment, ends his life by suicide. And in various ways, tens of thousands live and die, exhibiting no other feelings than hatred of God, and

love of every thing vicious. Thus we have shown you man, depraved in youth, in manhood, in old age, in death particularly displaying his ruling passion strongly, as far as we can trace him. His course is marked with blackest moral turpitude; and when he leaves our sight, 'tis done by a depraved act of peculiar baseness. Now, where is he, and what is his moral condition? Tell me, sir, has he ceased to be depraved? If not, will he cease to be depraved? If so, when, and where, and how? Let me have your demonstration, sir: and recollect, nothing short of demonstration will answer here. We must have something on which the mind can fasten as infallible security. We saw him as he passed, and he was depraved—we saw him when he left the world, and he was still more depraved. By what process is this incarnate devil transformed into an adoring worshipper at God's right hand? We wait for an answer.

In the meantime we remark, the only remedy for the depravity of man, is in the gospel of our Lord Jesus Christ. But the benefit of this is only enjoyed by those who use the proffered grace, and improve the light reflected upon the mind. This God gives power to do; and yet, as we have seen, many despise and turn every gracious offer, and rush on madly to ruin. For such there is no hope. "He that is filthy, let him be filthy still." Thus we have shown, that the depravity of man, in its nature, tendencies and results, goes directly to establish the eternal perdition of the ungodly. Nothing can prevent this issue in regard to every depraved sinner, but his timely appropriation of the appointed remedy. Let Mr. Austin disprove this, if he can. Let him present as thus saith the Lord, for the notion that man is to be redeemed and saved from his depravity and misery in a future world, and I promise to give up the point and suspend this discussion.—*[Time expired.]*

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[MR. AUSTIN'S THIRD REPLY.]

*Brother Moderators:*—In commencing his third speech, the gentleman in the affirmative, introduces the following declaration of the Most High—"The Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."—(Lam. iii. 31-33.) It would be difficult to determine why he called up this passage, in this stage of our discussion, after noticing it before it was introduced in support of the affirmative of the second question. The probability is, however, that after laborious cogitation he fancies he has luckily discovered something that will enable him to weaken the support it yields to the salvation of the world. As usual, when seeking to destroy the most positive declarations of God, the Elder very unceremoniously manufactures a *condition*, which he tacks to the

passage, and that he fancies, makes it all straight, according to orthodoxy. So ingeniously has this improving of the word of Jehovah been done, that he has metamorphosed one of the most positive declarations against endless punishment, that Deity could utter, or human language express, into a very respectable proof, as he supposes, of the very doctrine which the Creator designed to contradict. God says he "WILL NOT cast off forever!" Mr. Holmes, after having dove-tailed his *condition* into the passage, would have the audience believe he has adroitly turned it around so that it reads directly *backwards*, in regard to the meaning God designed it to convey—as follows: "The Lord WILL cast off for ever. Though he cause grief here, yet will he cause greater, even endless, grief hereafter; because he WILL NOT have compassion according to the multitude of his mercies. For he DOTH afflict *willingly*, and grieve the children of men!!" I humbly suggest my friend has made rather too free with the declarations of the Almighty! Any reader of the Bible can see at a glance, that there is no *conditionality* attached to the passage. Whatever the prophet says in the context, either in regard to the rewards God bestows upon the humble and upright, or the punishments he inflicts upon the wicked, in no respect invalidates or weakens the positive assertions of the passage under consideration. While speaking of rewards and punishment, the Most High reveals a primary and fundamental principle in his government, viz. that however severely he may feel it right to punish his disobedient children, yet he will not cast them off *for ever*; but that in the midst of judgment he will remember mercy, because his mercies are a vast multitude. And a most satisfactory and gracious reason has been assigned, why the Father of Spirits is thus merciful. "He doth not afflict willingly, [simply to torment,] nor grieve the children of men!"

But the Elder fancies he has met with a "windfall." He has found a passage which utters something about being cast off for ever. David once said to his son Solomon—"If thou forsake him, he will cast thee off for ever."—(1 Chron. xxviii. 9.)\* But in what sense would he cast him off for ever? Not as his creature—not as his offspring—but as a *King*. In other words, he would take away his authority, his dominion, as an earthly Ruler. The principle upon which God would continue unto him his kingdom—his regal power and splendor—is laid down in a preceding verse—"I will establish his kingdom for ever, IF he be *constant* to do my commandments and my judgments as at this day."—(verse 7.) But if he be not thus constant, then Jehovah would cast him off for ever as King of Israel, and deprive him of the high trusts conferred upon him. But while setting him aside

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\* This passage has been omitted in his printed speech.

as an earthly monarch, he would remember mercy as a father, and restore the erring in due time, to holiness and heaven!

My brother opposite insists God does punish men *capitally* in this life—that sinners sometimes receive as punishment for their crimes, *bodily injuries* from which they do not recover. In taking this position, Elder Holmes reiterates his belief in *punishment in this life*. This is a direct blow from his own hand, against his favorite dogma of Endless Punishment. He will not have the hardihood to contend that men will be punished hereafter and forever, on account of deeds for which they have already been punished in this world. But although men do occasionally experience bodily injury, in the present life, as a punishment for sin, this is not a *capital* punishment, under the government of God. *Capital* punishment is the highest punishment which a tribunal can inflict on a culprit, and one which removes him beyond its reach, either for good or for evil. But such is not the character of any bodily loss which the government of Heaven inflicts on the sinful in the present existence. It is not *capital*, because it is not the highest that can be imposed, even in this world. The sting of a guilty conscience is a punishment far more severe and terrible than any bodily injury. It is not *capital* because it does not take the culprit beyond the jurisdiction of God. It can endure but for the few years of this life. And this guilty one during life and after death, is still under the control of his Judge, and subject to any influences he may bring to bear upon him. It is not *capital*, because it is *remedial*. From any penalty, any suffering, any loss, of a bodily nature, God can bring out good to the soul. He can make it instrumental in working repentance and purification in the hearts of the guilty.

Mr. Holmes insists that men have no power to reform. The supposition that they have, he says, is against *facts*. He maintains that the world is in a *degenerating* state where Christianity does not exist, and that Africans and Indians have deteriorated from a former high condition of light and knowledge. There are some singular things connected with these assertions. If men have no power to reform, pray how can they be *censured* for not reforming? Moreover, with what blackness does the assertion cover the doctrine of Endless Punishment! Crush a sensient being down to endless agonies, for failing to do what he had "*no power*" to do!! The declaration that men have no power to reform, is absurd in every point of view. So far from being supported by "*facts*," there is not a fact in existence, which does not contradict it. Acknowledging that individuals and nations, under adverse circumstances may deteriorate, yet take any or all such individuals from the influence of these circumstances, place them in an intelligent and religious community—furnish them with competent teachers—and not one of them in possession of a healthy mental organization, but what would rapidly improve in all branches of mental,

moral and religious knowledge ! Does any man in his senses doubt this ? Then all men have power to reform and improve !

My friend declares the reformation of the guilty, is not the *whole* object of punishment. I have not pretended it is. There is another object, viz : its influence as an *example*. These two purposes compose the entire design of punishment. Any infliction of pain which aims not at *both* of these objects, cannot claim to be considered *punishment*. It is nothing less than *retaliation* and *cruelly*. And this is precisely the character of the doctrine of Endless Punishment. Its advocates do not pretend it is designed to induce *reformation*. It inflicts its pangs simply to *torment* its wretched victims. As to *example*, it can furnish nothing of this description. It is not inflicted except in another world, when the condition of those who witness it, according to partialism, is irrevocably fixed either for endless joy or endless woe ! ! Example there, cannot be of the slightest avail.

In support of his position, that God's punishments are without remedy—i. e. are *endless*, brother Holmes quotes two passages from Proverbs. The first is from Prov. xxix. 1—"He that, being often reprov'd, hardneth his neck, shall suddenly be destroyed, and that without remedy." Can it be believed by persons of good sense, that in writing this sentence, Solomon designed to convey the idea, that men who do not repent in this life, shall in the next world, be tormented forever ! This must have been his meaning, if he used the phrase "without remedy," as my opponent contends he did. To *destroy*, literally signifies to *annihilate*. The passage therefore, if considered in a sense strictly literal, would prove, not endless misery, but the *total annihilation* of the wicked. As it cannot be supposed the word *destroy* can have this extreme sense, when used by scripture writers, in reference to intelligent and moral beings. it is to be understood as indicating severe punishment. In construing this passage my opponent *assumes* that the phrase "without remedy," applies to the *nature* and *duration* of the punishment. But this cannot be admitted. I insist it applies to the *certainly* and not the *length* of the punishment. As though the wise man had said—"He that, being often reprov'd, hardeneth his neck, shall suddenly be punished, and that *without failure* !" It was his object to warn the sinful, that when they violate the law of God—when they give way to wicked temptations—they cannot escape the just consequences of their demerit. There is no *remedy* they can apply to save from punishment—no cunningly devised scheme to allow men to riot in sin, and shift the consequences of their guilt upon an innocent substitute. But on their own heads, will come the just penalty of God's violated law.

The other passage quoted by the Elder, was Prov. i. 28—"Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me." He would have the audience understand, that the scriptures describe this as the lan-

guage of God. I am pained to say, that a large proportion of that class of clergymen who *call themselves* evangelical, practice a *deception* in quoting this passage of scripture and its connection, which is totally beneath the character of a christian minister. The verses immediately preceding that just given, they usually quote as follows:—"God says, because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. . . . Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me." If these clergymen do not always say, in so many words, that God utters this language, they quote it in such a manner as to convey this idea to their hearers. How abhorrent the calumny they thus cast upon the character of the holy God of love, in striving to have the people believe that he will *laugh* at the torments of his own children, when writhing in endless agony, and **MOCK** their piteous wailings, and cries of anguish !!! I have said they did this to deceive the people. Is it not so? Can it be possible there is a clergyman in existence, so ignorant as not to know that Solomon represents *Wisdom* as uttering this language, and not God? It cannot with propriety be contended that *Wisdom* and *God* are synonymous in this passage. *Wisdom* personified, may be considered in a figurative sense, as laughing at the calamities of those who have slighted her counsels, and thereby fallen into sin. *Wisdom* may well declare that they will call upon her, and seek her in vain, to find any aid to save them from the punishment due their crimes. But to represent the Father of Spirits, as manifesting this deadness, this want of all sympathy for his blinded offspring, is to violate every enlightened conception of his nature and degrade him beneath the most brutal of men!

Mr. Holmes attempts to do something with my first Negative Argument, that Endless Punishment is not found in the Old Testament. But he can find little to urge against it. He inquires how the Old Testament could contradict that doctrine, unless the writers had some idea of it? The doctrine might be contradicted without having any knowledge of its existence, by attributing to God such qualities and characteristics, as would utterly forbid it. But I have no doubt the Jews in Old Testament times, had heard something of such a sentiment. It was believed and proclaimed by the heathen nations all around them, and they had unquestionably heard it advanced and defended by their benighted neighbors. This fact that the heathen who had received *no revelation* from heaven, believed in Endless Misery, and that the Jews who *had* been expressly and directly taught by God, wholly rejected it, is full of significance—furnishing as it does, strong corroborative evidence of its falsity! While the Jews did not believe in rewards and punishments in a future world, for the deeds of this

life, they did believe in a state of immortality and endless happiness beyond the grave. This is the opinion of many learned commentators. It is also evident from passages in the Old Testament, which allude in plain terms to existence in another world!

My friend endeavors to show that the Jews believed in *future* punishment. It should be remembered that there is a vast distinction between *future* and *endless* punishment. Many who believe the former, totally reject the latter. But there is not the slightest proof that the Jews had any belief even in *future* punishment, down to the close of the canonical books of the Old Testament. That they afterwards fell into the grossest errors of heathenism, is admitted. The probability is, they imbibed the Pagan notion of literal torment in another world, in connection with other corruptions by which they became contaminated.

Elder Holmes says he has no confidence in Dr. Paley, as a theologian, although he thinks he was something of a philosopher. He has no confidence in Dr. Paley, I suppose, because he has strong suspicions Dr. Paley had no confidence in the doctrine of endless punishment. There is the best evidence for believing that this great English philosopher and moralist, was a believer in the salvation of all men. The articles on the Will of God, and the Divine Benevolence, in his Moral Philosophy, are based on the fundamental principles of Universalism. Several incidents in his history,\* and in his commendation of works advocating the salvation of all men, strengthen the belief that he was a Universalist.

Mr. Holmes engaged in a protracted effort to overthrow my *second* Negative Argument drawn from the dictates of Reason. This is downright *desperation*. A man who feels himself driven to *reason* against the exercise of *Reason*—who is compelled in open day, in the presence of this enlightened audience, to cast disparagement and distrust, upon the highest and noblest capacity infinite Wisdom has bestowed upon human beings—who urges his fellow-creatures to disrobe themselves of the chiefest faculty which distinguishes them from the brute, and trample it in the dust beneath their feet—must be reduced to an *extremity* pitiable to contemplate! Yet there is a consistency in this wretched attempt, coming as it does, from my opponent. Pledged before this congregation and the world, to advocate a doctrine which violates every dictate of reason, height and depth, length and breadth, what can he do, but seek to overthrow that God-like capacity. It is not a matter of *choice* but of *necessity* with my poor brother. He *must* get the people to distrust their reason, or an overwhelming defeat awaits him. This road so low, so dreary, so unpromising, is nevertheless the

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\* The bias of his mind is clearly manifested in the circumstance related by Bishop Watson, that while at College, Paley proposed, and was anxious to discuss and defend the proposition, that Eternal Punishment contradicts the Divine Attributes.

only one in which he can hope to be prospered in this discussion. And I notify my friend, and the public, that success can attend his labors, only in the same ratio that he can induce those who listen and those who will read our debate, to *unhinge* their reason, lay it aside, and blindly receive all his doctrines, his sophistries, his assertions, unscanned, unquestioned, and undoubted. He of course would not have men *reason* on the subject of Religion! For reason is fatal to *false* systems. It overthrows every theory resting on tradition, superstition, or ignorance. It is exceedingly troublesome in detecting the artful movements of sophistry, in its covet attempts to establish groundless conclusions, or to reach sound deductions from false premises.

The Elder assures us that instead of depending on reason, he shall draw his authority from the Bible. That we should draw our authority from the Scriptures, in regard to all religious matters is unquestionably correct. But of what avail that the Scriptures speak to us, unless we exercise our *reason* in understanding its language? The Methodist insists the Bible teaches free grace and general redemption. The Calvinist contends that it plainly inculcates the doctrine of election and reprobation. One class go to the Bible to prove the endless continuence of sin and misery, and another to establish the doctrine of Universal Salvation. How can men distinguish between these conflicting claims—how detect the true from the false—how determine what the Scriptures do actually teach on these various topics, or on any subject—except through an enlightened exercise of Reason? Reason is not to be placed *above* the Bible. But it is to be used to enable us to ascertain what doctrines, principles, precepts, duties, are inculcated in the holy word of God.

The gentleman attempts to bring reason into general disrepute, because it is sometimes used in an erroneous manner. He says that Paine, and other sceptics and errorists, claim to draw their theories directly from the dictates of reason. I suppose he is aware there is a broad distinction between *enlightened* and *unenlightened* reason. Because the child errs in his attempts to reason, are we to infer there is no dependence to be placed on that noble capacity. True, the sceptic professes to follow reason in establishing his vagaries. But when we come to test his notions, we see this to be a false assumption. Reason does not yield them its sanction in the least. When its true voice is heard, it decides directly against skepticism, and every species of error. Reason is the friend of truth—the foe alone of *falsehood*. When an individual decries its exercise, as uncertain and unsafe, it is *prima facie* evidence, that he is seeking to establish false doctrines.

My friend says the heathen have nothing to guide them but reason, yet they believe in Endless Punishment. I am aware that sentiment exists in the midst of the heathen. But so far from obtaining it through the exercise of reason, they have fallen into its



believe from a want of reason. Does not the Elder know that it is one of the cardinal points at which the heathen priest aims, (in which he is innitiated by too many professedly christian priests,) to make his dupes believe it is dangerous to *reason* on the subject of Religion? Does he not know, moreover, that it is only by preventing his followers from exercising their reason on religion, that the promulgators of Paganism succeed in perpetuating their foolish dogma, from age to age. A few rays of the pure light of reason would scatter heathen errors—their plurality of gods—their bloody sacrifices to propitiate the favor of their deities—and their eternal torments—to the winds of heaven!!

Elder Holmes' *fourth* argument in defence of endless punishment is of a singular compound. It is framed on the *Mission of Christ*, together with something of an *antithetical* nature. He attempted a little shrewdness in framing this argument, but unfortunately failed for want of material. It is built, he pretends, on my argument on the Mission of Christ. But I am convinced its real origin is this—that having failed to satisfy himself in his Reply to my argument from the Mission of Christ, and from Antithetical passages of Scripture, he takes this method to improve his answers under the guise of a new argument on the affirmative of this question. He might as well however, allowed the matter to rest as it was. For my life, I cannot see any force in his present effort. The drift of it is, that if Christ had not come to save all men, they would have inevitably have been lost. Suppose I allow this, it would be very far from proving the position which my friend affirms in this debate, viz: that some part of mankind would suffer endless misery. But I do not allow it. The idea that there was but one possible way for God to save his creatures from sin and death, is preposterous, as I have repeatedly shown. Those who thus attempt to cramp the mighty goings forth of the Eternal in the accomplishment of his purposes towards man, to a single path—who insist that there was but one solitary chance to snatch his creatures from the jaws of endless perdition, and that failing, he must be forever robbed of his children, of their obedience, their love, their gratitude, because Omnipotence could do nothing more for them—display a grasp of intellect and perception, of marvellous dimensions!! If there was but one way to save the world, it would be as good as a million to a perfect Deity. In whatever way Infinite Wisdom decides to perform a work, we may be assured it is a sure and perfect way, and that it cannot fail of accomplishment. But there were innumerable ways in which God could have brought his creatures to salvation, had he chosen not to adopt that revealed by Christ, or even had that failed of execution. While there is Goodness in the Divine Nature—Wisdom in the Councils of Heaven—Omnipotence in the Arm of Jehovah—there cannot a reasonable fear exist that he will suffer himself to be defeated in his

great and worthy purpose to bring all his creatures to himself in holiness and bliss.

As to the *antithetical* portion of this argument, all I was able to understand of it was, that what we *gain* in Christ, we *lost* in Adam—by which I suppose he would have us believe the account stands about *balanced*. Let us look at this for a moment. What do men lose in Adam? or in their *Adamic nature*? for in such sense should we understand the word “Adam,” as used by the Apostle in his antithetical declarations. While existing in their Adamic nature, men to a greater or less degree, lose truth, purity, goodness, and happiness. Of this there can be no doubt. Hence, if all they lose in Adam is gained in Christ, then in due season, they will be restored through the mediation of the Redeemer, to the possession or those qualities which they had previously lost.

I now pass to the consideration of his *fifth* argument in the Affirmative, drawn from *Human Depravity*. He says he does not purpose to discuss the doctrine of *total depravity*. Why not? It would be as appropriate as many points he has labored to drag into this debate, from my side of the house. He stands here as the champion of the Evangelical school, of every hue and shade. Total depravity is a tenet which has prevailed for centuries in that school, and still exists in its midst. My friend may say he does not believe it. What then? Did I not declare my disbelief in several points, which he charged as prevailing among Universalists? Yet he has thrust them forward repeatedly, and strove with a pertinacity worthy a better cause, to hold me responsible for them. Upon his own principle, I can make him responsible for total depravity, infant damnation, election and reprobation, and every abomination which has found congenial soil and rich sustenance in self-styled orthodoxy for ages past.

Mr. HOLMES:—I do believe in total depravity.

Mr. AUSTIN:—He does believe in *total depravity*!! I hope that will be set down and remembered!!! In the name of Heaven, has it come to this!! Is it possible that in this enlightened day—in the Nineteenth Century—a professed Christian minister can be found who will boldly and unhesitatingly announce his belief in this abhorrent sentiment!!—a sentiment which was a disgrace even to the dark and ignorant age which gave it birth!! However disagreeable to my opponent, I must again appeal to the feelings of parents. I must ask fathers and mothers what they think of this avowal! What their estimation is, of the creed that inculcates, and the heart which utters such a sentiment. If the doctrine which has just been sanctioned by Elder Holmes, has one particle of truth connected with it, then mothers! the babe which smiles at your breast—in whose sparkling eyes, and dimpled cheek, and expressive countenance, you fain believed you beheld the purest picture

of innocence that earth could afford—is an INCARNATE FIEND ! given up wholly, soul, body, mind, heart, strength, to evil and evil only, without possessing the slightest particle of goodness, or a single quality that you can love. Can you believe this ? If you can, you should cast your infant from you, as you would spurn the loathsome reptile, whose touch fills you with shuddering and disgust !!!

Mr. Holmes, then, according to his own voluntary declaration, believes in *total depravity*. There are some contradictions involved in this declaration, which I will notice for a moment. In the first place it contradicts his assertions heretofore on this subject. In his *ninth* reply on the second question, he distinctly repudiates the doctrine of total depravity. Now he adopts it. He has told us repeatedly, and indeed, made the declaration in his last speech, that men frequently grow worse and worse—become more and more depraved—and will continue to sink deeper in corruption forever. Now I would be pleased to inquire, when creatures begin existence TOTALLY DEPRAVED, and continue to grow *more* and *more* sinful, what kind of beings they will get to be when three hundred billions of years have passed away ? While my friend is answering this question, I would like him to inform me also, what propriety there is in the exhortations he sometimes makes to sinners, to induce them to repent and reform ! Exhort a being *totally depraved*—wholly incapable of entertaining a good thought, speaking a good word, or doing a good deed—to become obedient and righteous !!! Oh, consistency !

The sum of his argument on human depravity is, that as men are now depraved, and grow worse and worse through this life, the conclusion is established that they will continue in this downward career forever ! This deduction is far from being warranted from the premises. While it is true that some men grow more depraved apparently through life, it is equally true that in millions of cases, the worst of men have repented and reformed in this world. The indisputable fact that the most *depraved* of sinners are frequently brought to virtue and godliness here, affords as strong ground for believing, on the principles of analogy, that all bad men will eventually reform hereafter, as my friend's reasoning affords presumption to the contrary. Yea, the presumption is much stronger in favor of the ultimate repentance of the wicked, than of their endless continuance in sin. However depraved men may be they must pass through the process of death. None can doubt that this will produce a marked change in their condition, and in all that pertains to them. It removes them from the associations and influences in which they were led into sin, and kept there in this world. It cannot be disputed that this change of circumstances must be vastly favorable to their improvement. How often has severe illness alone, worked a total renovation in the habits of wicked men. It brought them to themselves—gave them an op-

portunity to reflect maturely on the course they had pursued, and the wretched effects it had produced upon them—and finally resulted in their complete restoration to virtue and godliness. If such has been the effect of passing through sickness, it is a fair principle to presume, and without any violence to reason, analogy, or nature, that similar influences will be wrought upon all who pass through that greatest of all changes, *death*! Not that any *physical necessity* in death will compel a change of moral character; but in experiencing an event so solemn—in all the circumstances which accompany it—in the new scenes and associations into which it will usher them—there is a reasonable certainty that thoughts, reflections, a mature considering of the past, its errors, and its sufferings, will possess the minds of the most sinful, and induce a sincere and genuine repentance. If the existence on which the children of men enter at death, is only as favorable to human improvement as the present world, we may believe, that as the most guilty frequently reform here, they will reform hereafter, and eventually all will become pure and good. And why should not the next world be as favorable to promote righteousness in the sinful, as the present? I urge this question on the mature deliberation of the hearer. The idea, that because a creature has been so blinded to his own good, as to fall into wickedness in this world, therefore God will deprive him of the privilege and the opportunity to repent and reform hereafter, is so utterly in violation of all enlightened conceptions of Deity, as a wise and just Ruler, and a judicious and affectionate Father, that it is not possible an enlightened and reflecting mind can harbor it for a moment. The analogy of all God's works teaches, that each department through which any creature passes in its progress, is more and more favorable to a developement of all its better powers and capacities. Is not the youth in possession of more advantages to improve, than the infant? Does not manhood present more favorable opportunities for improvement in everything connected with our welfare, than childhood? Is not Experience continually accumulating its testimony, and throwing it into the scales of ripening judgment, to influence man from the dark ways of sin, into the bright and pleasant paths of uprightness? Now when man enters into a new, and still higher state of existence in another world, is this great and wise law of increased advantage for reformation and improvement, to be abrogated forever? Is he to be taken from its operation, and placed under a new rule never before heard of, which will require, that because the creature in his darkness has stumbled into sin, he shall be deprived even of the privilege of reformation? I demand evidence that God will effect so important a change for the worse, in the laws of man's being. My opponent has shown no proof of such change—he has not attempted it. Until he exhibits some reasonable probability of so momentous

an alteration in God's dealings, I insist the balance of evidence is infinitely more weighty in support of my conclusions.

The evidence that those who may have continued sinful, and even grown worse during life, will, through a combination of instrumentalities connected with death, and flowing from other sources, be brought to reflection, and repentance in another stage of their existence, is greatly strengthened by the representation which the Scriptures make of the resurrection state. St. Paul instructs us, that in the next life, the children of men shall be clothed with bodies that shall be incorruptible, glorious, powerful, and spiritual. —(1 Cor. xv. 42-44.) The idea that beings clothed in *such* bodies, shall persevere in sin, and plunge deeper into corruption than even in this life, is in violation of every dictate of reason, and strangely absurd. The description which the Apostle gives of the bodies which mankind will possess in the next existence, fully corroborates the position I have taken, that in each stage of man's progressive being, increased facilities are granted for improvement. Here our bodies are composed of flesh and blood—they are filled with animal propensities, with tumultuous passions, through the disorderly operations of which we are prompted to sin. But in the next stage of our existence, we shall be clothed upon with bodies pure and glorious, and more perfectly adapted to the high mental and moral endowments which God has implanted in the soul. The pretence, that while man's progress hereafter in *bodily* respects, shall be *upward* toward *perfection*, his progress in *moral* qualities, will be *downward*, seeking infinite depths of pollution, is another marked violation of analogy, good sense, and the laws of human existence!!

In taking his position that men will forever persevere in wrong, the Elder overlooks God—his Holy Spirit—Christ and his Gospel! He forgets that they all aim at the reformation of the sinful. He does not seem to understand that Christ established his mediatorial kingdom, expressly to prevent the state of things he insists will take place; and that if the Redeemer is competent to the task he has taken in hand, he will bring all at last to holiness and heaven. He strangely loses sight of the important fact that God's spirit is *irresistible* in its operations—that whenever Jehovah thinks proper to exercise it, the hardest heart of man is melted like wax before its vivifying beams. He forgets that the Bible is full of instances where the most sinful have been converted, by a single word, as it were, from the Almighty, and that in the case of any sinner, before he would be allowed to fall into irremediable ruin, that word would again be spoken, to arrest his mad career!! Let these, and a thousand like considerations, have due weight, and it can but be seen, that the argument my friend attempts to build on man's present depravity, is destitute of support from analogy, reason or the Scriptures.

Mr. Holmes declares that the burthen rests on me to prove that

man's depravity will be destroyed. I take the liberty to inform him, that in this, he again attempts to change the posture of the parties in this debate, and shrink back from the responsibility which rests upon his own shoulders. It is not for me to prove a *negative*. He *affirms* that man's depravity will be endless. Let him prove it. This is his plain duty. The simple fact that a man is *now* sinful, is no more evidence that he will forever continue sinful, than that because a man is sick to-day, it is proof that he will remain sick forever! I have cut off all approach to such conclusions, by one important circumstance, viz: that the most depraved of men do often reform, even in this world. This fact peremptorily forbids all assumption, that because men are now depraved, they must remain so through eternity. And when to this is added all the considerations offered from other sources, the position stands in utter nakedness, without the slightest support!

He insists that *punishment* cannot destroy sin, because an effect cannot destroy its cause. I have not contended that punishment of itself *destroys* sin. Punishment arrests the career of the sinner—brings him to his senses—gives him an opportunity for mature reflection—and thus opens the way through which those higher influences that emanate from Christ and his Gospel, can flow upon his heart, and lead him to repentance and to life.

The Elder declares there is no *grace* in *punishment*, because there is no grace in *law*. I am astonished at the ignorance of the fundamental principles of God's government, manifested in this declaration. No grace in law!! From what did the Creator's law emanate? From anger, revenge, hatred? No; but from his goodness, his wisdom, his holiness! Law is the very child of grace! Its whole object is to promote man's interest and happiness. It was because God was full of 'grace, of favor, of goodness, of compassion, that he enacted his law, to restrain men from sin, their worst and only enemy, and bring them to the practice of righteousness, in which alone they can find happiness. The entire law of God, in its whole spirit and intention is, but an embodiment of his infinite grace. It follows that the punishments which his law inflicts, are full of grace. This is evident, not only from the considerations just named, but from the fact, so frequently made known in the Scriptures, that punishment is designed for the amendment and reformation of the guilty.

Before proceeding to my next Negative Argument I desire to notice briefly, an assertion or two, made by Elder Holmes either in his first or second speech on this question. He asks whether a parent would not separate a *rebellious son* from the rest of the family? I can see no force in this inquiry, except such as bears directly against the sentiment it was designed to support. If a parent could not reform his son, or keep him within bounds in the family, he would undoubtedly remove him to some place more favorable to his amendment. But I ask in return, would a wise and

good parent, in removing him from the family, place his rebellious son in a condition where he knew he would be *confirmed* in his rebellion—where he could continue to grow more and more hardened and corrupt, and where he would have no *opportunity*, no *privilege*, to repent and become obedient and virtuous? No earthly parent would pursue a course so blind, so heartless, so absolutely malignant. Yet this is precisely the conduct which my opponent's doctrine daringly and impudently attributes to the Father of all spirits!!

At the commencement of his second speech,\* Elder Holmes charges me with maintaining that man is not a moral agent *hereafter*, and hence, he cannot be a moral agent *here*. And when I positively denied this position, he had the effrontery to insist my denial was not to be received, and reiterated the charge—declaring I had taken this ground a *score* of times. I hardly know what to think of such conduct, on the part of my opponent. I can attribute it to nothing but reckless *desperation*. The man really does not know what to say to destroy the force of my arguments, except to deny point blank my very words!! Let me say again in the most positive language, my position is, that man is a moral agent in *this life*—that he will continue so in the *next world*, and forever! But his moral agency can never enable him to frustrate any of the purposes or plans of God. The Elder also asserted at the same time, that I maintain all men will certainly be saved *without regard to condition or contingencies*. This charge he has made several times heretofore; and now, in the face of the distinct denials with which I have repeatedly met it, he repeats it again. Let me have patience with my distressed friend. I must make much allowance for the unhappy predicament in which he is placed, in defending a doctrine he knows the good sense of the more enlightened classes, utterly repudiates. I repeat again, I believe all men will be saved, not *without regard to conditions*, but through a *fulfillment* of every condition the gospel has enjoined. As to *contingencies*, there are none—there can be none—in regard to the ultimate fulfillment of the purposes of an infinitely perfect Deity! Contingencies are *uncertainties*, and *uncertainties* belong to the proceedings of erring, finite beings, not to those of an infinitely wise God!

In the same speech Mr. Holmes declares he has not undertaken to prove that parents and children, brothers and sisters, will be forever separated. This disclaimer is not a little astonishing. In my first speech on this question, I asserted that the preachers of the dogma of endless woe, were both *ashamed* and *afraid* to stand up to the defence of that doctrine, in its true colors. They are continually seeking to conceal its odious features. But the gauze in which they strive to enwrap it, is too transparent to effect their

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\* See p. 443.

purpose. The declaration of my opponent is in full corroboration of this position. I cannot allow him thus to back from the odious sentiment to which he is committed. I insist that he has undertaken to prove that parents and children, and the dearest relatives will be torn assunder forever! Or what is the same thing, he is ardently laboring to prove a doctrine which unequivocally asserts this separation. If the Elder believes the doctrines he defends, he believes parents and children will thus be separated. Why does he shrink from this horrible fact? Why does he not frankly avow it in the presence of this audience? I have no doubt in his preaching before congregations where he thought it might be endured, he has many times described the separation of parents and children, brothers and sisters, at his famous judgment day. Why not give us a specimen of his eloquence on that interesting theme here? He knows too well where he is—he knows too well the odiousness of that feature of his doctrine, to expose it in the presence of a discriminating and investigating audience.

My opponent does not relish my allusions to the *shrieks* and *howls* of damned spirits. He insists my object is to turn away the attention of the audience from his arguments. But he entirely mistakes my purpose. Heaven knows I want the people to criticise his reasoning. When so strange an anomaly is presented, as a human being attempting to adduce *arguments* to prove that the God of Love will allow his creation so to terminate, as to plunge countless myriads of his own offspring into endless agonies, when he could save them by a single word, I am anxious that *such* arguments should be weighed in the scales of common sense. Sure I am the more deliberately they are examined, the clearer will their fallacies appear. But while I would not turn the attention of the audience from his arguments, I would draw their attention continually to the awful and odious features of the doctrine they are designed to support. The Elder believes—all his brethren in the Evangelical ranks believe—there will be wailing, shrieking, howling, in hell for ever—that the commingled roar, lamentation, and blasphemy, wrung by infinite agonies from millions of tortured souls, will go up from the abyss of hell, to form a horrid chorus to the songs of saints and angels in heaven!! Has he not often sung, or heard sung, the well-known stanza—"There will be wailing—wailing—wailing—at the Judgment bar?"\*

This being the grand belief among those who receive the doctrine of endless woe, what objection can there be to my holding

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\* "Horrors all hearts appal,  
They quake; they SHRIEK; they CRY;  
Bid rocks and mountains on them fall!  
But rocks and mountains fly!"

[HYMN 635, METHODIST HYMN-BOOK.]



up this *beautiful* feature to the gaze of the world. I shall seek to be faithful in this respect, and turn the attention of the public to the real enormities and absurdities of the sentiment which my opponent is endeavoring to bolster up in this debate.

Mr. Holmes in his third speech charges me with quoting the promises of the Old Testament to prove final holiness and happiness, and yet that I contend the *promises* and threatenings of that book *relate wholly to this world*. This is one of the most groundless and willful misrepresentations that he could possibly make. He, and all who have listened to me, well know my position on this subject, was that while the *threatenings* of the Old Testament are confined to this life, by the admission of the most enlightened orthodox commentators, many of the *promises* of that book extend to the future world, and give us an assurance of a final state of Universal holiness and happiness. A large class of these promises I introduced in my *tenth* speech.\*

My *third* Negative Argument is, that the doctrine of Endless Punishment is purely of *Heathen Origin*. That the heathen believed this doctrine, from remotest antiquity, there can be no doubt. From whence did they obtain it? From God? There is no reason for such a supposition. The only authentic revelation from the Deity, in the early ages of the world, was made through the scriptures of the Old Testament. We have already seen that he did not reveal that sentiment in the Old Testament. This point is acknowledged by several able orthodox commentators. Did the heathen learn that doctrine from the Jews? This could not be. The Jews knew nothing of it. Their law-givers, their prophets, made no allusion to a sentiment of that nature. Their teachings never proclaimed it; but inculcated the opposite theory, that there was to be a "time of the restitution of all things!" Where, then, did the heathen obtain this doctrine? They *INVENTED* it! We learn this fact from their own confession. Cicero, one of the most learned and eloquent of the heathen orators, in his sixth oration, says: "It was on this account, that the ancients *INVENTED* their *infernal punishments* of the dead, to keep the wicked in some awe in this life, who, without them, would have no dread of death itself."

Polybius an ancient Greek historian, tells us plainly, that "since the multitude is ever fickle and capricious, full of lawless passions and irrational and violent resentments, there is no way left to keep them in order, but by the terrors of *future punishment*, and all the pompous circumstances that attend such kind of *FICTION*. On which account, the ancients acted in my opinion, with great judgment and penetration, when they contrived to bring in those notions of the gods and a future state, into the popular belief." Strabo, another Greek writer, speaks to the same purpose. "It is im-

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\*See pp. 327—330, 331.

possible," he says, "to govern women, and the gross body of the people, and to keep them pious, holy, and virtuous, by the precepts of Philosophy. This can only be done by the fear of the gods, which is raised and supported by ancient *fictions* and modern prodigies." He tells us further that "the apparatus of the ancient mythologies was an engine which the legislators employed as *bug-bears*, to strike a terror into the childish imagination of the multitude." One cannot but be struck with the similarity between the ancient system of *Moral Philosophy*, and that entertained by certain modern religionists, in regard to the best method to hold women, and the gross body of the people, in restraint! Thus we prove conclusively, that endless punishment was an "invention," a "contrivance," a "fiction," a "bug-bear," invented by heathen philosophers and law-makers, to frighten their *women* and *gross people*, into restraint!

We can trace this heathen doctrine back to the very first suggestion of the *idea*. It was the custom in early ages, to bury their dead in deep caverns or sepulchres, dug in the sides of mountains, or in the bowels of the earth. The dark catacombs of Egypt, found to this day, filled with multitudes of embalmed bodies of the dead, show how universal the custom of burying in such caverns was, in ancient times. In relation to this burial custom, Bishop Lowth, in his Lectures on Hebrew Poetry, makes the following observation. "Thus, observing that after death the body returned to the earth, and that it was deposited in a sepulchre, after the manner just described, a sort of *popular notion* prevailed, 'among ancient nations,' that the life which succeeded the present, was to be passed *beneath the earth*."

Here we find the very germ of the idea, that the *souls* of the dead descended to a *dark place*, when they separated from the body. But we trace this singular history still farther. These gloomy caverns and dark sepulchres were, in some places, in the remote ages of antiquity, inhabited by a mysterious, savage, under-ground race of people, sometimes called *Cimmerians*. They were blood-thirsty in their disposition, and much feared by dwellers above ground. Bishop Lowth in reference to this subject says: "It is evident that Homer first, and Virgil after him, derived their notions of the *infernal regions*, from these Cimmerian caves of Campania."

The notion of an infernal region, having once been started in this manner, it did not require a great length of time, to have the suggestion seized by heathen priests and legislators, as an instrument of *terror*, to an ignorant people, in a benighted age. The idea, so simple at first, was in due time *magnified* to a vast HELL! peopled with every kind of infernal spirit. In explanation of this matter, Bishop Lowth remarks—"The prompt and fertile genius of the Greeks, naturally adapted to the fabulous, has eagerly embraced the opportunity to indulge in the wantonness of *fiction*, and has peopled the infernal regions with such a profusion of *monsters*

as could not fail to promote the *ridicule* even of the ignorant and the vulgar."

We have thus learned not only that Endless Torments originated among the heathen, but have seen what first suggested the idea to them, and how it grew up in their midst. Now allow me to ask, is such a doctrine, the *invention* of artful heathen, in the most ignorant age of the world, worthy of being received and adopted in this enlightened day, as a *Christian* sentiment? By what mystic power, by what strange alchymy, can a doctrine strictly and purely *heathen* in its origin, become *transformed* into a Christian article of faith? Which are we to suppose possessed the truth on the subject, Moses and the Prophets, who not only positively *contradicted* endless punishment, but proclaimed the "times of the restitution of all things," or Homer, Confucius, and heathen priests who taught the doctrine of future and endless punishment? The Christian advocates of that sentiment maintain that Christ taught it, and incorporated it into his gospel! I deny this. I insist that by no fair, consistent, enlightened, construction of the language of our Savior, can it be shown he ever taught or countenanced such a doctrine. We have seen that it was *not* proclaimed by Moses or the Prophets. They taught a very different sentiment. But it *was* taught by *heathen priests*. Allow me to inquire which would Jesus be more likely to proclaim and incorporate into his gospel, doctrines taught by heathen priests, or those revealed through the ancient servants of the Most High?

How came the doctrine of Endless Punishment to be transmitted from heathenism into the Christian church? This is very easily explained. It is well known to all who are conversant with Ecclesiastical History, that after the conversion of Constantine the Great to Christianity, in the Fourth century, the Christian religion became greatly *corrupted* in all its fundamental doctrines. Immense multitudes of heathen entered the church of Christ, with little or no change in their pagan notions of religion. The dark ages began to spread their gloomy pall over the civilized world. The simplicity of the gospel was lost sight of—its most grand and glorious doctrines were obscured by pagan superstitions, and finally rejected entirely, to give place to the wild vagaries of heathen Priests and Poets.

Mosheim describes the ignorance that prevailed during this era, in the following language—"Nothing can equal the ignorance and darkness that reigned in this century. The most accurate and impartial account of which will appear *incredible* to those who are unacquainted with the productions of this barbarous period." Dr. Enfield, in his History of Philosophy, in allusion to the corruptions which flowed in upon Christianity from heathenism, during these dark periods, says—"In order to account still further for some of the more striking features of the Eclectic sect, it is necessary particularly to remark the arts which the leaders of this sect employed

to obstruct the progress of the Christian religion. By combining into *one system*, all the important tenets, both theological and philosophical, which were at that time, received either in the *Pagan* or Christian schools, they hoped to *confirm* the heathen in their attachments to their old superstitions, and *reconcile* the Christians to PAGANISM! *Not a few* among the professors of Christianity, suffered themselves to be so far deluded by the pretensions of this sect, as to imagine that a *coalition* might, with *great advantage* be formed between its system and Christianity. But the consequence was that *Pagan ideas and opinions*, were by degrees MIXED with the pure and simple doctrine of the gospel. The fanatical philosophy of Ammonius *corrupted* the pure religion of Christ; and his Church became a field of contention, and a *nursery of error*! The Fathers of the Christian church soon DEPARTED from the simplicity of the Apostolic age, and *corrupted* the purity of the Christian faith!"

It was in these dark ages, and amidst these heathen corruptions, that Endless Punishment, with its kindred sentiments of the Trinity, Vicarious Atonement, Total Depravity, etc., after having been brought in from Paganism, and propagated for a length of time, at last became fully incorporated into the doctrines of the Christian church and declared to be genuine *orthodoxy*. In the midst of this darkness, ignorance, and corruption, this prevalence of heathen logmas, and superstitions, the doctrine of Universal Salvation, after having been unquestioned as a Christian sentiment, for hundreds of years, and advocated by many of the ablest and most eminent theologians and scholars that had arisen in the church, since the days of the Apostles, was finally condemned by the Fifth General Council, in A. D. 553. It was a fit work for a dark and ignorant age, and for a body of Ecclesiastics, ignorant, debased and corrupt!

It is a remarkable fact, susceptible of the plainest proof, that every point of doctrine now considered as essential to "*orthodoxy*"—every article of belief which distinguishes self-styled Evangelism from the more liberal sects, who, throwing creeds aside draw their tenets directly from the scriptures—are *corruptions* borrowed from heathenism. My friend will pardon me for saying, I cannot but view them as the cast-off *slough* of Pagan philosophy and priest-craft. What are the points of belief that distinguish partialist sects from others, and which form the distinguishing features of modern orthodoxy? A belief in God?—in Christ?—in the scriptures?—in rewards and punishments?—in repentance?—in the resurrection?—in immortality? No! no!! no!!! None of these, for these are incorporated in the doctrines of Universalists, Unitarians, etc. The *orthodoxy* of the limitarian denominations, consists in their belief in the Trinity—Vicarious Atonement—Total or Moral Depravity—the personality of the Devil—and Endless Punishment. Yet every one of these dogmas can be traced directly back to heathenism, as their original and legitimate fountain head.—[*Time expired.*

## [MR. HOLMES' FOURTH SPEECH.]

My opponent attempts to avoid the necessity of meeting my argument from *human* depravity, by raising a dust in respect to *total* depravity : thus changing the issue, by connecting my deduction with premises not named by me, nor assumed as the foundation of my argument. I have not introduced the subject of total depravity into this discussion, because I do not wish to clog, embarrass, or confuse it with matter which has no *direct* relevancy, and can only be properly and adequately discussed as a distinct proposition. To such discussion I shall have no objection at a proper time and place, but for the present, I hope the gentleman will be contented to keep to the subject in dispute—"Is there sufficient evidence for believing that any part of the human family will be endlessly miserable in the future state?" In what Mr. Austin has already said against total depravity, he has, so far as relates to the present debate, contended with a man of straw, and consumed time which might have been devoted to a better purpose. I will only say further on this point, that it is very clear the gentleman does not understand the doctrine about which he says so many bitter things. He evidently misapprehends the whole subject, and consequently, to minds well instructed in Christian theology, his remarks must appear so very singular, as to be only worthy of ridicule. For my own part, though not required to do so by any obligations assumed by me, yet so confident am I of the soundness and defensible character of the doctrine for which my friend affects so much contempt, I will explain it as I understand it, without the least hesitation. What, then, do I mean by total depravity? Answer. I mean, that in consequence of defection from original righteousness though voluntary sin and transgression, man is *deprived* of God's moral image, "created in righteousness and true holiness"—and *depraved* in his affections, so as to be of his *own* nature inclined to evil and that continually. Apart from the benefits of atonement through Christ, he possesses no *moral* goodness, and no *moral* power which he can, (of himself,) bring into exercise, by which to acquire *moral* goodness. But as Christ has died for all men, and is "the true light that lighteth every man that cometh into the world," and hence all men are more or less made partakers of the gracious fruits of his redemption, by which they are brought into a state of initial salvation, and have the promise of *final* endless salvation, on condition of improving what they have received—it follows, that just so far as men are *morally* and *spiritually* benefited by Christ, through the light and gracious aids of his Spirit, and the teachings of his word, they are elevated *above their natural* state of total *deprivation* and *depravity*, and advanced into the gracious state; that is, so far as they are *now* saved by Christ, they are not *now* totally *depraved*. You will recollect, however,

that the argument with which I closed my last speech, was based on the general fact of human depravity, and not on *total* depravity, in the technical sense or use of that term. I placed it upon this ground, because I supposed Mr. Austin would not attempt to dispute the fact of human depravity.

Mr. Austin has maintained, as you doubtless remember, that sinful and depraved men can, and will, at some stage in their downward career, recover themselves by the mere force and energy of a recuperative *moral element* in the human constitution, which will rise up, rebel against, and roll back the tide of moral corruption, and restore them to moral health and soundness.

I have so pressed him with difficulties, in the way of this theory, that to avoid them, he now changes his ground, by bringing the influence of Christ and his gospel to the *aid* of this recuperative energy. I am glad the gentleman has given this proof that he feels the force of my reply to his strange and groundless assumption, in respect to the inherent and independent capabilities of the moral nature of man. But I wish you to observe particularly, that in bringing Christ and his gospel to aid his *self-restoring* theory, he gives up the very point for which he contended in his former speech with so much confidence. If there is in human nature a recuperative energy, which *can* and *will* react upon and destroy its corrupt and downward tendencies, there is *no need of a Savior*, no occasion for the restoring influence of his gospel, and it is neither wicked nor unsafe, to reject the one or despise the other. What does a man want of a physician, who has the medicine which is to cure him, already in his constitution? What does *he* want of a Savior who can save himself? But on the contrary, if the Savior and his gospel are supposed necessary, in any sense, to the final salvation of men, then the notion of an inherent element of our constitution, which is of itself a sufficient pledge and security that all men will be saved, is certainly no better than refined nonsense.

Nor does it help the case, to associate punishment with this fantastic idea of *inherent self-recuperation*. We have before us the history of the world, but it furnishes no examples of reformation by the moral effect of *mere* punishment. Thousands have grown worse, the more they were punished, and have died without exhibiting the least disposition to reform. And the reformation of those who have been restored, is not at all traceable to punishment, as the *primary* and *efficient* cause. Punishment is the effect of sin: and to suppose punishment can of itself destroy sin, is to commit the inexcusable blunder of supposing that pain can cure the disease which occasions it, or that an effect can react upon its cause, and annihilate it. You will please remember, we are speaking of moral reformation, not of intellectual or educational refinement. Mere mental culture may be, and often is without improving the heart. We find many examples

of this, in every nation and every age. But such improvement constitutes no part of moral reformation. It is, after all, but a state of refined barbarism. The reformation of the heart and life so essential to human happiness, and final salvation, can only be achieved by the gracious appliances of God's system of restoring mercy.

Mr. Austin again repeats the allegation referred to so often already—that I am here to prove that parents and children will be separated on the day of final decisions. It is very probable there will be separations of this kind. They take place in this world, by the operation of moral causes, and as like causes produce like effects, unless counteracted by direct and superior agency, it is fair and logical to conclude that the wicked and abandoned will be separated from the good, as one of the natural results of their sinful course.

But I am not here to assume a determination of what will be the future condition of any one of my auditors. This question must be determined by yourselves—by the principles you adopt, and the moral practice you pursue. We are *now* in a state of death, and must remain so, unless we make use of the means of salvation which God has provided. I stand here to assert the principles of God's law and government, and vindicate the Law-giver and Governor from the charge of injustice, so wickedly and wantonly brought against him by Universalism.

Mr. Austin stigmatizes my views of future punishment as heathenism. But let me ask the gentleman, is a doctrine untrue, because believed by heathen? Is he ignorant of the fact, that most of the fundamental and acknowledged principles of God's moral government have been preserved amongst all nations, and are seen, though it may be but dimly, even where the light of *written* revelation has not extended? There never was a nation which did not embrace the doctrine for which I contend, nor a time when they had so corrupted it, as to hide all its original features. Whence did they derive it, but from the original oral revelations made by divine agency to the ancient patriarchs, and preserved to the present day, by means of tradition, with a greater or less degree of clearness?

But if we allow the full force of Mr. Austin's objection to the doctrine of endless punishment, arising from the fact that it is recognized by heathen, while it does not disprove the doctrine itself, it contradicts and overturns his argument against the same doctrine, drawn from human reason, inasmuch as the heathen, more than any other portions of the human family, have been left dependent on the deductions of human reason. According to the gentleman's logic, the doctrine of endless punishment is wrong—  
1. Because it is contrary to reason. 2. Because reason has taught the heathen world to believe it true. Here is a fresh specimen

of the harmony and consistency of Universalist arguments!! I shall have more to say on the subject of heathenism hereafter.

I will now resume my affirmative proofs, presenting as my next, an argument based on

#### THE NATURE OF THE DIVINE LAW.

The law of God is like himself, perfect, unchangeable, and eternal. It is a transcript of the divine mind. In the language of Paul, it is "holy, just, and good." The law of God is holy and perfect, because it is the embodiment of his moral perfection, holiness, wisdom, and goodness, adapted to guide the destinies, and promote the happiness of his intelligent creatures. It is the outward and tangible expression of his own perfect mind and will, as relates to his created dependencies. It is alike the rule of life to angels and men, and to every part of his vast dominions.

What the moral law of God is *now*, it always has been, and always will be. It is as changeless as the character of God, and as enduring as his throne and government. Hence, what it *claims now*, it will always claim. There can be no abatement of its claims upon the subjects of God's moral government. What the moral subject is bound to render at one period, he is bound to render during every period of his entire existence. Any other supposition would be a reflection upon the government of God. Should the law of God require of us less hereafter, as moral subjects, than it does now, the inference would be irresistible, either that it requires *too much now*, and is therefore unjust to man, or it will require *too little then*, and hence be unjust towards God. In either case, there would be manifest imperfection in the divine government. But as this thought cannot be for a moment indulged, hence it follows that what the law demands *now*, it will *always* demand. If we are now under obligation to love God with all the heart, that obligation will rest upon us while our relation to the divine government continues—that is, forever.

In a law revealed for the government of moral beings, there are necessarily embraced three particulars—the *rule* of action—the *reward* of obedience,—and the *penalty* of transgression. The reward and the ~~penalty~~ are the sanctions by which the law is enforced, and without which it would be a dead letter. And the sanctions are as *eternal* as the law. Indeed, they constitute a part of the law, and exist in *eternal union* with it. The law can no more exist without its penalty, than the penalty can exist without the law. The penalty is, therefore, as perfect, changeless, and righteous, as the law itself. It is, therefore, as right and just that the penalty should be inflicted upon the transgressor, as that the law itself should require obedience, and reward fidelity. Hence, whatever be the nature of the penalty, it is as eternal and unalterable as the law itself. There can be no such thing as law without penalty, and there can be no repeal of pen-



alty without a repeal of the law ; and as God's moral law is never repealed, hence its penalty *must be eternal*.

Moreover, law knows nothing of mercy. It makes no provision for the relief of those who incur its penalty. Its language is, "cursed is every one who continueth not in all things written in the law to do them." The law itself affords no relief, or grace, or power of redemption to those who sustain the character of transgressors. Its demands are stern and unyielding as the principles of eternal justice. If, therefore, those who incur the displeasure of the law, and become obnoxious to its penalty, are ever relieved from their unhappy condition, it will not be by the repeal of the law, nor by the repeal of the penalty, nor by the restoring influence of the law itself ; for all that the law does, or can do, in itself considered, *the condition of the sinner is hopeless*.

And this is true, let the penalty be what it may. Penalty is a disability of some kind, and be it what it may, it is inflicted by the sanction of law, and as it is inseparable from the law, and constitutes a part of law, it must be as eternal as the law, and as the law is changeless and eternal, so also must be the penalty. From this conclusion, there is absolutely *no escape*. Thus far, our argument has proceeded without regard to the particular nature of the penalty. Whatever its nature is, the conclusion is irresistible, that its duration is *eternal*.

But we have a strong and really unanswerable confirmation of this conclusion, in the *nature* of the penalty, as revealed in the Bible. This penalty is *death*. "In the day thou eatest thereof, thou shalt surely die." The "soul that sinneth, it shall die." The "wages of sin is death." The death here threatened must be physical or moral death, or both : but whether it be the one or the other, or both together, matters not, so far as relates to the strength of this argument. In any case, the penalty is death. We will say, for the sake of the argument, the penalty here threatened is *moral death* alone, and what is the conclusion ? Why, as there is no moral life in moral death—as there is no power in moral death to create or produce moral life, hence those who experience this penalty, are morally dead, and as death in its own nature is eternal, they being left to the force and operation of the death penalty, are forever cut off from the enjoyment of spiritual life.

If Mr. Austin can prove that death is *not in its own nature eternal*—that there is moral life in moral death, or power in moral death to produce life—then he may evade the force of this argument ; otherwise, he must admit that the penalty of the law is *eternal death*.

Recollect, this moral death is the condition of every man who does not *now* enjoy, in himself, the benefits of redemption through Christ. This is the position : We are *now in a state of death*. We need not attempt to prove that men *will die* ; they are *dead*,

and if they are not brought out of that state, it must be perpetual and *eternal*. The soul of the sinner is, by virtue of the force of moral death itself, *lost* to all moral life and power to acquire moral life, only by the redeeming influence and power which accompanies God's moral administration, founded on the redemption of Christ, and employed to effect the salvation of those who believe in him.

I now proceed with my next argument in proof of the endless duration of the penalty of the divine law, founded on the

#### NATURE AND DESIGN OF THE ATONEMENT.

In our last argument, we proved the eternity of the penalty in two ways. 1. By its inseparable connection with a changeless law. 2. By its *own nature, death*: death being necessarily eternal in its own nature. It follows, that those on whom this penalty falls, must be holden of its power eternally, unless delivered by a pardon. But if this is effected at all, it must be done in one of three ways. 1. By some provision of the *law itself*, or 2. By the exercise of *mere prerogative*, or 3. By an *atonement* that shall make satisfaction, or present a consideration in view of which the sinner may be released from the grasp of the penalty, in harmony with the claims of justice and the honor of the law.

But we have already seen, the law affords the transgressor no relief; and St. Paul says, "if there had been a law given that could have given life, then righteousness should have been by the law;" equivalent to a positive declaration, that there is no law that can give life to the sinner. Recollect this declaration: there was, and is no law given, that can give life to the sinner: if there had been, or is such law, then righteousness should have been by the law. But because there was no such law given, Christ was introduced to do what the law could not do. I ask if the conclusion is not irresistible, that if Christ had not interposed for our relief, inasmuch as the law provides no salvation, sinners must have perished forever? That is, the penalty of the law is *eternal*.

The second method of saving sinners named, is the granting of pardon on prerogative. To the salvation of the sinner on mere prerogative or clemency, there are insuperable objections found in the *essential* and *rectoral* justice of God. Should Mr. A. dispute this, I am prepared to sustain my position at a proper time. Moreover, his moral attributes stand directly in the way of such a method of salvation. For instance—God is holy; his holiness required just such a law as he has enacted, enforced by a penalty which is death. But if his holiness requires the law, it also requires the infliction of its penalty upon the sinner. Hence, it must stand directly opposed to the unconditional pardon of the sinner. That holiness which requires the law, will not admit of the repeal of the penalty. The same remarks may be made in respect to the goodness, wisdom, and justice of God. The har-

monious action of these attributes, led to the enactment of a law, the penalty of which was death ; and as God is always the same, these attributes can never consent to the repeal of that law, and as no sinner can be pardoned on prerogative, without a repeal of the law with respect to *him*, hence this method of salvation is wholly inconsistent with the character and government of God.

If the law is right in its principles, it must be right in its consequences. If it was right to enact the penalty, it must be right to inflict it. If be right to inflict it, it must be certainly wrong to grant an unconditional pardon. Pardon by *mere clemency*, is therefore impracticable, under the government of God. This brings us to the only valid ground which the nature of the case admits of, viz : if the sinner be saved at all, it must be by *pardon* granted in *view of a satisfaction*, of such a nature as will honor the law, and secure the ends of the divine administration, while the sinner is released from the penal consequences of sin, and allowed, if he will, to resume his allegiance to God. Such is the moral condition of man as a sinner, and such the necessities of his case, from which there is no relief, except in the doctrine of atonement.

I know what my friend will say here. He will say that the law is satisfied with the punishment of the sinner himself, that the ends of justice are attained, and the satisfaction required is given in this way ; but when he takes this ground, let him understand that this is getting righteousness by the deeds of the law, and St. Paul denies this to be possible. Moreover, let him remember that the penalty is *death*, and that it is *eternal* ; hence if the sinner must satisfy for his transgression by enduring the penalty, he can have no hope of salvation.

Now, if we can show that it was the design of Christ's advent to save man from this condition—and that there is no other way of deliverance except through Christ, we shall have driven another nail in a sure place, and confirmed the doctrine of the eternity of the penalty of God's law, beyond the power of successful contradiction.

The proposition which I shall maintain here, is, that it was the object of Christ's advent to our world, to make an atonement for the sins of men, in view of which the penalty might be waived, and a dispensation of grace and pardon be granted to a guilty world. But as my time is nearly out, I will not enter upon this subject until I speak again, when I can finish what I have to offer without interruption.

As I am now upon an argument from the atonement, and shall have occasion to refer again to the Greek word "*uper*," I will in this place notice more fully than I have done elsewhere, a criticism of Mr. Austin, on this word. His object is to disprove the obvious fact that the word "*uper*" is employed in the scriptures to signify "*in the place*"—"stead"—or "*behalf of*,"—and hence, when found in connection with the death of Christ for sinners,

the meaning is that Christ died in the *room—stead—or place* of sinners, or in their *behalf*, so as to exonerate them from the necessity of giving penal satisfaction in their own persons. The following passages show the manner in which the word is used. 2 Cor. v. 21.—“He was made sin *for (uper)* us.” 14th verse, “if one died (*uper*) for all, then were all dead.” John xi. 50. “It is expedient for us that one man should *die for (uper)* the people.” Rom. v. 6; 1 Peter ii. 21, iii. 18th and many other places. In the last place referred to, it is said, “Christ hath once suffered the just (*uper*) *for* the unjust, that he might bring us to God.”

Now, all the proof we have that “*uper*” does not signify in the *stead* and *for the benefit of others*, is found in the naked “*ipse dixit*” of Mr. Austin. The very examples he has adduced to vindicate his position, prove that while the word is sometimes used in an accommodated sense, that is, in a sense inferior to its real primary signification, nevertheless, when used with reference to the death and sufferings of Christ for sinners, the sense is, that Christ died to *save* sinners from death—that he suffered to *relieve* them from suffering. If the reader or hearer will examine the passages brought forward as examples, he will find abundant reason to justify this remark. Moreover, the gentleman virtually gives up the point, by admitting the word means “*in behalf of*.” He quotes Robinson as authority: and I will neither dispute the authority, nor the definition. Though “*uper*” admits a more extended signification, yet, if I can have the one here admitted, it is all I ask to make out my case. Webster says—“*behalf*, denotes *substitution*, or the act of taking the part of another.” This is precisely what I contend for. Christ was *substituted* in the sinner's place, and so acted in his *behalf*, that he has “redeemed him from the curse of the law, being made a curse for him.” Hence the celebrated Tholuck remarks in his comment on Rom. v. 8th, “While among men there is none who will thus die for the *innocent*, and not many who will die for a *benefactor*, the holy one submits to death for *sinners*, for those who had offended against God himself. It was a noble demonstration of God's love, that while men were all involved in a situation of revolt from him, he suffered Christ to appear among them, who, in order to break the power of evil, took upon himself *the consequences* of sin, even death and all its pains.” Also the distinguished and very learned Dr. Knapp, commenting on the same verses—“This cannot mean that by his death Christ gave men an example of firmness, or sought to reform them. For in verse 7th we read: There are but few instances among men (like that of Damon and Pythias) of one dying for an *innocent* friend: and indeed the examples are rare of one dying (as Peter was willing to do (*uper kristau*) for Christ.—John xiii. 37.) or even for a benefactor (*agathos*.) But there is *no example* of one dying for *rebels* and *criminals*, to rescue them from the death which they deserved; and

yet so did Christ die for us." Paul could not have expressed his meaning more clearly. Accordingly he says, 2 Cor. v. 14, "Did one die for all, then were all dead." With these remarks we dismiss this criticism, and think we shall not have occasion to return to it again.

Before I set down, however, I will call on the gentleman again, to announce his views to the audience, respecting future punishment. Does he believe sinners will be punished after the present life? If so, where will they be punished? Does he believe there is a place in the future world, denominated hell? If there is, how will he get sinners out of hell, after they have become inmates of that place of punishment? If there is no such place as hell, where, and how are sinners who die without repentance, punished in the future world? Any information on these points will be thankfully received.—[*Time expired.*]

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[MR. AUSTIN'S FOURTH REPLY.]

*Gentlemen*.:—The *sixth* argument which Elder Holmes advances in support of the affirmative, he attempts to draw from the Nature of the Divine Law. God's Moral Law he declares, is a transcript of his own divine mind. In his article in the Methodist Review, to which reference has frequently been made, he says, the law is "an embodiment of the moral perfection of God," and is "the expression of the infinite and eternal mind, with respect to himself, and all created dependencies."—(*Review* p. 417.) Mr. Holmes also quotes from Wesley as follows: "The law of God is a copy of the eternal mind, a transcript of the divine nature; yea, it is the fairest offspring of the 'everlasting Father,' the brightest efflux of his essential wisdom, the visible beauty of the Most High."

I concur decidedly in these views of my friend and his father Wesley. Unquestionably the Divine Law is a transcript of the nature and the moral perfections of its author. But from these premises, I draw a conclusion very different from that at which my opponent arrives. What is the nature, the moral perfection, of God? We may enter upon long details in reply to this inquiry. But we can find no better answer than that furnished us by the Apostle John, who sums up the whole compass of the Divine Nature in the single declaration—"God is Love!" The Elder may not like this definition, in this connection; but it is that which Deity has furnished us himself, and we are bound to receive it as the truth. If Love is the perfection of God's nature, and if his Law is a transcript of that nature, then it must necessarily be a law of *Love*. And if it be a law of Love, then the *penalty* must accord with the dictates of Love. For penalty is but a part of law, and is designed simply to carry out the intention of law. How, then, can any thing grow out of God's law, or its

penalty, which will result in *fixing* the disobedient in a state of sin and woe. The Apostle declares that "love worketh no ill to its neighbor." The whole purpose of the Divine Law, is to carry out the promptings of the Creator's infinite love towards man. Its enactments and penalties are designed for man's good—to turn him from darkness to light, from sin to righteousness, from that which entails wretchedness, to that which imparts the highest felicity. Such being the *intention* of God's law, before my friend can show that it will entail endless wretchedness on any of those over whom it is exercised, he must first show that it is an *imperfect* law—that it fails in accomplishing the object for which it was established. In fine, he must show God's love, in adopting its plans to confer happiness on its objects, has committed a blunder so egregious and monstrous, as to pursue a course which *does* work ill to its neighbor—and that in seeking to make men everlastingly happy, it has been so short-sighted as to take a course which results in consigning them to everlasting misery!

Will my friend acknowledge that God's law was originally designed for the good of all, individually and collectively, or will he not? This is a plain question and admits of a clear and distinct answer. I hope he will summon courage to give us a reply in his next speech, that shall come directly to the point, without any circumlocution, or any dodging the point in a long harrangue of words which have no bearing. I want him for once, clearly to define his position on this subject. If he believes the law of God was *not* designed to promote the good, and secure the final happiness of *all men*, then he steps upon the old Calvinistic platform, and virtually embraces the doctrine of Election and Reprobation. But if he acknowledges the Divine Law was originally designed solely to secure the everlasting felicity of every human being, then I ask him to show why God executed that law in such a manner, or annexed such a penalty to it, as to result in engulfing countless millions in endless woe—a condition directly the opposite of that for which he enacted the law, and at which he was continually aiming in putting it in force? Moreover, if such will be the result of the operation of the law, will he show us how to avoid the conclusion, that there must have been no foresight in originally enacting the law, nor the least wisdom in putting it into practical execution.

No truth can be more apparent, than that the views entertained by my opponent, degrade the government of Jehovah to an equality with man's, in every thing imperfect, short-sighted, unwise, weak and feeble. Is there a person in this audience, who does not clearly see, that the whole aim of Elder Holmes is to prove that God's law is so blind and unwise as while striving to promote the happiness of men, it stumbles into measures which destroys that happiness forever? Can any one fail to discover that his success in this debate depends entirely upon his convincing the people, that God's gov-

ernment and laws, are the most feeble, erring and imperfect things in existence—trying to confer an immense benefit on the world, yet like a blinded child, causing far more evil than it can effect good—and that too, throughout eternity!!

Mr. Holmes declares that what the law demands now, it will always demand. Acknowledged. What does the Law demand now, of the sinner? I answer *obedience* to its requirements. Then it must demand obedience forever. But my friend does not believe this. He does not believe the law will require obedience of lost sinners hereafter. Or if he does, he only believes it guilty of the wicked absurdity of requiring an *impossibility*. For he contends that when the wicked depart from this life, the law will allow them no opportunity or ability to comply with its requirements. Hence, my friend is compelled to admit, either that God's law will not always demand of the sinful what it now requires—or, that it will cruelly demand, what it has itself deprived them the ability and option to comply with. Upon one horn or the other, of this dilemma, the Elder finds himself suspended by his own weak theory. The law of the Most High will, indeed, ever demand that obedience of the wicked which it now so justly asks. But so far from placing them where they will not have the privilege of a compliance, it will always yield every conceivable opportunity for the disobedient to yield their adherence to its claims, so long as a sinful soul shall exist in the universe! Here is consistency—and here is truth.

My brother opposite, contends that law cannot exist without penalty; and as the law of God will endure forever, its penalty must necessarily be *endless*! Here we have an artful attempt to deceive those who are not accustomed deep thinking, and who are liable to give more weight to *sound* than *sense*. Can it be possible my friend is serious in offering an argument so shallow? Let us apply the dissecting knife of truth. I acknowledge that as the law of God will exist forever, its penalty will also exist forever. But does it follow that it will be inflicted forever, *on any one being*? Here is the point where the Elder has adroitly *assumed* the exact thing he should have proved—an assumption, which, in fact, covers all there is in debate between us. Let him show that the Divine Law requires its penalty to be inflicted *endlessly* on the offender, and he will have the question. But this he has not done, and he cannot. I beg him not to take for granted, that which it is his sole business to prove. A penalty may exist always, and yet not always be inflicted on the same persons. The law against theft has a penalty, which condemns those who violate it to imprisonment. This law will exist for thousands of years, and so will its penalty. But what would be thought of the intelligence of a lawyer, who, on the trial of a thief, should insist that inasmuch as the penalty against this crime will always exist, therefore the punishment of the culprit should be perpetual imprisonment? Such an argument could but excite the laughter of court and bar.

Yet this is precisely the logic of my opponent. The penalty of God's moral law will forever endure, but this is no reason for supposing that it will be inflicted forever upon each sinner. Because

1. The sins of this life cannot upon the principles of strict justice, deserve a punishment which shall be endless.
2. The object of the penalty is the same as that of the law itself—viz: to promote the good of the guilty. Hence, it cannot perpetuate his misery forever, without violating the object which gave it existence.
3. The law and its penalty, are *reformatory*—designed to bring the sinful to repentance and reformation; and when this end is secured, in regard to any sinner, it ceases its inflictions in that case.
4. Although there will always be a penalty against violating God's law, yet it will be inflicted on each guilty being, in accordance with his demerit, and will endure until he has turned from his wickedness to repentance, and no longer, in that instance. Why should it continue its afflictions, after he turns in sorrow from his evil ways? Can any one answer?

Elder Holmes goes on to state that the penalty of God's law is *death*. In this he is undoubtedly correct. But what kind of death is it? If it is *natural* death, then all men will be punished for their sins; for all must die. Yet for two days my friend has contended that Christ came expressly to save mankind from the infliction of the penalty of God's law. But if the penalty is *moral* death, then the subject is presented in another light. A state of moral death is, without question, a result, and hence a punishment, of a course of sin. It is perfectly descriptive of the condition into which those are brought, who give themselves up to the dominion of depraved passions. But what is its duration? My opponent takes this ground—"That as death in its own nature is *eternal*, therefore all must endure it, unless brought out of it." Our hearers cannot fail to notice his old errors, in this position. He has given us *assumption* instead of *proof*. He says moral death in its own nature, is eternal. What evidence does he present in support of this position? Not any. It is a sheer *assertion*. My assertion is as good as my friends, and I insist that moral death in its own nature, is not eternal. There is nothing in it, or of it, that necessarily makes its duration endless. What is moral death? It is not an entity, a thing expressly created to exist forever. It is a state, a condition of sin and alienation, the duration of which depends not upon any thing in its own nature, but upon the doings of the being involved in it. It cannot exist forever in any possible case connected with man. The Creator has implanted in man a *recuperative* power, a capacity to change and improve his moral condition—to seek for light and truth, until he finds and enjoys them. This power of itself, by the sheer exercise of its own energies, would in the process of time, enable its possessor to work his way out of the deepest moral darkness and death. But when we reflect that God has thrown around all human beings, a thousand outward



means and facilities to aid them in the acquisition of light and knowledge—when we remember that by availing themselves of these resources, we see men every day, coming forth from moral death to spiritual life—the assumption that moral death is *necessarily eternal*, becomes ridiculous. And above all, when it is brought to mind that the express work Christ came to accomplish, was to instruct and enlighten men, and to save them from sin and death—and when to these considerations we add the express scripture declarations, that Jesus shall be successful in his mission, and bring all mankind to truth and holiness—the argument of my friend falls into its original *nothingness*.

His reference to the downward career of the drunkard is unfortunate for him. Nothing is more true, than that men in the use of intoxicating drink, will often wax worse until they become confirmed sots. What does this show? That they have no power to resist temptation—no capacity to reform? No. It only proves that they failed to *exercise* the self-restraint with which God had endowed them. There are thousands of instances where men who had become the most abject slaves to this brutal appetite—who had been reduced to the lowest depths of degradation, and had seemingly lost their very humanity—have suddenly rallied, made a solemn resolution to reform—carried it into complete execution—and from a condition of habitual drunkenness, of long years standing, have arisen to the position of sober, useful citizens, and devout christians. There was nothing miraculous in all this! It was accomplished by the exercise of those regenerating powers with which all have been endowed, stimulated and aided by the influence of important considerations bearing on the mind. The fact that some, yea, many drunkards have thus reformed, proves that *ALL* have the *power* to do likewise. This fully confirms my position of man's inherent capacity to reform—improve—progress! Was not the Prodigal Son involved in the deepest moral death? Did he not possess an inherent ability to reform? Did he not say “I will *arise* and go to my father?” And did he not return to the embrace of his parents, as one alive from the *dead*—dead in trespasses and sins? What the Prodigal Son did, *ALL* sinners can do. And what they *can* do, in a matter so vitally effecting their happiness, we must believe they eventually *will* do—especially when a Savior ever stands ready to lead and assist them in a work so worthy and desirable.

In view of these considerations, all Mr Holmes has said on “*the endless duration of penalty*,” stands without the slightest support. He says he has *proved* that death is *endless*. He has proved nothing of the kind, as all can see. If moral death is endless, then when it once existed in regard to any individual, it would never cease—there could be no redemption from it. But nothing is more evanescent. To-day it enfolds the heart of man—to-morrow it has been expelled by the light of truth! How ridiculous the as-

sumption that such a state is eternal!! Besides, if *eternal death* is the punishment of sin, why has it not been revealed in the Scriptures? The Bible contains no declaration, no sentiment of this character. In many places, and in numerous forms of speech, it describes the kind of punishment God will bring on the sinner; but in no instance does it declare, or even hint, that such a punishment as *eternal death* will be inflicted. The Bible positively contradicts Elder Holmes' heathen notion of eternal death, by proclaiming the utter *extinction* of death. St. Paul declares that "*Death the last enemy shall be DESTROYED!!*"—(1 Cor. xv. 26.) That it shall be "*swallowed up in victory!!*"—(verse 54.) He represents mankind when they shall all be brought into the resurrection state as exultingly exclaiming—(O death, where is thy sting!!)—(v. 55.) The same Apostle teaches us that Christ came to "*destroy him that hath the power of death—that is the DEVIL—[or evil personified] and deliver them who through fear of death, were all their life time subject to bondage.*"—(Heb. ii. 14, 15.)

Now as *death* is all the punishment Elder Holmes claims or pretends, that sin will ever receive, and as I have shown to a perfect demonstration, not only from the nature of moral death, but from the most positive declarations of God's word, that it cannot endure forever, but will eventually be "*destroyed and swallowed up in victory*"—the affirmative of this question falls prostrate to the earth! His attempts to prove eternal misery, have proved wholly abortive. Here was the vital position of my opponent—to show that death, the punishment which God inflicts upon the wicked, will be *endless!* This is the only point on which he could achieve a victory. If he had established the *eternity* of death, he would have sustained his cause. But failing in this, as he has so evidently that the most prejudiced cannot avoid acknowledging it—coming into direct conflict with God's holy word—a signal and total defeat has overwhelmed him!! Whatever he may say hereafter—whatever positions he may take—however plainly he may appear to reason, or profuse may be his quotations from Scripture—all will avail him nothing! He has failed to establish the eternity of DEATH, the only punishment he claims man will receive; and hence, all else, depending as it does, on the truthfulness of this position, must fail also!

The Elder charged me with maintaining that the law of God is *satisfied* by the punishment of the sinner. Is the man beside himself? Has he twisted and turned in so many instances, that he has become bewildered, and does not know which way he faces? This, my friend, is your own position. It is the genuine evangelical doctrine, that God's law is satisfied only by *punishment*, inflicted either on the sinful, or Christ as their substitute, or on both. The ground I have occupied from the beginning of this discussion, is, that the law is not satisfied or fulfilled, by the simple infliction of pain on the guilty. But that it is satisfied only with that for which pun-

ishment is administered, viz: *obedience and love*. Punishment duly administered, leads to repentance—and repentance ends in obedience and love. When this result is obtained in the case of each sinner of the race of man, then the Law of God will become wholly *satisfied*; and his wisdom and goodness in its enactment and execution, be made manifest to an admiring universe!!

Allow me now to attend to a few declarations made by my opponent at the commencement of his last speech. He says all I have uttered in regard to his belief in Total Depravity, is a *man of straw*! If it is a man of straw, it is one of his own building. He unequivocally declared in so many words, that he did believe in *total depravity*! But my remarks in regard to this declaration, have evidently had the effect of bringing him to his senses on this subject. He now apprehends that others see the odious features of that doctrine, and he shrinks back from the responsibility of sanctioning the repulsive conclusions to which it leads. Hence, he makes an attempt to modify his belief in this sentiment. He has seized upon a happy thought to relieve himself of the difficulty into which he has blindly run. Stepping half way back from his former position, and with an attempt to make a compromise with his old fashioned Calvinistic brethren, he declares his belief at the *present* moment to be, that men *would* have been totally depraved, *if* they had been without a Savior!! And *this is his total depravity*! Wonderful!! Well, let us look at this a moment. If all that now prevents men from being depraved, is that a Savior has been provided, then it follows, that all who lived *before* the advent of Christ, must have been, in the true Calvinistic sense, totally depraved! Or, to use a phrase which will conform to my opponent's notions, they must have been **TOTALLY**, "*totally depraved*!" In this view of the case, he but uttered his true opinion when he said he believed in total depravity! But will my friend inform me what distinction there is, between the totally depraved sinners who have existed previous to the death of Christ, and the sinners who existed since that day? If the former were totally depraved, and the latter were not, there must have been a vast difference between their moral characteristics. Yet who will undertake to say that sinners of our own age, are not quite as depraved as they were before the Savior died? I shall probably allude to this subject again.

The Elder asserts that the Indians have been six thousand years *without improvement*. I know not on what rules of chronology, he dates back the Indian race *six thousand years*. But I would like to be informed how he knows they have not improved? Has he any data by which he can compare their present, with their past condition? Even allowing that, as a race, they have not improved, owing to local circumstances, does this show they are not *improvable*? I insist there has not been one of all the Indian race, or any other class among men, in possession of his nat-

ural faculties, who has not possessed abundant *capacity* to improve, and who has not learned a vast amount between childhood and old age. This shows that man is not *totally* depraved. It establishes the fact, that he is *improveable*—PROGRESSIVE—in his nature. And unless Deity interposes *purposely*, an insurmountable bar, he will ultimately, during his future existence, attain to all knowledge and truth, both Intellectually and morally.

Mr. Holmes, alarmed at the enormity of the doctrine he is advocating, and striving to conceal its hideous features, reiterates the declaration he made some time since, that he is not here to show that parents will be separated from their children. The repetition of this disclaimer is a significant fact. It shows the gentleman is sensible in his own soul, that the sentiment he is endeavoring to establish, violates the most tender sensibilities, and tramples upon the dearest and sweetest affections of the human heart. How exceedingly anxious he is to palliate, modify, and keep from view, the more abhorrent traits of eternal woe! But I insist that he shall stand up to his darling tenet, and defend it as it is. He is here, he will pardon me for saying, precisely to show that millions of parents and children will be forever separated! All he is here for—all he is laboring to do—all he is spending the precious strength God has given him for better purposes, to accomplish—is to prove a doctrine, which if true, will tear parents and children assunder forever!! He is virtually telling many fathers and mothers in this audience, that if his sentiments are true, although they may enter upon eternal joys themselves, they will never meet those children there, who are dearer to them than their own hearts! If they believe his doctrine, they **MUST** believe in an endless separation from their beloved offspring!!

Brother Holmes renews his attack on Reason, the highest and noblest faculty of man. To throw distrust on its exercise, he refers to the use which has been made of reason by the heathen and by infidels; and insists that it has led them into their absurdities. And the sage conclusion at which he arrives, is, that "human reason is an *erring* guide!" In this, he has stumbled, as once before, in making no distinction between pure reason, and the *want* of it. The heathen, and all unbelievers, not omitting those who denominate themselves "evangelical," wander into their erroneous convictions, not by following the dictates of enlightened reason, but by going directly *counter* to them. Is it *reason* that makes the Atheist reject his God—or leads the orthodox to embrace the doctrine of the *Trinity*—or tells the heathen to bow to his idols? Nay—it is through the absence of Reason, that they fall into these absurdities. If reason is "an *erring* guide," will my friend inform me where man can find a true guide? Does he reply—in the Scriptures? I ask again, how can we have any knowledge of the meaning of the Scriptures except we are assisted and guided by reason?

My friend asserts that "the *idea of Endless Punishment*, was not invented!" He has given us no other evidence of the truth of this position, than his simple declaration. But he is here equally unfortunate as with most of his assumptions. It is an assertion against well established fact. I have shown that the doctrine itself—the original idea, and all its infernal imagery, whether *pagan* or modern *orthodox*—was a sheer *invention* of the heathen. In proof of this, I introduced the testimony of the most learned heathen orators and philosophers\* in their own words.

Mr. Holmes inquires, where the wicked man is, in the next world, and what is his condition? And in reply to his own question, he declares he becomes "an incarnate devil!" I ask for the proof of this assertion. Has my friend visited the future world, or have any returned from that existence and informed him that when the wicked man dies, he becomes an *incarnate fiend*!! This monstrous declaration has no other support than the naked word of the Elder. The Bible does not say that men become incarnate fiends hereafter. Not a word can be found within its lids favoring the idea. St. Paul gives a very different description of those who have passed through death. He declares they become spiritual, incorruptible, glorious.—(Cor. xvi. 42–44.) To prove however, that the wicked in this life, become incarnate fiends in the next, my friend quotes Rev. xxii. 11—"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." My friend appeared sincere, when he quoted this passage. I could discover no indications of irony in his voice or countenance. We are compelled, therefore, to believe, that he actually supposed the language of the Revelator, had a bearing on the point in defence of which it was quoted, and that it yielded it support. I would inquire of the audience, what we are to think of the intelligence and good sense of Elder Holmes, and other partialist divines, who make great pretensions to learning, to biblical knowledge, and sacred literature, in making *such* a quotation for *such* a purpose. The point he wishes to establish by the word of God, is, that when the wicked enter another state of existence, they continue there to be the same sinful creatures they were here—yea, that they become "incarnate devils!" Now the passage introduced from Revelations, has no more reference to any subject of that nature, than to the condition of the wicked before they were born. It has no allusion to death, or to the condition of the sinful after death. It was uttered solely in reference to affairs in *this life*. Every intelligent individual can become satisfied of the truth of these assertions, by consulting the chapter in which the passage is found. The Revelator was speaking of the coming of Christ during that generation, (see Matt. xxiv. 34,) to judge the wicked Jewish nation, and cast them aside from their high posi-

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\* See p. 498

tion and their exalted privileges, as the chosen people of God, into that state of condemnation where they still remain, throughout the world. All he was desirous of asserting, in the connection under consideration, was that the time of this great event, was then nearly arrived. The language fully sustains this assertion,—“The Lord God of the holy prophets sent his angel to show unto his servants, the things which must SHORTLY be done. Behold I come QUICKLY. Blessed is he that keepeth the saying of the prophecy of this book. \* \* \* \* And he saith unto me, seal not the sayings of this book, [why?] for the TIME IS AT HAND. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come QUICKLY, and my reward is with me, to give every man according as his works shall be.” The time when the important event of which the Revelator was speaking, was to transpire, eighteen hundred years ago, “was near at hand!”—It was so soon to be, that there would be no room for general change of character among Jews, Samaritans, or Romans. Those who were “unjust,” when the prophecy was written, would be still unjust when the great transaction should transpire; and those who were then “holy,” would be holy still. These things are so plainly set forth that it would seem a child could not mistake them. Yet profound Doctors of Divinity, coolly wrest the Revelator’s language from its evident intent, and quote it to prove that in the future world, men become “incarnate devils!!

I pass to my *fourth* Argument in the Negative. Endless Punishment violates all natural sense of Justice. Every man has some right conception of the natural relation between *merit* and its equitable *reward*, and *wickedness* and its just *punishment*. Let those among men who had never heard the idea of endless punishment suggested, be asked whether the sins of this life can deserve, on any principles of equity, a punishment that shall be strictly endless, and there would not one answer in the affirmative. Such a punishment would be a violation of that sense of justice—that instinctive balancing of crime and penalty—which Deity has stamped on every human soul. What comparison is there between the deeds of seventy years, allowing them all to be wicked, and an eternity of pain? To inflict bodily death instantly, is believed to be a great punishment. But suppose one of the most wicked wretches that ever polluted the earth, should be chained to a stake on a public square, in some great city, and should there be burned by “a slow fire of green wood,” as Calvin (who belonged to the evangelical school of my friend,) caused the great and good Servetus to be burned for denying the Trinity. Suppose, moreover, some fiendish process should be invented, whereby the life of the wretch could be prolonged in the midst of the flame, for an hun-

dred years. And suppose all the people, were compelled to witness this suffering every day—to behold his writhings, and listen to his screams, his lamentations, his piteous begging for mercy. How long would they remain contented spectators? How long would they feel that it was right and just for the culprit thus to be in torment? An hundred years?—fifty?—ten? I am convinced not *five* years would elapse before every man—even the most strenuous believers in endless woe—would cry out, “*It is ENOUGH!!* He has been punished adequately and abundantly for his crimes!! Let him be released!!” What is an hundred years to a *million*? What is a million to an *eternity* of such torture? And yet Elder Holmes insists that for the sins of the brief period of earthly existence, God will engulf his creatures in untold anguish, through ceaseless eternity!! Yea, he stands here, to contend in your very faces, as though you had been robbed of every sense of justice and propriety, that the youth, cut off in the morning of life, with a few sinful follies unrepented of, will be cast away by the Creator to welter forever and forever, in agony and despair!! And this he unblushingly calls a just punishment!! Almighty God! what a thought!! What a proceeding to be attributed to that being who has revealed himself to us as “the God of Love!!” O Father in heaven! Flash the light of thy Truth, I pray thee, on minds so darkened as to charge thee with thus dealing with thine own offspring!!

How did the idea of Eternal Punishment first enter the mind of man? Not by the exercise of cool judgment, in determining the amount of chastisement the guilty should receive by the heinousness of crime. But men in the midst of the deepest ignorance, and under the influence of violent passions, swayed by inveterate hatred, and by a raging spirit of revenge, have easily argued themselves into the belief that their detested enemies, their religious opposers, and especially that stubborn *heretics*, ought to be punished forever. When the idea was once suggested, and incorporated into religious theories, we can easily perceive how it has been handed down, from age to age. Its prolonged perpetuity is readily accounted for in the single fact, that it has ever been a prevalent inculcation of the advocates of endless misery, that to disbelieve, or even *doubt* the truth of that sentiment, would plunge the doubter into the hottest flames of hell, provided the doctrine proves true! Let my brother Holmes or any other partialist divine, tell his congregation plainly, that they may reject the doctrine of endless punishment, and yet be saved, even if it should finally prove true, and my word for it, *nine-tenths* of their people would instantly, openly and utterly spurn that sentiment!! It is a doctrine repugnant to the hearts of the holiest and best of men, and they will not sanction it a moment longer than they can be made to fear that their infinite happiness depends on their so doing.

My *fifth* Negative Argument is, that Endless Punishment vio-

lates that fundamental Rule in God's Government, which ordains that men shall be punished *according to their deeds*. "Thou renderest to every man *according to his works* — (Ps. lxxii. 12.) God "will render to every man *according to his deeds*." — (Rom. ii. 6) "Then shall he reward every man *according to his works*." — (Matt. xvi. 27.) Now the doctrine of Endless Punishment violates this rule, in that it consigns *all* the wicked of every age, of every grade, those guilty of every different degree of crime, to the same kind of Punishment—the same hell—the same eternity of woe!! It torments the man who commits but *ten* sins, as much as it does the one who commits ten thousand! Together it plunges them into the same wretchedness—together it inflicts its agony upon them during the same ceaseless eternity! It punishes the young sinner of twenty years of age, who had but just fallen into the slightest transgressions, in the same place, and for the same length of time, as the hardened wretch of three score and ten, who has trampled on God's law through life!! We maintain that these proceedings destroy all *degrees* in punishment, and trample under foot every dictate of justice and equity!! What would be thought of the intelligence, the wisdom, the sense of justice, of an earthly government, which should enact a law inflicting the same punishment for every grade of crime—who should commit the youth who should steal a pin, to the same perpetual imprisonment with the man who has ended a long career of wickedness by dying his hands in the life-blood of a fellow being? Should we not declare there was an absence of every particle of consistency and equity? Yet this is exactly the representation which Mr. Holmes makes of the proceedings of God's government. And he actually expects you will receive it as truth!!

My *sixth* Negative Argument is, that Endless Misery destroys all *certainty* in the administration of Rewards and Punishments. The Scriptures assert that God "WILL [not *may* sometimes,] render to *every man* according to his deeds." — (Rom. ii. 6.) Here is *certainty*. And it is certainty and not *severity*, that gives punishment efficiency. The doctrine which my friend advocates throws the greatest uncertainty around both the rewards and punishments which men richly deserve. Here is an individual who has lived through a long life in the exercise of the strictest honesty, righteousness, and piety. But near its close, in an unexpected moment he is beset by sore temptation, falls into heinous sin, and soon dies. According to the Elder's doctrine, he sinks immediately to an endless hell! If this is true, then he receives no reward for all his good deeds, and for one or two sinful acts is tormented forever! Is this rendering to every man according as his deeds shall be? Where is the equity of such a transaction? Another man pursues a course of sin throughout life, but near its close, he repents and becomes a professor of partialist religion. He dies, and according to that doctrine, is received into heaven. In this in-



stance, has the great principle of God's government been carried into execution? Has this death-bed repenting sinner, been dealt with according to his moral desert? He has received no punishment for his long career of sin—or according to my friend opposite, his punishment has been so *light* he does not *know* that he has received any—which amounts to the same thing! And for the simple act of repenting at the last moment, is rewarded with an *eternity* of bliss! Here is a *double* imperfection which the Elder's system attributes to God, viz: *uncertainty* in the administration of rewards and punishments, and the rank *injustice* of refusing to compensate the righteous, and neglecting to punish the wicked.

The case can be stated still stronger. According to the system which Elder Holmes supports in this discussion, a man may riot in blood and carnage all his days—may send scores of victims suddenly and unprepared, into eternity. But when he is arrested, and condemned to death for his crimes, he repents in prison—acknowledges his faith in all the points of evangelical religion—receives the communion at the hands of the orthodox clergyman—and swings from the gallows into heaven, to shout *hallelujah* forever! in the very midst of the angels of God!!! And where are the victims whom his murderous hand deprived of life?—If this doctrine is true, they have descended to hell, to wail with demons forever? This is called *justice*, and an *equitable* and *salutary* administration of rewards and punishments.

Let none imagine I have overdrawn this picture. Multitudes of cases might be cited in proof of its truthfulness. How very common it has been for ages, for culprits to repent in prison, and profess to have become thoroughly converted previous to their execution. Hence, upon orthodox principles, while they escape all punishment for their wicked deeds, they enter upon the joys of endless beatitude! McCurry, who was hung for murder in Baltimore, in 1845, passed through a process of repentance in his cell. He declares in his confession, "that it was the murder of *Roux*, which brought about his *soul's salvation*, and that had he not committed the act, he never would have been saved!!!" According to this murderer's confession, the partialist plan of salvation not only enables blood-stained villains to escape God's punishment by repentance in their cells, but allows the most heinous crimes to become the immediate cause of their eternal happiness! McCurry the murderer was sent to heaven, by the same sanguinary and cruel act that consigned *Roux*, a man probably much less sinful, to the torments of an endless hell!!! Such are the consistencies and beauties of modern Evangelism!! How can a well-balanced mind countenance a system which leads to absurdities so abhorrent!!

My *seventh* Negative Argument, is, that the doctrine of Endless Punishment represents the character of God, in a light most repulsive to all the better feelings of the human heart. The Scriptures describe the Deity as a being of wisdom, holiness, goodness,

and mercy—as possessing every adorable perfection, every lovely characteristic, that man can approbate and admire—as the Father of the race, cherishing no other emotions towards his creatures, than infinite good will, benevolence, and love! But the doctrine my friend is endeavoring to defend, draws a dark veil over all these beautiful characteristics of the Most High, which permits them to be seen but dimly—it degrades the Godhead from its high position of moral perfection, to a state even below the standard of human goodness, and clothes it with the most hateful and depraved passions of the vilest of men! With a stupidity and ignorance which is marvelous, and even ridiculous, it makes a *literal* application of such Scripture phrases as “wrath,” and “anger,” when spoken in reference to God—declaring him to be infinitely *wrathful* and *angry* with his own offspring, and violating in his proceedings with them, every injunction of forbearance and forgiveness—every precept to return blessing for cursing, and good for evil—which he has called upon them to practice in their intercourse with one another. In proof of these declarations, I ask your attention to the descriptions of Jehovah, which have been given by some of the most eminent theologians of the Evangelical school, in modern days. Listen to the character of the Deity, as described by the noted orthodox President Edwards:—

“Thus it is that *natural* men are held in the hands of God, over the pit of hell. They have deserved the fiery pit, and are already sentenced to it. God is dreadfully PROVOKED. His ANGER is as great towards them, as those that are actually suffering the execution of the fierceness of his *wrath* in hell! \* \* \* \* The devil is waiting for them. Hell is gapping for them. The flames gather and flash about them, and would fain lay hold upon them, and swallow them up.” In another place, addressing the *natural* man, [i. e. men as God made them,] he says: “The God who holds you over the pit of hell, much as one holds a *spider*, or some *louthsome* insect over the fire, ABHORS you, and is *dreadfully provoked*. His WRATH towards you, *burns like fire*! He looks upon you as worthy of nothing else, but to be cast into the fire. He is of purer eyes than to *bear* to have you in his sight. You are ten thousand times as ABOMINABLE in his eyes, as the most *hateful* and *venomous* serpent is in ours! !”

The Rev. Mr. Patten, another orthodox clergyman, of Enfield, Mass., in 1771, described God as follows:—“There God will pour out the full vials of his *wrath* upon you. But what will this wrath be? It will be the WRATH of *Almighty God*! Such wrath as an OMNIPOTENT JEHOVAH is ABLE to inflict! \* \* \* \* How will you *tremble* when that meek and compassionate *Lamb of God*, whom you have rejected, shall say to his angels, bring hither mine enemies, and SLAY them before me.”

Strange proceedings, surely, for a being represented under the figure of a *Lamb*!! The Lamb of God, of whom the Bible speaks,

instructs us all to *love* our enemies—not to “*slay*” them! Does he violate his own injunctions, O consistent Orthodoxy? Again hear this Rev. Mr. Patten, speak of God:—“Is not the Lord saying to you, as he said to sinners of old, I will TREAD you in my *anger*, and will TRAMPLE you in my FURY, and your *blood* shall be sprinkled on my garments, and I will stain all my raiment.” That is, as orthodoxy interprets it, God will literally stain his garments with the blood of his own offspring!!! My brother opposite, believes in a malignant, infernal Devil, full of every thing hateful, cruel, malicious!! I have a question to ask that brother: Could such a Devil cherish any more malignant, revengeful and savage feelings against sinners, in his black heart, and act in a manner more diabolical and absolutely fiend-like towards them, than these extracts represent God as feeling and acting? Yet the Bible says, “God is Love,” and declares that “his TENDER MERCIES are over all his works!!” Many like descriptions of God could be given from the writings of leading orthodox divines, but time will not allow. What was it led these clergymen to give such abhorrent views of God, and so libel and blaspheme the name of their Heavenly Father? It was their belief in Endless Misery! With an honest candor, which puts to shame modern preachers of the same sentiment, they were simply describing Jehovah as that doctrine represents him. In the words of a pungent writer, “The doctrine of Endless Suffering, represents the Sovereign of the Universe, as a *Tyrant*, who seeks to rule his subjects through their *fears*. “*Serve me, or I will BURN you,*” is the language it puts into his mouth. “For your *finite* offences, I will be *infinitely* angry, and for your disobedience of a *moment*, I will punish you with the pains of an eternity.” Is it to be wondered at, that such a system has generated so much driveling superstition? So much morose and gloomy fanaticism? So many whining, cringing, abject self-degrading *syphophants*, who lie at the feet of Almighty Power, professing to adore its every act, however unintelligible the object—for the contemptible purpose of securing themselves from the weight of its apprehended wrath!!”—(Rogers’ *Pro. and Con.*) Sabbath after Sabbath is the character of our heavenly Parent even now, represented from orthodox pulpits, in a manner quite similar to that exhibited in the extracts I have read, for the purpose of urging men of religious life, through the sheer influence of base *fear*! And thus presenting God in a light every way repulsive, great amazement is expressed, and great lamentation is uttered, that men will not *love* and obey their Creator!—[*Time expired.*]

## [MR. HOLMES' FIFTH SPEECH.]

When I closed my last speech I was upon my *seventh* argument in proof of the affirmative of the question in debate. This argument is founded on the *nature* and *desigu* of the atonement by Christ. After a few preliminary remarks, which I need not repeat, I laid down the following proposition, viz. that the object of Christ in coming to our world, was to make an atonement for the sins of men, in view of which the penalty of the divine law against transgression might be waived, and a dispensation of grace and pardon granted to a guilty world. In support of this proposition, I offer the annexed considerations.

1. The *Sufferings of Christ*. That Christ suffered, none will dispute; and the fact of his suffering, can only be accounted for, by supposing he made a *vicarious atonement*. He did not suffer for his own sins. for he was in no sense a sinner; therefore not the subject of suffering on this account. Nor was he necessarily liable to suffering on account of his humanity. His human constitution had never been deranged—he had violated no law, physical, intellectual or moral, and hence, was obnoxious to no penalty. It is equally clear that his sufferings did not arise necessarily out of his work of benevolence, if we exclude the idea of expiation. Nor yet was he so in the power of his enemies, that his suffering and death were unavoidable. All power was given into his hands. He could have called “twelve legions of angels” to his assistance; and yet he yielded to suffering and death. Why? Let Mr. Austin explain this subject, if he can, upon any other supposition than that he suffered and died *voluntarily*, to make an atonement which contemplated the sinner’s release from the penalty of transgression. He suffered the penal consequences of sin, as the sinner’s substitute. To use the words of scripture, he was “set forth to be a propitiation, through *faith in his blood*,” that God “might be just, and the justifier of him that believeth in Jesus.” “He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.” Still further in conformation of this, the scriptures say in so many words, that “Christ died for our sins—he died for us—he was delivered for our offences—he was *made sin* (a sin offering) for us—he tasted death for every man—he bore our sins in his own body on the tree.” The Greek prepositions *anti* and *uper*, translated *for*, signify, in the *room* and *stead* of another, and for the benefit of others. St. Paul illustrates the meaning of the preposition, (*uper*.) and by consequence, the sense in which Christ died for sinners, when he says, “scarcely for a righteous man will one die, yet peradventure, for a good man, some would even dare to die.” So King David, “would to God I had died for thee,” that is, *in thy stead*.

2. Still farther. He is said to *bear* our sins. "He shall bear their iniquities." Christ was "once offered to bear the sins of many"—he bore our sins "in his own body on the tree." The Greek verb "*anenegkein*," translated "*to bear*," is correctly translated—"to bear, to endure," or *support* what properly belongs to others, and thus confer a benefit. So Christ confers a benefit on sinners, by so bearing their sins, that they are or may be released from their sins and enjoy salvation through his name. This is yet farther evident from the propitiating office of Christ. To propitiate is to *appease*, to *atone*, to turn away the displeasure and secure the favor of an offended person, so far at least as to renew intercourse between them. This office Christ performs for us. Hence the following language—"whom God hath set forth to be a propitiation *through faith in his blood*."—(Rom. iii. 25.) "And he is the propitiation for our sins."—(1 John ii. 11.) "God loved us, and sent his Son to be the propitiation for our sins."—(1 John iv. 10.) The Greek words here translated propitiation are *ilasmos* and *ilasterion*. One means propitiatory *covering*, the other propitiatory *sacrifice*, and both are derived from the Greek verb *ilasko*, employed by Greek writers to express the office of a person appointed to *turn away the wrath of a Deity*. The doctrine of these passages is that Christ has become a propitiating sacrifice in behalf of sinners, by which he secures the divine favor for all who will believe on him, and provides for covering their sins, or blotting out their transgressions. Hence Paul to the Hebrews says, "Christ, through the eternal Spirit, offered himself without spot to God," "to purge your conscience from dead works, to serve the living God. And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—(Heb. ix. 14.) Also Eph. v. 2.—"Christ loved us and hath given himself," (*uper emon*,) in our stead, and on our account, "an offering, and a sacrifice to God, for a sweet smelling savor." Now, as Mr. A. is fond of quoting Dr. Clarke, I will give his comment on this passage. "*Pro-phora*, an offering, *thusia*, a sacrifice, a sin offering, a victim for sin; that sacrificial act in which the blood of an animal was poured out as an atonement for sin. The Apostle's design was to represent the sufficiency of the offering made by Christ for the sin of the world—Jesus gave himself as a *sacrifice* for sin, without which we could never approach to God, and without which we must be punished with everlasting destruction from the presence of God and the glory of his power."

3. It is also plain from scripture, that the sufferings and death of Christ do operate to deliver the sinner from sin and death. The prophet Isaiah, 53d chapter, says, he was "wounded for our transgressions"—"the Lord hath laid on him the iniquity of us all"—"by his stripes we are healed." Also, John iii. 16.—"

so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him might not perish." The Greek word "*apoletai*" from "*apolea*," here rendered to *perish*, signifies to be totally lost, or utterly ruined—undone. Hence, the object of Christ's advent was to save men from being *totally and irretrievably ruined*—that they might not perish, but have everlasting life. Hence, says Clarke, "those who believe, receive a double benefit. They are exempted from eternal perdition, and brought to eternal glory."

Again: the blood and death of Christ are said to be the procuring cause of our salvation. It "behooved Christ to suffer, that repentance and remission of sins might be preached in his name"—he redeemed us by his "precious blood." We are said to justified "by his blood"—through faith in his blood—reconciled to God by the death of his Son, and so on. These passages connect the justification and salvation of the soul, directly with the *suffering, blood, and death* of Christ as our propitiating sacrifice. And finally, Christ as our sacrifice and redeemer is the only hope of the sinner. So the scriptures: "neither is there salvation in any other"—"there is none other name given under heaven"—"I am the way, the truth and the life"—"no man cometh unto the father but by me"—"when we were without strength, in due time Christ died for the ungodly." Thus "it behooved Christ to suffer." The word translated *behooved*, is from "*deo*," to bind, or *fetter*. The idea conveyed is, that the sufferings and death of Christ were the only means of salvation to the guilty. The door of hope was closed, until unlocked by the atonement. Had Christ not died, we never could have been saved: hence, the penalty of the law is eternal, and the atonement was designed to relieve man's condition, and provide a way of salvation.

4. But we are not done with this point yet: we argue the eternity of the penalty, and the sinner's liability to endure it, from the terms redeem, redemption, ransom, reconciliation, as used in the scriptures in regard to the work of Christ for a sinful world. The Greek word translated "*redemption*" and "*redeem*," is from a root signifying to buy, or purchase; and it is compounded with *ex*, out of, or from, making the signification to purchase out of, or from the power or thralldom of another; hence our English words redeem, redemption.

"Redeem," says Webster, "is to purchase back—to ransom—to liberate, or rescue from bondage, or from any obligation or liability—to re-purchase what has been sold. In theology, to rescue and deliver from the bondage of sin and its *penalties*." "Redemption—to re-purchase captured goods or persons: procuring the deliverance of persons or things from the possession or power of captors. In theology, ransom or deliverance of sinners from

the bondage of sin, and penalties of God's violated law, by the atonement of Christ." In the correctness of these definitions, all standard lexicons, ancient and modern, Latin, Greek and English, agree substantially. Now the question arises, do the scriptures use these terms in this sense in their application to the salvation of men by Christ. In answer to this question we remark.

1. The condition of men is such as to need redemption. They are "dead in trespasses and sins"—in a state of *moral "death"*—"without strength"—"without God, and without hope in the world"—"carnal, sold under sin"—"lost"—"led captive by the devil at his will"—"under the *curse* of the law," and so on.

2. The scriptures say Christ has redeemed us. Gal. iii. 13.—"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iv. 5.—"God sent forth his Son to redeem them that were under the law." You will recollect that to redeem is to buy back from a state of captivity, by the payment of some price. The question now is, what price did he pay for the redemption of the world? Answer: he gave himself, he shed his blood.

3. Hence 1 Peter i. 18, 19.—"Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." "Who gave himself a ransom for all, to be testified in due season."—(1 Tim. ii. 6.) *Lutron*, translated ransom, is the redemption money or price paid down for the release of captives. But Peter says we are redeemed not with silver or gold, but with the *precious blood of Christ*. Here, then, is the redemption price. Christ offered himself in sacrifice to satisfy the claims of moral justice, and thus redeemed us from the curse of the law, being made a *curse* for us. Moreover, this redemption, procured by the death and blood of Christ, is denominated an *eternal redemption*.—(Heb. ix. 12.) But if an eternal redemption—then the captivity was eternal without Christ—the law—the curse of the law from which we are redeemed, was eternal, in its nature, and would have held the captives eternally, if they had not been redeemed.

Also, we reach the same conclusion from the scripture doctrine of reconciliation. Reconciliation can only be effected where parties are at variance: hence, says Webster, "reconciliation is the act of reconciling *parties* at variance;" and with this definition agrees the Greek text. The parties are God and man. God cannot look upon sin with the least degree of allowance—the whole world is guilty before God, and in the heart of man there is enmity to God—it is not subject to his law, neither indeed can be. These parties then are at variance. But Christ is the reconciler—"when we were enemies, we were reconciled to God by the death of his Son."—(Rom. v. 10.) "God hath reconciled us to himself by Jesus Christ, and hath committed to us the word of reconciliation." But, says Universalism, this reconciliation "re-

fers wholly to man, not to God." There is but one party to be reconciled, viz. man. God has always been reconciled: hence, there is no other reconciliation than the removal of the enmity of the human heart. But this is a great mistake, as will appear from the following facts.

1. We are reconciled to God by the *death of his Son*, who has effected this object by "offering himself without spot to God, as a sweet smelling savor, having obtained eternal redemption for us." 2. We were reconciled to God while we were yet enemies. How we can be reconciled to God in the Universalist sense, and yet be enemies, is a mystery. 3. Though Christ has accomplished the work of reconciliation, yet the sinner is unreconciled: hence, the ministry of reconciliation was committed to the apostles, who besought men in Christ's stead to be reconciled to God.

The true view of reconciliation is, that the death of Christ opened the way—made it possible for man to return to God. Hence, says Christ—"I am the way, the truth and the life." Would men have been saved, if Christ had not redeemed, ransomed, and procured reconciliation? If Mr. Austin answers no, he grants my argument, and acknowledges the *eternal sanctions* of God's law. If he says yes, he repudiates Christ and his gospel, as *necessary to the final salvation* of men, and relinquishes a number of the proofs on which he has depended most in this discussion.

I will now pay my formal respects to the gentleman's *third negative* argument, which asserts endless punishment to be a *doctrine of heathenism*. In reply I call your attention to the following points.

1. It is not true that the idea of endless punishment *originated* with the heathen. There is no proof of this, beyond what there is that the idea of *endless felicity* originated in heathen corruption. Indeed, there is as much proof that the notion of *future* punishment originated in heathenism, as that the *eternity of its duration* originated there. And I positively deny the existence of any proof of the heathen origin of either. That the heathen corrupted the doctrine of future punishment, as they did all other religious truths, is clear enough, but this in no way affects the origin or truthfulness of the doctrine. This corruption of religious truths, partly through ignorance and depravity, and partly for sinister purposes, is alluded to by some heathen writers. The declarations found in the writings of Cicero and others, refer only to the corruption of *acknowledged* truths; or if they mean more, the only advantage Mr. Austin can gain from it is, in bringing one heathen opinion to correct another. Cicero's view of it is but a heathen notion after all, and my friend has no confidence in the judgment of heathen. The heathen never claimed a human origin for any of their religious doctrines. They believed *them* to have been communicated to their fathers by the gods.



If here and there one of their writers has ever intimated any thing different from this, it is because they were skeptical in regard to all religion; hence are entitled to no more confidence when they make such declarations, than Voltaire or Paine is, in asserting the Bible to have originated in heathenism, or in the dark ages; or than Mr. Austin is, in making his thousand and one assertions without the least shadow of proof.

2. The heathen held many doctrines that are true, *acknowledged true*, by the whole Christian world, and not disputed by Mr. Austin. In connection with the doctrine of future and endless punishment, they held to future and endless felicity for the righteous. They also believed the doctrine of the soul's immortality, and made it the ground of motives to the practice of virtue. Will Mr. Austin repudiate these acknowledged and interesting truths, because they received the sanction of the heathen world? Is it because the heathen believe the soul immortal, that so many Universalists reject this doctrine; and that some of their oracles denounce it as "heathen chaff," and have turned it out of door as a "heathen intruder?" Again: that great truth which lies at the foundation of all religion, the existence of one supreme and infinite God, was held by heathen, and made the basis of their religious doctrines, hopes and fears. It is true, the doctrine of the divine existence was greatly corrupted by their theory of subordinate deities, but above and in spite of all this confusion and corruption, the true idea of divine supremacy is still sure. Will the gentleman deny the existence of God, because it was a doctrine of heathenism? We have as full evidence that these doctrines originated in heathenism, as we have of the heathen origin of the doctrine of endless punishment; and if Mr. Austin rejects one, to be consistent, he must reject the whole, on the ground that they were doctrines of heathenism.

3. Moreover, some of the peculiarities of the gentleman's theology were believed and taught by heathen. Such is the notion that sin arises out of our physical constitution; an idea clearly traceable to the heathen supposition of a perverse principle in matter, which at the time of creation, the omnipotence of God could not control. The doctrine of purgatorial purification, or preparation for heaven by means of punishment, which has constituted the burden of my friend's story during this discussion, was also a prominent feature in the Mythology of some heathen writers. Finally, that very Universalism, held and taught by Origen, and subsequently condemned by a General Council, was of heathen derivation. It was derived from the Platonic school, according to the consistent testimony of ecclesiastical authors. Now, let the gentleman go the whole figure, and make a clean sweep. If his mode of reasoning be sound, he must do this, or incur the charge of being inconsistent and uncandid. Let him reject future and endless felicity—the immortality of the soul—the existence

of a Supreme Being—the physical origin of sin—the purifying influence of punishment—and Origen, and his Universalism. There is absolutely no choice, between giving up all these, and giving up, as unsound and obviously sophistical, the argument against endless punishment, drawn from the fact that it has the suffrage of heathen. Which of these conclusions will Mr. Austin take ?

The next argument urged by my friend against endless misery, is, that it violates all natural sense of justice. What the gentleman means by *natural sense of justice*, I am at a loss to know, since he has not seen fit to explain or define this language. In the absence of any thing more specific, I am obliged to suppose he intends that sense of justice which is natural to men—that sense of justice which they *naturally* and *generally* entertain respecting the divine law and its penalty.\* If this be the meaning, (and I know not what else it can mean,) I argue in reply, providing it were true that the doctrine of endless punishment is contrary to the natural sense of justice entertained by men, this would not prove the doctrine in question false, since man's *natural* sense of religious things, arising out of a *perverted moral nature*, is often very erroneous, and may be so in this case. Indeed, St. Paul says, the "*natural* man knoweth not the things of the Spirit, neither can he know them, because they are spiritually discerned." But it is *not true* that the doctrine of endless punishment is in violation of all *natural sense of justice*, since the whole world, under the dictates of *nature*, have received and believed this doctrine. Could the whole world, aided only by the light and promptings *natural religion*, be likely to receive and maintain a belief for any thousand years, which violates all *natural sense of justice* ? There is another strange freak in the gentleman's logic—another sample of the harmony and consistency of his proofs. He has already argued against endless punishment, on the ground that it was a doctrine of heathenism ; that is, it agrees with the *natural sense of justice* of the heathen world, and therefore it cannot be true ; but now he turns a square corner and concludes the doctrine must be false, because it violates *all natural sense of justice*. What does the gentleman mean ? Has he forgotten his former arguments, or does he suppose we have not sufficient discernment to see that these proofs directly contradict each other ? If this is not blowing hot and cold on the same subject, it is certainly not very easy to say what is : yet such are the straits to which Mr. Austin is reduced, in order to make out his list of negative arguments.

Mr. Austin's *fifth* negative argument is, that endless punishment violates that *fundamental rule* of God's government, requiring every man to be punished *according to his deeds*. The principle in this argument is precisely the same with that just considered, though couched in different language. If God punishes

men *more* than they deserve, and thus disregards that fundamental rule in his government which requires him to punish his subjects according to their deeds, it is plain it amounts to the same thing with violating *all natural sense of justice*. Thus, by adopting other phraseology, the gentleman lays down the same principle again, and calls on me to answer it the second time. Well, as the point is by no means exhausted, but may be answered in different ways, I will accommodate myself to the gentleman's great propensity to multiply what he is pleased to call arguments.

It "violates that fundamental rule in God's government which requires him to punish men according to their deeds." This is a very specious and high-sounding declaration; but after all the pomp with which it was delivered, it amounts to just *nothing*.

1. Because it is *mere assumption*. The gentleman has given us no *data*, by which to determine the correctness of this allegation. He has furnished us with no standard by which to determine the moral turpitude of sin, nor has he attempted to fix the "*quantum sufficit*" of punishment, adapted to the different grades of crime. He himself seems in doubt at times, whether the sinner will be punished all he deserves in *this life*, or whether his punishment must run over into eternity, and continue there an indefinite period. On the principles of Universalism as taught by Winchester, Murray, Skinner, and others, the restoration of the sinner in another world, from a state of sin and punishment, is *indefinitely postponed*. They are not able to tell when it will occur. But if they cannot tell, and do not know how long the sinner must be punished in the future state, how do they know that endless punishment would violate any fundamental principle of God's government? How does Mr. Austin know, and how are we to know that endless punishment violates the rule which distributes to every man according to his deeds, when he has furnished us with no standard by which to graduate the moral turpitude of sin, or the amount of punishment deserved by the sinner as adapted to the different degrees of guilt and crime?

2. This argument, based on a supposed violation of a fundamental rule of God's government, comes directly in contact with a prominent feature of Universalism, viz. that God's government is *strictly paternal*; and it also conflicts with the theory of punishment advocated by the gentleman during this discussion, until we commenced debating the *third* question. That theory is, that God's punishments are *always* inflicted with direct reference to the *reformation of offenders*. Now, if God's government be strictly and entirely paternal, and if he never inflicts punishment but with a view to the reformation of the sinner, it is as plain as daylight, that the fundamental rule of God's government which he supposes outraged by endless punishment, *has no existence*. The *moral desert* of the transgressor is not a consideration: the question is not what the sinner *deserves*, but, what is *necessary* to reform him;

and by *this rule*, (on the principles of Universalism,) God deals out his punishments, and by no other rule. Here again my friend is inconsistent with his theory, and inconsistent with himself. His argument, therefore, vanishes away, "and leaves no trace behind." It is really worth the while to inquire here, how many times has the gentleman changed his ground during this controversy? And yet we shall not be able to answer the question in any other than general terms. When he has laid down his premise, constructed his argument, and deduced his conclusion, he has given us no pledge that he will occupy the same ground in his next speech, or that he will advocate principles which can by any means be made to harmonize with what he has already advanced. He has refuted nearly every one of his own arguments, by presenting forthwith some other argument directly or indirectly contradicting it. He has taken so many and various positions, on different and opposite grounds, in relation to many subjects which have come up between us, that but for his voice and gestures, and general "*suavitu in modo*," I should scarcely recognize him as the same opponent with which I commenced this debate. My friend has often reminded me of an intemperate student whose name was *Ami*. Having taken a little too much of the "good creature," on recovering his senses, he found himself in the ditch besmeared with mud. After surveying himself for some time in evident perplexity at his singular attitude, he broke out into the following soliloquy: "Am I *Ami*, or am I not *Ami*? If I am not *Ami*, who am I? but if I am *Ami*, where am I?" Indeed, I should suppose it would be really difficult, by any proof furnished by the unity and harmony of his theology, for the gentleman to determine *who* he is, or *where* he is: and but for those more tangible and substantial proofs of the *I* and *me*, developed by philosophers, it would seem no easy task for him to maintain his personal identity. But in the *third* place, apart from all this, it is *not true* that endless misery in case of the finally incorrigible, violates that fundamental rule of the government of God which awards to every man according to his deeds. So far from this, the system which embraces this doctrine, is the *only system* which sustains the rule referred to, and vindicates the character of God in a strict and impartial application of it. What is it to render to every man according to his deeds? This is a point left by Mr. Austin in as loose and indefinite a form, as the turpitude of sin, or the "*quantum sufficit*" of punishment. And yet, unless we know what the *rule* of retribution is, it is worse than folly to attempt a conclusion respecting the justice or injustice of the divine government.

Our view of this subject is as follows: 1. The retributive administration of God is adapted to the human constitution, including the freedom of the will, or the power of moral choice. 2. It corresponds with the degree of light which God has afforded his

moral subjects, respecting his law and their duty. 3. The moral responsibility of man is graduated just according to the measure of these advantages of constitution, freedom, moral light, and moral motives, all of which make up the moral ability and accountability of the creature. All God's punishments are distributed with strict regard to these facts, without which there could be no accountability, and no retribution. 4. Finally, after warnings and penal visitations, together with gracious calls to repentance during a life of probation, to render to every man according to his works, is to award to them at the last day, the day of final judgment, according to the course of conduct they have pursued, and the moral character they have formed. Hence St. Paul says, God "will render to every man according to his works: to them who by patient continuance in well-doing, seek for glory, honor and immortality, he will render *eternal life*: but to those who are contentious, and do not obey the truth, but take pleasure in unrighteousness, he will render *tribulation and anguish, indignation and wrath* \* \* \* \* \* in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." From this decision there is absolutely no appeal.

Mr. Austin's *sixth* negative argument is, that endless misery destroys the *certainty* of rewards and punishments in the administration of God. This is verily a curious notion, and as foolish as it is curious. Have we not just quoted from Paul, that God "will render to every man according to his works?" Reward to the good, and punishment to those who are perseveringly and finally wicked, is as sure and certain, as that there is a God whose law and government are extended over his subjects. And it is equally certain, that both the good and bad have in this life the prelude, or first fruits, of what will belong to such characters in the future and endless world. How, then, does the gentleman make out his case? Why, the sinner *may repent and secure pardon*: and the good man *may apostatize and lose his reward*: hence he concludes there is an uncertainty in the administration of justice. This is truly wonderful!!! Let us look at it a little farther. What is it that is uncertain? Is it uncertain that the good will be saved, and the wicked punished? No. If the wicked man repents and becomes good, he will be treated according to the new character he has acquired—according to what he *is*, and not according to what he *has been*. Is there any thing wrong here? Is there any uncertainty here? Would Mr. Austin have a man punished as a sinner after he has become a Christian? I think not, for he has more than once told us that when the sinner repents, he ceases to be punished, and this is all I contend for. Again, when the good man apostatizes, and becomes a wicked, depraved man, God deals with him as a wicked man, according to what he *is*, and not according to what he *has been*. Is there any uncertainty here? Not at all. God's administration is unchange

ble in its character, and certain in the application of its principles, let man change as he will. Does Mr. Austin object to this? Would he have the bad man rewarded as though he were righteous? Does he wish the results of vice and virtue to change places, and to have men treated according to what they *have been*, and and not according to what *they are*? Let him not contend with me on this point, but go and settle it with inspiration. Did not Christ say to the thief on the cross, "To-day shalt thou be with me in Paradise?" Has Mr. Austin any objection to this? Is there any uncertainty here? Does not Ezekiel say—"When a righteous man turneth away from his righteousness, and committeth iniquity and dieth in them: for his iniquity that he hath done he shall die?" Again—"when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive?" And yet Mr. Austin says these principles, for which I contend just as here expressed, create uncertainty in the distribution of rewards and punishments, and make the ways of God unequal!! O Universalism! "are not the ways of God equal? are not your ways unequal?"—(Ezek. xviii. 26, 27.)

Mr. Austin says I repudiate reason. This is not true. I repudiate his *view* of the *use* and *office* of reason in matters of religion, as outright and downright Infidelity. I have endeavored to rescue reason from his abuse of it, and give it, its true relation to the subject of revealed religion. To make human reason the test by which to *try*, *receive* or *reject*, all doctrines of revelation, is to repudiate revelation, by raising the dictates of human reason to an equality with, if not to make them superior to, the voice of God. This is what Mr. Austin does, and is what is done by all Infidels. The office of reason in relation to revealed religion, may be stated as follows:

1. To determine whether the communication claiming to be a revelation from God, is attended with, and confirmed by, those evidences of divine interposition which are necessary to authenticate a revelation. Besides the collateral and historical proof, the two main branches of testimony are miracles and prophecy. These evidences of divine authority are addressed to our reason, and reason is competent to consider and decide the claim of a revelation as based upon such proofs. And reason is bound to investigate the evidences, and determine the question of divine authorship, on the strength of these proofs, in a fair and impartial way, whether the particular doctrines contained in the book be understood, comprehended, or not. Having become satisfied of the divine authority of the revelation, it is then the province and duty of reason,

2. To examine with humility and an honest desire to learn, what God communicates to us in his blessed book. And in performing this work, the same rules are to be applied as in the

interpretation of any other statement or record; for as our only object after the authenticity of the revelation is established, is to discover the sense, or ascertain what is declared to us by God, our reason or judgment is called to precisely the same office, as when the meaning of any other document is in question. Such is the *office*, and this the *limitation* of reason, in determining the claims of a professed revelation, and ascertaining the sense and meaning of its language. To carry reason beyond this, is to take it out of its proper sphere, and assign it a task in advance of its actual powers. And this very thing is done by Mr. Austin. He makes it the prerogative of reason to determine *beforehand* what kind of doctrines a revelation should contain, or after the communication has been made, to *judge* and *decide* whether the doctrine involved ought to be received as truth. This is precisely the ground upon which all Infidelity rests, and on which all Infidels assume the right to reject the claims and teachings of divine revelation. But, unless it can be shown that human reason is the *same* in *degree*, as well as in *kind*, with *divine reason*; that is, commensurate with it as to its powers, and equally incapable of error, the argument against certain doctrines which reason professes not to understand, and because they are not comprehended, is perfectly unsound. "Nothing more is necessary to show the fallacy of this mode of arguing, than to urge the indisputable truth that God is wiser than man, and has endowed man with only a *portion* of that faculty which he himself, and none other beside him, possesses in *absolute perfection*."—(*Van Mildert*.)

Mr. Austin says the great characteristic of the divine mind, is *love*. That love is a great characteristic of the divine mind I have no doubt, but that it is the *greatest*, I don't believe. All the attributes of the mind of God are *infinite*; hence, no one is greater than another. God's holiness is as prominent as his love; and there is no principle in the love of God, inconsistent with the holiness of his character, out of which arises his infinite justice. There is as much energy in divine holiness and justice, as in love.

My friend says the existence of a personal devil is a heathen doctrine, and therefore, on the principle he has laid down in regard to heathenism, he is bound to repudiate the idea. Well, if he is intent upon reasoning in this way, let him carry out the argument, and say, the existence of a personal and Supreme Deity was a doctrine of heathenism, therefore the idea is false, and should be repudiated. But let me ask here, where did the New Testament get the idea of a personal devil? Where did Christ get the idea, when he rebuked, cast them out of the possessed, and allowed them to go into the swine—as also, when he speaks of the place of punishment "prepared for the devil and his angels?" Where did Paul and the other Apostles get the idea? I know how Universalists dispose of this subject, and I suppose the gentleman, if he says any thing about it, must adopt the sar-

loose, skeptical, and ridiculous method of interpretation; resolving the whole into the carnal mind, or the *state* of the human heart. In this way they make Christ to have possessed a Devil, since the scriptures say he was tempted of the Devil. Universalism cares not how much the character of Christ is defamed, and his name blasphemed, if the idea of a personal Devil can be explained away, and expunged from the Bible. Mr. Austin has often repeated the passage, "the Lord will not cast off for ever." In reply I have quoted the language of David to his son Solomon—"if thou forsake him (God,) he will cast thee off for ever." This language shows that the passage so much insisted on by my opponent, is contingent. Solomon did forsake God, and he cast him off; not from the throne, for he was more distinguished for a long and prosperous reign than any other Jewish king. The casting off referred to his moral state—the loss of God's spiritual favor.—[*Time expired.*]

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[MR. AUSTIN'S FIFTH REPLY.]

I desire, *Br. Moderators*, to call your attention, and that of the audience, to the admission of Elder Holmes, yesterday, in regard to depravity. He asserted emphatically, and unqualifiedly, that he believes in TOTAL DEPRAVITY. Afterwards he endeavored to modify this declaration, by interposing a metaphysical distinction, which as I have shown, would virtually prove, that all born before the atonement was made by Christ, must have been *totally depraved*. For whatever he, or any of his school, urge to the contrary, it is absurd in the highest degree, to contend that the atonement of Jesus operated *backwards*, and even before it was made, had the effect to remove a *total* depravity, which would otherwise have existed!! The mere assertion of such a paradox, carries its own refutation. It is in fact, evident from his own language, Mr. Holmes actually believes that all who lived before Christ, were totally depraved. In his discussion with Rev. Wm. M. De Long, he makes the following declarations:—"1. All men are by *nature* TOTALLY DEPRAVED—apart from the benefits of the atonement of Christ. 2. In consequence of the benefits of the atonement of Christ, who is the true light that lighteth every man that cometh into the world," men are not NOW totally depraved, but enter the gospel dispensation, possess a gracious ability to repent and turn to God. 3. Though men are not now, totally depraved, possessing as they do, the unconditional benefits of the atonement, yet they are *still depraved*; and if their depravity is not destroyed it will prove their ruin." Here is as precious a specimen of *assumption*, as can well be found in the same compass.

The emphasis the Elder throws on the word "*now*,"—"men are not now totally depraved under the gospel dispensation"—leaves unavoidably the inference, that he believes they were *totally de-*



*praved* BEFORE the introduction of the gospel. This must therefore be an acknowledged fact in his theory. He asserts that *since* the atonement was made, men are not totally depraved. Hence, the infant that was born one minute *before* Christ expired on the cross, must have been *totally depraved*, while another infant born one minute *after* the death of Christ—say *five minutes* subsequent to the former—enters the world relieved from the mountain load of total depravity. This conclusion is necessarily consequent on my brother's theory! Yet, is there a man or even a *child* here, who can believe an absurdity so ridiculous? I insist that according to Mr. Holmes' own principles, the greater part of mankind are still *totally* depraved! He says "all men are *by nature* **TOTALLY** depraved—apart from the benefits of the atonement of Christ." Although in the next sentence, to help himself out of his predicament, he calls these benefits "unconditional," yet it is well known to be a fundamental principle in his system of theology, that the benefits of Christ's atonement, are wholly *conditional*—that unless the creature believes in the atonement, and complies with all the terms of salvation, he receives no possible benefit from that atonement. This is precisely the position my friend has occupied, and for which he has earnestly and pertinaciously contended, during the whole of this discussion. It is upon the principle that large classes of men do not avail themselves of the benefits of Christ's atonement, that he insists they will suffer endless woe. Now, as "apart from the benefits of the atonement" *all men* are **TOTALLY** DEPRAVED, and as there are innumerable multitudes who do not in this life, comply with the requisite conditions to receive "the benefits of the atonement of Christ," hence upon his own showing, much the larger portion of mankind even under the gospel dispensation, have been, and still are **TOTALLY DEPRAVED!!** I defy the Elder to extricate himself from this conclusion. Hence, when he speaks of man's inherent depravity, or "natural depravity," he means really, *total depravity* from birth.

My friend agreeing so far with the Calvinists as to adopt virtually their doctrine of total depravity, he must be considered with them an advocate of **INFANT DAMNATION!!** This follows necessarily and unavoidably. He believes man's depravity is inherent—i. e. that he is born a corrupt, depraved being! Infants possess no means to avail themselves of "the benefits of the atonement of Christ,"—they possess no "gracious ability,"—to repent of their total depravity, or of their "natural" depravity and "turn to God." What becomes of them, when taken from the fond embrace of loving parents, by death? They are *born* depraved, they *die* depraved. Assuredly, depraved beings cannot enter heaven. Moreover, the Elder contends there is no *change* after death. He has set himself firmly against this idea, and has repeatedly challenged me to show the slightest evidence that anything can be done to secure salvation, after passing the portals of the grave.

What, then, becomes of infants after death? As certain as the sentiments he advocates are true, every infant called away by death, falls into the nether depths of *Eternal Damnation!!!* This is the plain and positive teaching of those doctrines, whether Calvinistic or Methodistic, which boastingly and impudently claim to be exclusively "Evangelical!"

Moreover, according to those *enlightened* expounders of man's nature, when Jesus took little children in his arms and blessed them, he embraced and blessed depraved imps. When he exclaimed—"of such is the kingdom of heaven,"—he declared that the kingdom of heaven was composed of *depraved* beings. And when "Jesus called a little child unto him, and set him in the midst of them, [his disciples,] and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven"—we must understand him as teaching that men must become "*depraved*" before they can enter the kingdom of heaven!! It is impossible to avoid these conclusions on the principles advocated by Elder Holmes. Parents, I must appeal to you once more, although perhaps my friend will insist I am addressing a very depraved feeling in your heart. What think you of this *evangelical* doctrine of DEPRAVITY, whether *total* or *natural*? Can he reason even one of these mothers into the belief that the cherub which slumbers so calmly and sweetly on her breast—whose bewitching smile and innocent prattle appear so harmless and innocent—is a corrupted wretch, with its little heart surcharged with black depravity? Can he make a father or a mother believe that the children whom death has torn from their embrace, have gone down to dwell in darkness and woe forever? I tell you plainly, parents, you must believe all this, or wholly reject the system of doctrine my opponent is seeking to establish in this debate!!

Elder Holmes has declared he believed in Total Depravity, and yet he has labored to convince the audience that he does not believe that odious sentiment. It is difficult to determine what his real views are upon the subject, or whether he has any clear and settled opinion. Indeed I am at a loss to know what his real belief is, in regard to the main topic of our debate. He declared in his last speech on the *second* question, that "if he believed Universalism he *would not preach it!*" This has the merit of being very plain language. He means he would not preach what he believed to be the TRUTH. The inference is, that he would deliberately and wilfully proclaim what he knew to be FALSE!!! I have not a doubt there are many clergymen in the world who are influenced far more by the dictates of selfish policy, than the high convictions of duty. Only let error be popular, fashionable and wealthy—let it be capable of bestowing worldly titles and honors upon them—let it be dubbed "Evangelical," though the name be a perfect *misnomer*—and they will become its vociferous advocates

though in so doing, they should trample in the very dust beneath their feet, that which they believed to be God's holy truth. I know not how others may estimate such principles of action, but for myself, I utterly detest them ! Whether my opponent belongs to this class of preachers or not, I leave the world to determine from his own words. He plainly declares that he would not preach what he believed to be the solemn and revealed truth of God. Though he was convinced that the Bible doctrine is true, which declares the absolute *certainty* of punishment for sin—that “though hand joined in hand, the wicked shall not be unpunished”—yet he would not proclaim a sentiment so salutary ; but would stubbornly persevere in his present course of virtually *encouraging* men into sin, by proclaiming the doctrine that they can indulge in every vile propensity, in every wicked habit, and still escape the just punishment of their crimes by repentance before death !! Yea, he unblushingly tells us, that did he believe God would so arrange his Providence, so administer his government, so exhibit his truth and grace through the gospel of Christ, as to bring all souls to sincere repentance, obedience and love—a sentiment admired and loved by every christian soul, by every pure spirit in the universe—he would absolutely *refuse* to proclaim it to men !! But while believing that sublime and glorious doctrine, the probability is, he would still continue preaching what he felt in his heart to be the abominable FALSEHOOD of endless wrath and woe !! After this avowal, I shall not know where to class my opponent. He *may* be a believer in endless punishment—but, I have some suspicions he at heart believes in the salvation of all men. I know he does not acknowledge this ; but he has told us he would not own it, if it were true. Perhaps he belongs to that class, of whom the orthodox Professor Stuart speaks, when he declares that “not a few” of Evangelical clergymen, are in SECRET, believers in the salvation of *all mankind* ! It may be, after all, that I am holding this discussion, with a real, confirmed, *Universalist* ! And it is possible, before we close, my friend will be ready to confess the fact to the world. On due repentance of his sin of *concealment*, I should be most happy to receive him as a believer and preacher of that doctrine, which has been proclaimed “by all God's holy prophets since the world began.” Were I to judge the Elder by his *heart*, I should have strong evidence of the justness of my suspicions that he is already a Universalist. For he acknowledges he *desires* the salvation of all men, and *prays* that they may be saved ! But alas ! should I judge by his *head*, his *logic*, by his *manner of reasoning*, by his plain contradiction of that most positive of all declarations in the Bible, God “will have all men to be saved and come to the knowledge of the truth”—my hopes of his Universalism would vanish !

Elder Holmes' *seventh* Argument in support of the doctrine of Endless Punishment, is drawn from the Atonement. We have

once gone over this entire ground. Why he has returned to it again, it would be difficult to decide, unless it is to swell the *numerical* array of his arguments, or in the hopes of supplying some of the deficiencies of his former positions on this topic. In this argument I can perceive nothing new of any great importance. It is but a repetition of his former positions and assertions, which have been introduced so often that they have become absolutely thread-bare. I have already shown to the satisfaction as I trust, of the enlightened and candid, that the views of the Atonement held by Elder Holmes and partialists generally, are unscriptural and inconsistent. I might, therefore, pass by this argument in silence. But lest my friend should complain that I do not treat his labors respectfully, I will notice a few points he has advanced under this head.

He insists there is no way to account for the *sufferings* of Christ except that they were *expiatory*—i. e. in the *place* of others! With his permission, I reply that there is a very easy and consistent way of accounting for the Redeemer's sufferings, on a principle entirely different. Cannot one being suffer for another, without suffering in *his place*, as a substitute, to receive the *punishment* his due? This question grows out of a common sense view of the subject, and admits of but one answer. The world is full of instances going to show that men often suffer for each other's good, on principles of benevolence, without taking each other's place. Did not the noble Howard endure privation and suffering for the good of the most wicked and wretched of men, even of felons and murderers, without suffering in their *place*, or expiating their guilt? Did not the heroes of our Revolution suffer every hardship for the benefit of our common country, without expiating the sins of their fellow-citizens? In my notice of this subject, on the first question, I gave several instances where the Apostles spoke of suffering for each other, and of suffering for Christ. Were their sufferings *expiatory*?—Did they suffer in each other's *place*, or in the *place* or *stead* of Christ? I also showed that the same Greek word [*uper*] which was used in the New Testament to describe the sense in which the Apostles suffered for one another, was used to denote the sense in which Christ suffered for the world.\* Here is sufficient evidence to satisfy us of the truth of the following conclusions. 1. The atonement effected by Christ was not designed to save men from *endless punishment*. My friend has not shown to the satisfaction of any, that men *deserve* such a punishment, or were even exposed to it. Until he proves this, his argument from the atonement rests on sheer assumption. 2. The sufferings of Christ were not *expiatory*—they were not to screen men from the just punishment of their sins. It is the undivided testimony of the

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\* See p. 33.

scriptures that each man must suffer for his sins in his own person. 3. The sufferings of Christ were in the *behalf* of mankind, and not in their *stead*. He labored, suffered, died for us, as one friend or brother should suffer for another—for our benefit, our spiritual improvement, our permanent happiness. This great fact forms the most beautiful trait in the character of Jesus. Having thus suffered for us, he could with much propriety exhort us to *imitate* his example, and be willing to labor and suffer for one another, if need be.

If the atonement of Christ was designed to save men from just punishment due their wickedness, then all mankind will be saved from every particle of punishment. My friend will acknowledge the atonement was made for all. Will it not prove efficacious to the entire extent for which it was designed? Let Elder Holmes consult the Calvinistic brethren of his own Evangelical school, and they will inform him the atonement will confer its benefits upon every soul for whom it was originally designed. They will ridicule, as absurd in the extreme, the idea that any for whom Christ died, will fail of participating in the salvation his death was designed to effect. Now, unite this tenet of the Calvinists, with the position of the Methodists, that Christ tasted death for every man—the atonement was made for the whole world—and between them both, they prove the truth on this subject—the salvation of all mankind!!

My friend has favored us with a brief criticism on the Greek words "*ilasma*" and "*ilasterion*," rendered in the New Testament "*propitiation*." He says they were used by the Greeks to indicate one who turned away the wrath of another. Suppose we allow that the Greeks used these words in such a sense, are we to believe the scripture writers attached the same meaning to them? Then we must believe "the God of love" is actually filled with *wrath* towards his creatures, and anxious to pour it upon them. But at the same time while overflowing with infinite wrath against man, he was so moved by *love*, as to send his Son to endeavour to "turn away" his own wrath from its wretched objects!! This is another of the beautiful consistencies of orthodoxy! Is it not more consistent to suppose St. Paul gave the word "*ilasterion*," the sense attached to it by the *Old Testament* writers, than by Greek poets? In the "*holiest of holies*," of the ancient Jewish sanctuary and temple, the "*Mercy seat*" over which the cherubims spread their wings, was called the "*ilasterion*." At this mercy seat God promised to meet the Jewish High Priest, and commune with him in regard to the interests of his chosen people.—(See Ex. xxv. 17-22.) In the New Testament, in reference to this ancient mercy seat, Jesus is figuratively denominated the *ilasterion*, or the *medium*, under the gospel dispensation, through which God will *meet* and *commune* with the children of men. In other words "*ilasterion*," when used in reference to

Christ, so far from signifying that he turns away the *wrath* of God, or the *displeasure* of God, by the sacrifice of himself in the place of the sinner, means simply and only that he is the *medium* through which God will confer the blessings of the gospel on men, and save them from their sins. The Apostle says—"Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation [*ilasterion*] through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—Rom. iii. 24-25.) Thus Jesus Christ is represented as the *medium* through which men obtain redemption and forgiveness of sins. "If any man sins, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation [*ilamos*] for our sins; and not for ours only, but also for the sins of the whole world."—(1 John ii. 1, 2.) Jesus Christ is the *advocate*, the *medium*, through whom the Apostles, the early converts and the whole world, will be finally saved from their sins.

The views advanced by Mr. Holmes in regard to the word "Redemption," need detain me but a few moments. He informs us it is from a Greek word which signifies "to purchase." The Elder not only takes his meaning of the word "Redemption" from Pagan authority, but he draws the *theology* he builds upon it, from the same source. The heathen believed they could "purchase" the favor of their gods, and "purchase" release from torments they were ready to inflict upon them, by bloody sacrifices of animals, and sometimes of human victims. My opponent, together with all his partialist brethren, entertain similar gross and abhorrent views of human redemption. They maintain Christ "purchased" man's redemption from the wrath of God, and the claims of justice, by paying the price of his *own blood!!!* They insist the sanguinary contract was made and executed, and the blood of Christ was poured out as the *price* of the release of mankind from punishment!! Abhorrent as this view is of the proceedings of the holy and benevolent Creator, it could be better tolerated, did those who advocate it legitimately carry out and adopt its *results*. But they most inconsistently contend that a great part of those whose redemption Jesus bought and paid for, at a price so dear, will not, after all, be redeemed from punishment, agreeably to the original stipulation. If Christ has actually "purchased" the redemption of all men from the claims of God's justice, and in good faith paid the bloody compensation, as my opponent maintains, why, in reason's name, are not all released for ever from punishment? Why is it insisted that unless the creature himself "purchases" his salvation over again, by his own deeds, he shall be sent into endless torments? How monstrous—how blasphemous—such views of God's proceedings.

Whatever the Greeks or other Pagans may believe on this subject—whatever definition dictionaries, prepared by believers in

partial doctrines, may give to disputed words in theology, I value the scripture usage of its own language, as deserving of more weight than all. The word "redemption," in the Bible, has precisely the same meaning, so far as its doctrine is concerned, as "salvation." To *redeem* men, is simply to *save* them. And redemption, like salvation, is not from *punishment*, but from *sin*. A few passages will illustrate the correctness of this position. "He shall redeem Israel [from punishment? No—] from all his iniquities."—(Ps. cxxx. 8.) Christ "gave himself for us, that he might redeem us [from the penalty, the punishment of sin? No—] from all iniquity, and purify unto himself a peculiar people, zealous of good works."—(Titus ii. 14.) It is true, St. Paul declares that "Christ hath redeemed us from the curse of the law."—(Gal. iii. 13.) But I showed on the first question, that the Apostle in this language, evidently meant that he and the believing Jews of his day, had been saved from the rites and ceremonies, and all the burthens of the old Ceremonial Law.\*

Elder Holmes has quoted John iii. 16—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Why did he not proceed and give us the next verse?—"For God sent not his Son into the world, to *condemn* the world, but that the world through him might be *saved*," He insists that the word "perish," in the 16th verse, "means to be *utterly* lost!" Suppose I should allow this, it would not help my opponent in the least. For the succeeding verse which I have quoted, declares positively that Christ came to save the world, the entire race of man, from the condition described by the word "perish," let it be what it may.

But the word "perish" in this passage, or any other in the Bible, does not mean to be *utterly* lost. The scripture usage of the word, the best criterion to judge of its import, will abundantly sustain this position—"There is a *just* man that *perisheth* in his righteousness."—(Eccl. vii. 15.) "The righteous *perisheth* and no man layeth it to heart."—(Isa. lvii. 1.) Does "perish" in either of these places, signify to be *utterly* lost? Are prophets and just and righteous men for ever lost? If the Elders definition of *perish* is correct, it must be so. The Greek word which our translators have rendered "perish," in John iii. 16, is *Apoletai*. It never signifies "utterly lost"—i. e. endlessly miserable. *Apoletai*, *Apolese*, etc., are in the New Testament, translated "perish," "destroy," "lost," but in no sense conveying the idea of eternal misery, as will be seen by the following examples: "The thief cometh not, but for to steal, and to kill and to destroy,"—[apolese.]—(John x. 10.) "They say unto him, He [the Master of the vineyard] will miserably destroy [apolesei] those wicked men."—(Matt. xxi. 41.)

\* See pp. 26, 27—61, 62.

Here *Apolesai* signifies to punish, or at most *to take life*, without any reference to a future world. "What man of you, having a hundred sheep, if he lose [apolesas] one of them, doth not leave the ninety and nine in the wilderness, and goeth after that which is lost, [apololos] until he find it? \* \* \* And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost," [apololos.]—(Luke xv. 4-6.) The conclusion of the Parable of the Prodigal Son reads as follows: "It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again, and was *lost*, [apololos,] and is found."—(Luke xv. 32.) These examples show us that the scripture usage of the word rendered *perish*, does not denote an "utterly lost" or endlessly wretched condition, but a state of darkness, bewilderment, unbelief and sin. Neither do the Lexicons, with all the prejudices of their authors in favor of my friend's doctrine, assert that these original words signify "endless woe." The most they assert is, that in two or three cases, they signify *future* punishment—not *endless*. And even in taking this ground, it is evident they were governed more by their creeds, than the scripture usage of those words.

Elder Holmes has attempted a reply to my *fifth* Negative Argument, that the doctrine of Endless Misery is of *heathen origin*. He denies this fact, but gives us nothing stronger than his naked assertions, to support this denial. In my argument on this point, I not only *asserted* that the doctrine under consideration was of heathen origin, but I introduced the most abundant and satisfactory *proof* of the correctness of my position. I showed that Endless Punishment is not taught in the Old Testament—that such a sentiment was never revealed to God's ancient people—and gave you the language of several eminent orthodox commentators, who acknowledged this fact. While the Jews thus had no belief in eternal woe—indeed, while all their holy prophets were proclaiming the doctrine of "the restitution of all things," (see Acts iii. 21,) the heathen nations all around them, were believers in endless suffering—showing beyond the reach of a reasonable doubt, that it originated in their midst. I gave also the testimony of the most learned heathen writers, in which they assert in so many words, that "Infernal punishments," were *invented* by their priests and legislators to keep the common people in some restraint. Moreover, I gave you the language of Bishop Lowth, in support of the fact, that the *idea* of torments in the invisible world, originated in the custom among the ancients, of burying the bodies of their dead, in deep and dark caverns of the earth.

How does my friend meet this array of testimony? Does he show that my positions are not sound, or that my evidence is not to the point, and not to be relied upon? Does he invalidate any thing I have said on this subject, or overthrow a single fact I have



asserted? Not at all. But parrot-like, he re-echoes and returns my words by saying that some of the sentiments of Universalists are of heathen origin. If I were to admit this, what then? Would it show that endless punishment is not the invention of the heathen? My friend does not expect this. He knows that wherever Universalism may have come from, does not alter the well established fact, that eternal wretchedness is a dogma of pure pagan origin. The only expedient the perplexed man can resort to—the only consolation he can hope for in his sad predicament—is to endeavor to drag me into the same miry pit with himself, and bring my doctrine down to the same low heathen origin with his own. How does he succeed in this attempt? The fact that *traces* of a doctrine may be found among the heathen, is not of itself, satisfactory evidence, that it is a heathen sentiment. We may well suppose it possible that now and then one can be found in their midst, who is in possession of some rays of truth. I did not rest my argument that endless woe is a heathen doctrine, on the simple circumstance that it prevailed generally in their theology, but I depended on the fact which I proved, that it *originated* with the heathen. I showed the way in which the idea was first suggested, and the *object* for which the doctrine was first invented and palmed upon the ignorant Pagan nations. Does my friend give any evidence that the doctrine of Universal Salvation was invented by the heathen, or originated with them? Not the slightest. He says that Universalism agrees with heathenism in maintaining that sin arises from the bodily passions. But all he hopes to build on this assertion, is overturned when it is known that the theory that sin originates in the bodily passions, is not one peculiar to Universalism. Some Universalists believe it, while others reject it. In all ages this has been a matter of discussion among theologians of every class and sect.

That among the profound thinkers, the sages and philosophers of the ancients, one should occasionally be found, upon whose mind the light of the sublime idea of a final state of universal harmony, peace and happiness had dawned, is no marvel. Neither can it militate against the truth of the doctrine I advocate. Indeed it could not well be otherwise, than that the more wise and enlightened should now and then get a glimpse of this glorious sentiment. In studying the great book of Nature, they could not avoid obtaining some just conceptions of Nature's God. How could they contemplate the heavenly bodies, the sun, the moon and stars, the vastness and grandeur of the universe, and the perfection with which the great mechanism of the celestial bodies roll on in their allotted spheres, from age to age, with neither variable-ness nor the shadow of turning, without obtaining some well grounded conceptions of the Wisdom and the Omnipotence of Deity? How could they mark the evidences of *benevolence*, exhibited in the light of the sun, the falling of the rains, the fruitfulness

of the earth, the changes of the seasons, and in all the varied provisions made for the wants of man and beast, without becoming deeply impressed with the *goodness* of the creating Being? That a few philosophical minds should follow the teachings of these lessons of nature, until they were guided into the belief that God's love is infinite, and that under its promptings he will bring all his creatures to the enjoyment of his own endless bliss, is a *confirmation*, rather than a disproof of Universal Salvation. But when the heathen go to work and *invent* a doctrine to keep the ignorant in awe, as they tell us they did future torments, the evidence that it is a false doctrine, is overwhelming!

Mr. Holmes speaks of the condemnation of Origen's Universalism by the Fifth General Council. That fact is full of significance, in connection with the attendant circumstances. Many of Origen's religious and philosophical views, were disputed in his own day and for ages after. But it is an important circumstance, which I have already noticed, that during his life, and for several hundred years afterwards, not a single objection was made to his *Universalism*, in all the christian church. While eager to condemn every thing he advanced which they deemed erroneous, not a word was breathed against the doctrine he so often advocated, and so long dwelt upon, of the final restoration and salvation of all mankind. I defy my opponent to produce a line or a word against Origen's Universalism for some two or three hundred years after his death, from any christian writer of those ages. This shows conclusively the doctrine of the eventual holiness and happiness of all prevailed generally in the christian church, for several of the first centuries of the christian era. It was not until the church became corrupted by floods of heathen error, and the priest-had fallen into vice and ignorance, and the purity, piety, knowledge and intelligence of the early christians had departed, Universalism was at last condemned.

In noticing my *fifth* negative argument, the Elder declares that to reward man according to his deeds, is to give him the great *results* of his life. Properly understood, this is correct. God is continually giving men the *results* of their conduct, throughout their days. When they obey him, the result is a rich reward, bestowed at once, without delaying to another existence. If they disobey, the necessary result is wretchedness, from which no escape is allowed until a just punishment is administered. But the partialist system violates this just principle. It teaches that all the *results* of man's life are experienced in the *future state* of being—and that these results are not according as he had *lived*, but according as he *dies*. Though he live a saint, and die after an hour's sin, the result will be endless woe. But he may live to old age in the practice of every species of sin, yet if he repents before he dies, the *result* will be an eternity of felicity. This he contends is rewarding

men according to their deeds!—giving them the results of their lives!

My opponent inquires, whether a good man who apostatizes before death, ought to be rewarded? I reply, he had ought to be rewarded for whatever good deeds he has performed, and punished for his apostacy. But not punished forever—for he does not justly deserve such a punishment! He inquires also whether, if the sinner repents before he dies, his punishment ought not to cease? The sophistry of this inquiry is seen, in a fact which is kept out of sight in the question, viz:—that according to partialism, the sinner is not punished at all in this life. Hence, by repentance he escapes all punishment—and for the good work of a day, he receives the reward of an eternity of happiness. This is the point where his system violates all the principles of equity. As to the passage of scripture which the Elder quotes from Rom. ii. 16, it has not the slightest allusion to a day of judgment in another world. Let the word *dispensation* be substituted for *day*, which is the true meaning of the Apostle, and the actual import of this long abused passage is easily understood:—"In the day [Greek—*emeron*—era, dispensation,] when God shall judge the secrets of men by Jesus Christ, according to my gospel." There could not well be a greater perversion of scripture than the Elder's application of this passage.

Mr. Holmes says he does not repudiate reason. I take issue on this point, and insist he has virtually repudiated reason. Has he not cast every indignity on reason. Has he not endeavored to undermine our confidence in this, our highest capacity, by asserting that no dependence can be placed upon it?—that it leads the *heathen* and the *infidel* into their absurdities?—and finally declared, in so many words, that it is "an erring guide?" In his article in the Methodist Review, July, 1847, he says—"Besides the practice, which unfortunately [i. e. unfortunately for orthodoxy,] is too prevalent, of subjecting the doctrines of revelation to the test of human reason, has long been a fruitful source of diversity and error in matters of religion."—(p. 414.) This I call repudiating reason quite effectually! He charges me with maintaining that it is the province of reason to determine what the scriptures ought to teach, and if they do not teach as I think reason demands, I throw them away. I deny this allegation—it is totally unfounded, length and breadth. I do not elevate reason above revelation, nor take the ground that man's reason should determine what the scriptures should teach. My position is, and my opponent well knows it, that we must depend upon our reason to learn what the scriptures do reveal. Without such an exercise of reason, the Bible would be no more a revelation to us, than to the cattle of the field. It is the evangelical party who are disposed to throw away the scriptures, if they find they do not teach their sentiments. A member of an "orthodox" church

in this place, declared to a friend of mine, since this debate commenced, that if he thought the scriptures did not inculcate the doctrine of vicarious atonement—i. e. if it did not teach that God suffered his innocent Son to be put to death, that men might be allowed to go on and sin to their fill, and escape all punishment—then he would say, “Away with the Bible!!”

My friend asserts that Universalists make Christ to be a *devil*, because we say he was subjected to temptation.

Mr. HOLMES.—I think I said possessed with the devil—that is, he had in him that which would lead him to temptation.

Mr. AUSTIN.—I understood the brother to say that we made Christ to be a devil. Well—“possessed with the devil.” This amounts to about the same thing. We only repeat on this subject, the exact language of the Apostle—that Jesus “was in all points tempted like as we are, yet without sin.”—(Heb. iv. 15.) For what purpose was he tempted?—“For in that he himself suffered, being *tempted*, he is able to succour them that are tempted.”—(Heb. ii. 18.) We do not believe that his temptations were the workings of *corrupt* passions within him. They were the outward allurements of worldly fame, power, wealth and glory. In reply to all he has said about a devil, it is only necessary for me to remark, that in scripture phraseology, according to ancient modes of speech, the principle of *Evil*, is personified under the name of *Devil* or *Satan*. This single fact kept in view, will lead to an easy consistent understanding of both of these words, wherever they occur in the Bible. I would like to ask Elder Holmes if he believes in the existence of a semi-omnipotent Devil, as an actual personage? If he does, will he inform us how it is he has escaped from hell, and is wandering in *freedom* among men? Will he also inform us why the Almighty allows him to range over the earth, and allure millions of God's own offspring down to the pit of endless agony, when in an instant he could chain him a prisoner, where he could do no more mischief, or by a word could annihilate him forever!!! I request my opponent to give me distinct answers to these inquiries.

The Elder for some strange purpose, most singularly charges me with maintaining the doctrine of “*purgatorial purification*.” He must have known this was a *base fabrication*, when he uttered it. He and the audience are perfectly aware I repudiate the whole FICTION whether of *purgatorial* or *eternal* torments. The public have sufficient discrimination, if my opponent has not, to distinguish between a high course of salutary, elevating, purifying discipline and instruction, and a gross infliction of brutal tortures! I would submit to the audience the condition of a man's heart, and the nature of his cause, who is driven to indulge in sheer misrepresentation, instead of bringing forth sound argument! He

insists that in my *fifth* negative argument I violate the principle for which I have heretofore contended, that punishment is designed for the reformation of the transgressor. According to this theory, he maintains, the *moral* desert of the transgressor is not a consideration—that the question is, not what the sinner *deserves*, but what is necessary to *reform* him. Is it possible my friend's perception is so dull, as this stupid blunder would show? Or is his idea that punishment is simply *retaliation* and *revenge* so fixed in his mind, that it blinds him to the true rule of its infliction? Moral desert is a consideration in that punishment inflicted for the reformation of the offender. The *amount* of punishment necessary to induce repentance and reformation, is precisely the amount he *deserves*, on the equitable principle of moral desert. Hence all the *straining* of the Elder to show that I have changed my position and contradicted myself, and the silly “twaddle” with which he indulges in regard thereto, serve only to display his weakness, and the desperate condition of his cause. Come friend! step up to something manly and dignified, and leave to children these low attempts at wit and ridicule!!

My *eighth* Negative Argument is, that Endless Punishment has a tendency to make men hard-hearted, cruel, revengeful and blood-thirsty! I do not by any means assert that all believers in that sentiment possess these characteristics. No! thanks to God! he has made the hearts of most of those who receive the doctrine, to be far *better* than they have made their own creed. But on certain classes of its believers, it has exerted an influence of the most deleterious nature—especially in those days when it was preached more *openly* and *nakedly* than now. Let me give some specimens of the influence of this doctrine in hardening the hearts of its believers. Tertullian, a Presbyter of Carthage, in Africa, was the *first preacher* in the Christian church who ever proclaimed the literal *endlessness* of punishment. This was in the third century. See what effect the doctrine had upon him. In speaking of his heathen neighbors, he says:—“How shall I *admire*, how *laugh*, how *rejoice*, how *exult*, when I behold so many kings worshipped as gods in heaven, together with Jove himself, groaning in the lowest abyss of darkness. So many magistrates who persecuted the name of the Lord, liquefying in fiercer flames than they ever kindled against Christians! So many sage philosophers, blushing in raging fire, with their scholars whom they persuaded to despise God, and to disbelieve the resurrection. \* \* \* Then shall we hear the tragedians more tuneful under their own sufferings; then shall we see the players far more sprightly amid the flames; the charioteer all *red-hot* in his burning car; and the wrestlers hurled, not upon the accustomed lists, but upon a plain of fire.”—(*Tertull. De Spectaculis*, cap. 3.) Was this a *christian* disposition? Was it not rather the exhibition of a spirit, *savage*, *revengeful*, and *cruel*?

Hear again, Rev Thomas Boston, an orthodox divine of a past age, in his work entitled "Four-fold State." "The godly wife shall *applaud* the justice of the judge, in the condemnation of her ungodly husband. The godly husband shall say *amen*! to the DAMNATION of her who lay in his bosom! The godly parent shall say *hallelujah*! at the passing of the sentence of their ungodly child. And the godly child shall, from his heart, approve the damnation of his wicked parents, who begot him, and the mother who bore him."—(p. 336.)

Thomas Vincent, a Calvinistic Clergyman who preached in London, in the 17th century, indulges in the following strain: "This will fill them with astonishing *admiration*, and wondering *joy*, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their brethren, their sisters, their intimate friends and companions, while they themselves are saved! \* \* \* \* Those affections which they now have to relatives out of Christ, will CEASE; and they will not have the *least trouble* to see them *sentenced to hell*, and thrust into the fiery furnace." If the affections which professing Christians now cherish towards those connected with them by the dearest ties, will cease hereafter, and they be brought to view with indifference the endless agonies of those they now love, will not their feelings become *hardened*? Will they not have exchanged a heart of *flesh* for a heart of *stone*?

President Edwards, formerly of Princeton College, New Jersey, who stood at the head of the orthodox ranks in the last century, makes use of the following language: "The sight of hell's torments will EXALT the happiness of the saints forever. It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness, but it will *really* make their *happiness* the GREATER, as it will make them more sensible of their own happiness. It will give them a more LIVELY RELISH for it. It will make them prize it more." Again says President Edwards—"When they shall see how miserable others of their fellow creatures are, who are naturally in the same circumstances with themselves—when they shall see the *smoke of their torments*, and the raging of the *flames* of their burning, and hear their *dolorous SHRIEKS* and *CRIES*, and consider that they, in the mean time, are in the most blissful state, and shall surely be in it to all eternity, how will they rejoice!"

I might quote many pages of this kind of sentiment. But this must suffice. Must not the heart be brought into a condition harder than adamant, to *feel* that in heaven, they can find added happiness, a higher *zest* for enjoyment, in contemplating the damnation of the dearest objects of their affections? Parents, husbands, wives, children, brothers, sisters, how do you relish the prospect thus held out before you? How do you like a doctrine, that pre-

sents such *enjoyments* for your acceptance? Can you approve a sentiment which declares every particle of love between you is to be annihilated? This must be a correct description of the feelings of the saints in heaven, if the doctrine of endless punishment is true. And how hardening must be the effects of such doctrines on those who really believe them, and enter into their *spirit*!!

This is the way that the doctrine ought to be preached, if it is of God. These were bold, honest and faithful preachers of it. Why should it not be so proclaimed now? If it is true, it cannot be preached in a manner too pungent! Why does not my friend opposite, and those clergymen generally who profess to believe in endless wrath, preach it now, as it was a century ago? The reason is perfectly obvious. It is because they DARE NOT! The public heart would loathe and spurn it with abhorrence, were it presented at this day, in its true, genuine colors. The partialist clergy perfectly understand this, and hence attempt to conceal its odiousness!

Look through the pages of Ecclesiastical History, yea, and of profane history too, for the effects of this doctrine on men's hearts. You will find that all that has been done to *disgrace* Christianity—every thing wicked, corrupt, malicious, and cruel, which has been transacted under the garb of religion, has been done by believers in this doctrine of endless wrath! Under the influence of what doctrine did *professing Christians* engage in fierce persecutions—dye their hands in each other's blood, simply for a difference in religious faith? Under the influence of what doctrine did professing Christians march by hundreds of thousands to the Holy Land, and butcher multitudes of Mahometans, because they did not believe in a Christ, of whom they had never heard, except in mere name? Under the influence of what doctrine were the fires of martyrdom kindled? Under the influence of what doctrine was the cruel Inquisition, with all its infernal enginery of torture, reared and put into operation—crushing the bones of heretics, and tearing them limb from limb? Under the influence of what doctrine was it, that innocent men and women were hung for witchcraft—Quakers banished and put to death—and Baptists whipped? These questions admit of a single answer. All these enormities were committed by believers in eternal woe. It was the *vengeance*, and *venom*, and *hate*, of which this doctrine is the *double-distilled concentration*, that embittered and poisoned the hearts of those who took part in such bloody and cruel transactions. These deeds of blackness were the legitimate fruit of the malign influence of such a doctrine on ignorant and bigotted men. Oh, God! oh, Christ! what untold abominations has this sentiment urged men to commit, in the name of thy compassionate and peaceful religion!!

My Ninth Negative Argument is, that Endless Misery destroys

the Parental character of God. The scriptures represent God as a Father—as the Father of *all men*. It is true, they also speak of him as a Ruler, a King, a Judge; but over and above these—high above them, stands his relationship as a Parent. All men are connected with God, in the same manner that the son of an earthly monarch is with his father. The doctrine of Endless Punishment describes the Most High as acting in a manner of which the most depraved earthly parent would blush to be guilty. It represents him as deliberately, and voluntarily, placing his children where he *knew* they would be exposed to perils of the most terrible description—yea, where he saw vast multitudes of them would stumble into endless sin and agony!! Would any earthly father do thus? It represents him as exposing them to this doom without any *necessity*, or any *call* for it. He could have allowed them to remain uncreated, if he had pleased. It would have caused no evil, no injury, no harm to any, had he permitted them to sleep on in peaceful *non-entity*! But instead of such a poor privilege, this libellous doctrine represents the heavenly Parent as urging them into being, and placing them all on the dizzy precipice of eternal wretchedness—plainly seeing and fully knowing that countless millions of the ignorant and deluded creatures, would plunge off into the black gulf of never ending perdition!! I ask again, would any earthly father urge his children into such a condition? It represents the Heavenly Father as enduring the frailties and follies of his erring children for a little season, and then throwing them from him in anger, in hate and revenge, and turning on them the thunder-bolts of Omnipotent wrath—crushing them down with almighty power, and wreaking infinite vengeance upon them!! And this, not during a moment, or a day, or a year only, but throughout eternity!! It declares he will hear his offspring cry, and agonize, and lament, and call upon him, as their *Father*, and appeal to his love and pity for relief from their agony; but that he will remain perfectly unmoved, without one feeling of compassion, or one throb of mercy! Yea, it insists he will hear them *beg* for an opportunity to *repent*, and become obedient, dutiful and loving children; but, horrible to conceive, he will not grant this most reasonable and consistent request!! No. It absolutely says he will not even allow them the wretched favor of *falling into annihilation*, but will compel them to live forever, that he may forever have the opportunity of tormenting them! In the name of heaven, I ask my brother opposite, if it is not time to hesitate presenting God to the world in such a blasphemous light! I ask the fathers and mothers of this audience, if an earthly parent would conduct in a manner so abhorrent? Does not this doctrine place the Heavenly Father even *below* the worst parent earth ever saw?

Brother Moderators! The very vulture which delights in blood, will exhibit *tenderness* towards her young. She will line their



nest with the softest down—will feed them by day—cover them with her wings by night, and watch over and protect them, until they are able to provide for themselves? In mercy's name, must the Heavenly Father be represented as exhibiting LESS tenderness for his offspring. The poet YOUNG describes the enormity of these representations of the Parent of the world, in the eloquent and forcible language he puts into the mouth of one supposed to be lost:

"Father of Mercies! why from silent Earth,  
Did'st thou awake and curse me into birth!  
Tear me from quiet—ravish me from night!  
And make a thankless present of thy light?  
Push into being a reverse of thee,  
And animate a clod with misery?

And this, my help, my God, at *thy* decree?  
Nature is chang'd and *Hell* should swallow me.  
And *canst* thou then, look down from perfect bliss,  
And see me plunging in the dark abyss?  
Calling thee FATHER, in a sea of fire?  
Or pouring blasphemies at *Thy* desire?  
With mortal's anguish wilt thou raise Thy name,  
And by my *pangs* omnipotence proclaim?"  
[Young's "Last Day," Book 111.]

—[Time expired.]

#### [MR. HOLMES' SIXTH SPEECH.]

The language the gentleman has just quoted from *Young*, is put into the mouth of an objector, such as skeptics and Universalists, who, repudiating the voice of revelation, claim a more liberal and enlightened theology, asserting injustice in the operation of the laws of the moral universe. If Mr. Austin had also quoted the reply, he would have shown, what he evidently wishes to avoid, the triumphant manner in which the great poet chastises the Infidel, and refutes his railing accusations against the divine government. Take the following as a specimen:—

If, then, that *double death* should prove thy lot,  
Blame not the bowels of the Deity:  
Man shall be blessed, as far as man permits.  
Not man alone, all rationals, Heaven arms  
With an illustrious, but tremendous power.  
That power denied, men, angels, were no more  
But *passive engines*, void of praise or blame.  
A nature rational, implies the power  
Of being blessed or wretched, as we please;  
Else idle reason would have naught to do:  
And he that would be barred capacity

*Of pain, courts incapacity of bliss.  
 Heaven wills our happiness, allows our doom ;  
 Invites us ardently, but not compels.  
 Heaven but persuades, almighty man decrees ;  
 Man is the maker of immortal fates.  
 Man falls by man, if finally he falls ;  
 And fall he must, who learns from death alone,  
 The dreadful secret—that he lives forever.*

(Night Seventh.)

From the manner in which the gentleman has quoted Dr Young, it would seem to be his design to convey the impression that this celebrated author was a Universalist. And here I am reminded again of the list of Universalists, or distinguished men, claimed as Universalists paraded before us a day or two since ; and perhaps I shall not have a better time than this, to remark somewhat more respecting it. I have asked him where he got that list, but have received no satisfactory reply.

MR. AUSTIN.—I have said I obtained it from the Ancient History of Universalism, and various other sources.

MR. HOLMES.—Yes, “and various other sources,” one of which is the “Universalist Almanac,” from which, I find by examination, the gentleman has drawn many things, asserted so confidently in this discussion, but resting upon no foundation. That a very few of the individuals named, supposed future punishment *would terminate*, is probably true, but as to the great majority, they were not Universalists in any sense, and it is an injurious, not to say willful slander upon their reputation, to name them in such connection.

Mr. Austin has claimed Watts as a Universalist, and yet, in his great zeal to represent the orthodox doctrine of endless punishment in as revolting a light as possible, he has found it convenient to quote a passage on that subject from Dr. Watts. This is very consistent. But Watts’ writings on religious and other subjects, are too well known to the world, to admit of his being passed off as a Universalist, unless it be among those who are too ignorant to know by their own reading that such a man ever lived. His celebrated hymn commencing with,

“Broad is the road that leads to death,  
 And thousands walk together there,”

is itself sufficient to vindicate him from the suspicion of Universalism. Not long since, and not far from this place, a certain Universalist preacher, discoursing on the “signs of the times,” quoted the first verse of this hymn, probably without knowing who was its author. He thought, however, the idea conveyed was a great absurdity—adding, it ought to read thus :—

Broad is the road that leads to life,  
 And thousands walk together there,

While Partialists show a way to hell  
Without a single traveller.

It is likely the gentleman did not know he was trifling with almost the *literal words* of Jesus Christ. Doddridge is also claimed as a Universalist, at which I am astonished beyond measure—not that there should be a desire to connect the influence of such men with universalist dogmas, but that any intelligent man should have the effrontery to make such a declaration in public. Since the gentleman delivered himself on this point, I have taken some pains to look in to the writings of Doddridge, and if ever a man shook the sinner over the fires of an endless hell, that man was Dr. Doddridge. As a moderate specimen of the language he holds on this subject, take the following. Addressing himself to the impenitent, he says—"Thousands are no doubt, *already in hell*, whose guilt never equalled thine; and it is astonishing that God hath *spared thee* to read this representation of thy case, or to make any pause upon it. O waste not so precious a moment, but enter attentively, and as humbly as thou canst, into those reflections which suit a case so lamentable and so terrible as thine." Again, in another place—"Thine, sinner, is 'everlasting fire.' It is that which our Lord hath in such awful terms described as prevailing there, 'where the worm dieth not, and the fire is not quenched;' and again, in wonderful compassion, a third time—'when their worm dieth not, and the fire is not quenched'—(Mark ix. 44–46–48.) Nor was it originally prepared, or principally introduced for you: it was 'prepared for the devil and his angels.' For those first grand rebels who were, immediately on their fall, doomed to it: and since you have taken part with them in their apostacy, you must sink with them into that flaming ruin, and sink so much the deeper, as you have despised the Savior, who was never offered to them. These must be your companions and your tormentors, with whom you must *dwell forever*."—(*Doddridge's Rise and Progress*.) Is this the language of a Universalist?

Mr. Austin also alledges, that Dr. Rush was a Universalist, of which there is not a particle of proof; and though I have no published documents at hand, from which to draw evidence to the contrary, yet, from his general reputation as an orthodox man, and from the fact that he was a great admirer of the theological writings of the celebrated John De La Fletcher, a sound and able Methodist divine, I have no hesitation in pronouncing the allegation wholly gratuitous.

The gentleman's catalogue also embraces the name of Sir Isaac Newton. And on what does this claim rest? Why, all the proof we can get is, that somebody said that Cromwell's Secretary said, that Sir Isaac was not orthodox on the subject of future punishment. The probability is, that this vague story, which has been seized with so much avidity by Universalists, arose from the fact that he was once, during his life time, by some envious

persons, and for sinister ends, charged with being unsound on the doctrine of the Trinity. Dr. Brewster vindicates him from the charge of heterodoxy; and M. Biot has remarked, that "there is absolutely nothing in the writings of Newton to justify, or even to authorize the idea that he was an anti-trinitarian." Newton repelled the insinuation with indignation. He was so offended with Mr. Whiston for having represented him as an Arian, that he would not permit him to be elected a Fellow of the Royal Society while he was President. I assert this on the authority of Dr. Brewster, who wrote the life of Newton. There is a gentleman here who is somewhat acquainted with the writings of Newton—has read his life, and gives it as his opinion, that he was a Calvinist, of moderate views. But whether Calvinist or Arminian in his theological views, it is quite certain he was not a Universalist.

I find also the name of Dr. Thomas Dick set down amongst those claimed as believers in the dogmas of Universalism, but not only without authority, but directly in the face of his repeated and published declarations. In his "Philosophy of Religion," after many and various illustrations of the influence of depraved passion on the happiness of men, he remarks as follows: "We cannot form a more dreadful picture of future punishment, than by conceiving the principles of falsehood, deceit, and malignity, and the passions of pride, hatred, malice, and revenge, raging with *uncontrolled* and *perpetual* violence. The effects produced by the uncontrolled operation of such principles and passions, would be such as may be fitly represented by the emblems of the 'worm that never dies,' 'of devouring fire,' and of their necessary concomitants, 'weeping, wailing, and gnashing of teeth.' What other ingredients of misery, arising either from local circumstances, from recollections of the past, or the anticipation of the future, may be mingled with the cup of *future woe*, it becomes not us particularly to determine." And as "*such a punishment*" produces no virtuous results or tendencies, he concludes, "that the misery of wicked intelligences, will continue as long as they remain in existence." In his Future State, he remarks as follows: "As the peace and serenity of virtuous minds are preludes of nobler enjoyments in a future life, so those terrors which now assail the wicked, may be considered as the beginnings of that misery and anguish which will be consummated in the world to come, in the case of those who add *final impenitence* to all their other crimes." On another page, speaking of careless and sensual worldlings, he describes them as "entirely regardless whether they shall sink into the gulf of annihilation, or into the regions of *endless perdition*." We will give one specimen more. He quotes with approbation the language of Hieronymus—"whether I eat or drink, or in whatever other action or employment I am engaged, that solemn voice always seems to sound in my ears, 'awake ye dead

and come to judgment.' As often as I think of the day of judgment, my heart quakes and my whole frame trembles. If I am to indulge in any of the pleasures of the present life, I am resolved to do it in such a way that the solemn realities of the future judgment may never be banished from my recollection."—(Sec. 7 and 11.) Mr. Austin also embraces Dr. Franklin in his list of Universalists, and all the proof adduced is, that he "believed no form of Christianity worthy the name, which does not embrace the reconciliation of a lapsed world in its provisions," or something to this amount. If there be any thing peculiar in the signification of this remark, it was doubtless intended to distinguish his views from the rigid Calvinism generally preached in his day. The language is such as would be used by any intelligent Arminian for such a purpose. If Franklin should be regarded as properly a believer in Christianity at all, (a question not yet fully settled,) he unquestionably received it on the basis of a *general atonement*. But if he were a Deist, (as some suppose,) his Deism was superior to the present form of Universalism, inasmuch as it embraced the doctrine of retribution in a more consistent and higher sense. Whatever else he may have been, we have no evidence that he was a Universalist.

Did time permit, I might go on in this way to the end of Mr. Austin's chapter on illustrious Universalists, adding fresh evidence at every step, of the reckless manner in which he makes assertions. I trust, however, I have given sufficient proof that the long string of names read to us, was got up merely for effect, and is entitled to no sort of confidence. Why the gentleman should think it for his interest to pursue such a course, I can no more tell, than I can tell why it has been asserted that my moderator, Dr. White, has become a Universalist since the commencement of this discussion.

MR. AUSTIN.—By whom?

MR. HOLMES.—I know not, nor do I care by whom; the fact is before us, and affords a practical illustration of the manner in which Universalists multiply their converts. In this way we shall all be Universalists soon.

MR. AUSTIN.—I hope so.

MR. HOLMES.—And I suppose the gentleman not only hopes so, but would feel at perfect liberty to say so, when he could serve his purpose by it, without the fear of contradiction. The candor and integrity of such proceedings, however, will be duly appreciated by the audience and public.\*

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\* Since this debate was held, it has come to me in different ways, that Universalists who were *not present*, have confidently asserted that I renounced my views during the discussion, and had embraced Universalism. Where did they get this intelligence?

Intent upon making capital in some way out of John Calvin, Mr. Austin introduces his peculiar views again. I remarked, a day or two since, if John Murray could return to this world, he would find his professed successors publishing a very different doctrine from that which he taught. Mr. Austin thinks the same would be true of Calvin. That the system taught by Calvin has been slightly modified since his day, is very true, but there is a *marked difference* in the two cases. The first error, the starting point of Universalism, was the rejection of the plain teachings of the Bible on the subject of future punishment. But from the beginning it has gone on "waxing worse and worse." The loose and rationalistic method of interpretation adopted in the rejection of endless punishment, has served as an entering wedge to still farther encroachments upon Bible truth. One doctrine after another has been surrendered, until not a single element of Evangelism remains, and the system stands before the world stamped with the prominent features of skepticism. Calvin's error related to the *universality of the Atonement*, and the *provision made for lost men*, arising out of his peculiar views of *predestination*. This was his starting point. But, has this error exerted the same deleterious influence upon the evangelical part of his theory, which we have seen to be true in the case of Universalism? By no means. The Infidelity of Murray's theory has leavened the whole lump, but Calvin's error has submitted to modification under the evangelical influence of his general system. Instead of growing *worse*, it has become *better*, Mr. Austin himself being judge. Here is the important difference in the two cases.

Mr. Austin has attempted to excite prejudice in the minds of the mothers of this audience, on supposition that I have taught the *total depravity of infants*. Need I say that I have neither taught, nor believe this? I have said, and now repeat, that if men had been allowed to exist after the Adamic apostasy *without redemption, or any of the gracious influences* arising therefrom, they would have been in a condition of total depravity. But as this is not the case—as Christ has died for all the morally dead, all are raised above a state of total depravity, *in just so far as they are the subjects of gracious influence arising from redemption*. As to the moral condition of infants, it is clearly a Bible doctrine, that they are born in a state of *justification*. Hence, Paul—Rom. v. 18—"As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." It was on this broad and general ground of the atonement, that Christ when on earth, took infants in his arms and blessed them, saying, "suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Mothers, what do you think of this prominent feature of my theological system? Does this look like total depravity? As an unconditional benefit

of the Atonement, your infants are in a state of personal justification, and have the benediction of the Savior. Nor will they ever lose this, except by personal, voluntary transgression, after having passed to *maturer years*. Mr. Austin asks, "what was the condition of those who died before Christ came into the world?" I am astonished at the gentleman's limited knowledge of theology, if such remarks indicate the real measure of his attainments in this sublime science. Does he not know that Christ is announced in the Bible as "the lamb slain from the foundation of the world?" That in the *purpose* of God, the Atonement was as *really made* before the tragic scenes of Calvary occurred, as it has been since the *actual* crucifixion of the Son of God? and that the *unconditional* blessings of the Atonement were as ample and general, in the days of the patriarchs, as in those of the apostles? If he does not understand these things, I greatly marvel; but if he does, why ask such questions?

Let us now take another advance step in the *main* argument. My *eighth* argument is based on

#### THE MORAL TURPITUDE OF SIN.

And besides directly supporting the affirmative of the question under debate, it will serve also as a reply to Mr. Austin's *seventh* negative proof.

We have already seen how Universalism rids itself of the moral turpitude of sin; it is, *first*, by making it the result of physical organization; and *secondly*, by lowering the standard of divine requirement, making the law of God not the embodiment of moral perfection, but simply the rule of physical, intellectual and moral action, founded in, and arising out of the human constitution. If the law violated be in man only, as is asserted by standard works on Universalism, the turpitude of sin must be graduated accordingly. If we take such groveling views of the law, and of sin, we ought, in order to be consistent, to dispense at once with all positive punishments. The law that man violates is in himself, and let that law see to it that the punishment is inflicted. But this is wrong, all wrong. It commences wrong, hence must be wrong in the conclusion. The turpitude of sin arises from other and higher considerations.

I. Sin must take its moral turpitude from the nature of the obligations violated. These obligations are infinite. They are comprised in the following particulars.

*First.* What God *has done for us*. He has given us existence under circumstances which stamp the character of man with great dignity and nobleness. He has given him powers which he may improve until carried forward to the heights of heaven—he may pass the point now occupied by the highest arch-angel who basks in the sunlight of divine glory. God has also given us the means and motives for maintaining our state of purity, and completing our preparation for heaven. And when in neglect, violation and

ingratitude, we fell from that state of purity, he gave his only begotten Son to redeem us, and restore us to divine favor, happiness and heaven.

*Secondly.* An obligation to God is commensurate to the infinite loveliness of his character. God is a being of infinite moral beauty and perfection; infinite wisdom, goodness and holiness. We are therefore, under infinite obligations to love and obey him. To refuse to do so, to trample under foot his laws and spurn his authority, would certainly imply a degree of moral turpitude not to be measured by any human standard. The man who insults a dumb beast without reason, is blameworthy; but if he insults and abuses his fellow man, he is liable to civil pains and penalties; but if he insults law and justice in the person of a Magistrate or Governor, or if he attempts to subvert a lawful and righteous government, or defeat its wise and benevolent ends, the turpitude of his offence is increased in a ratio corresponding to the dignity, authority and goodness against which it is committed; he is guilty of *high treason*, and may, without any injustice, be deprived of the blessings of the government. What, then, shall we say of the turpitude of a willful and deliberate offence, committed against the person and dignity of an all-perfect God, and in violation of such infinite obligations as rest upon us to love and serve him?

*Thirdly.* In connection with this, take the infinite perfection of the divine law, so "holy, just, and good." It is the brightest efflux of his essential wisdom, the visible beauty of the Most High. It is perfectly adapted to exalt and make happy the moral subject. Were it a man's law, or a mean, ill-adapted, unjust law, the turpitude of offence against it would be graduated accordingly. But it is the standard of moral perfection to the whole universe; infinitely perfect in its glorious nature, infinitely good in its designs.

II. Sin takes its moral turpitude from the *evil at which it aims*. It is the direct opposite of holiness. If holiness be an infinite good, sin is an infinite evil, because it displaces holiness just so far as it prevails. It aims at subverting God's moral government; it therefore aims at accomplishing an infinite evil. As it can only increase with the diminution of happiness, it is the murderer of earth and the foe of heaven. If endless holiness would be an *infinite good* to any intelligent being, for the reason that sin displaces holiness, endless sin would be an *infinite evil*.

We have thus developed the main points which concur in fixing the character of sin. It is the transgression of an infinite law, in violation of infinite obligations, committed against the goodness and authority of an Infinite Being—and opposes and displaces infinite good. Sin is therefore in its *nature, designs and results*, an *infinite evil*. We can now understand why God is of purer eyes than to behold iniquity with approbation—"cannot look upon sin with the least degree of allowance." O sir, it is a



fearful thing to trifle with the turpitude of sin. Shall we stand up here under these circumstances, and brave God's throne, and charge him with injustice in excluding from the blessings of his government, those who love sin, are determined to practice it, and who, by a long course of willful rebellion, have contracted such dreadful guilt? And this moral guilt is enhanced by the rejection of the offers of salvation through a Redeemer. What does Paul say of such? "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversary."—(Heb. x. 27.)

I might appeal to every experienced Christian in this assembly for a confirmation of the views of the deep spiritual character of the law, and the exceeding sinfulness of sin. The nearer we get to God, in the experience of divine things, the greater is our sense of the evil and guilt of sin, and the more are we impressed with the condescension of God in providing a way of salvation.

My *ninth* argument, which I will introduce next, is drawn from

#### THE APPROVAL OF THE MORAL ATTRIBUTES OF GOD.

We have already shown that nothing can be inferred from the attributes of God *alone*, respecting the future and endless destinies of men: that there are but two ways in which we can ascertain what is, or is not consistent with the divine attributes. 1. By the facts developed under his government. 2. By the declarations of his word. So far as facts are concerned, they support, most decidedly, the doctrine for which I contend. The audience cannot have failed to perceive this during the progress of this discussion. As to the declarations of God's word, we expect to show on this question as we have on the others, that we are abundantly sustained. What I wish now to say, is, that the moral attributes of God, as revealed in the Bible, not only do not afford any evidence against the affirmative of this question, but do really approve and support it.

"God is Love." Divine love, though not an attribute, is a moral affection. But love in God is not *weakness*: a sickly sort of sentimentalism, as Universalism would have it, possessing neither eyes, nor ears, nor reason. The possession of such an affection would deprive him of the dignity and perfection of God, and render him unworthy the confidence of his creatures. God's love must move in harmony with his wisdom, holiness and justice; otherwise, it is not love, but weakness. God can love nothing that is not lovely. But sinners are not lovely either in their character or conduct; therefore God cannot love sinners. Here a distinction is to be made between compassion and complacency. It was the love of compassion that led the Divine Being to give his Son to die for the salvation of sinners. But divine compassion does not, *of itself*, constitute intelligent beings happy. There

are thousands for whom divine compassion has provided happiness, who nevertheless are not happy, but quite the contrary. Men cannot be happy without being brought to experience God's *complacent love*, and this can never be, except through that system of moral means brought in by the atonement, and which man has power to despise and reject. God's complacent love never visits and blesses a sinful being, without due regard to the character and claims of every attribute of the divine nature. Moreover, the goodness and love of God, approve the inflictions of justice. They were present during those signal displays of vengeance which have marked the divine administration in his universe, of which we have striking examples recorded in scripture. When the inhabitants of the old world were destroyed by a flood—when the cities of the plain were consumed by fire—when thousands fell by the burning displeasure of God, in the camp of Israel, and the company of Korah were engulfed in the yawning earth—and when the host of Pharaoh was overwhelmed in the Red sea—divine goodness and love were present on all these occasions, consenting and approving the inflictions demanded by holiness and justice, and joining in the song of the Israelites—"the Lord hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

The most affecting instance of divine goodness to men, is found in the gift of his Son. But this was not to force salvation upon us, irrespective of our will and agency. Such a course would harmonize neither with the love, holiness, and justice of God, nor with the elevated character of man, as a rational and accountable being. The improvement of the gospel is left to our choice, and the rejection of it will be visited with a marked and terrible vengeance. And when those for whom Christ died, despise the riches of his grace, and force themselves obstinately from the embrace of mercy, God's love will approve their final perdition, and he will appear glorious in his holiness and justice, when the decision of the last day shall be given, "depart ye cursed into everlasting fire prepared for the devil and his angels," while divine love will sanction the shout of approbation from all holy beings—"Just and righteous are thy ways, Lord God Almighty."

My *tenth* argument is based on the doctrine of

#### HUMAN PROBATION.

Probation is from the Latin word *probo*, and the corresponding Greek, *Dokisnazo*, and signifies, to examine into the goodness or fitness of any thing or person—to prove: and in the passive form is applied to those who have been tested as to their qualifications for entering upon some place or office of trust and distinction.

The ground we take is, that the whole human race is in a state of probation or trial, for a higher and better state, so far as they are now responsible for their conduct.

We argue this from the fact

1. That men are *now* upon a theatre of action from which there is more than one possible issue, and the particular nature of the issue is to be determined by the character of human conduct. In ordinary cases it would be enough to state the subject in this form, but we will illustrate what we mean, by a few examples. The husband, the wife, have entered upon the career of domestic life. To that career there is more than one possible issue. It may be attended with happiness, and end in peace and honor or with misery, and end in separation and disgrace. If they have children, those children may be happy and useful, or vicious in principle and practice, and bring down the gray hair of their parents in sorrow to the grave. The issue to this career will be good or evil, prosperous or otherwise, according to the course of action and conduct pursued by the parties on whom devolve the responsibilities of the domestic circle: and herein, is both an illustration and proof of the doctrine of probation.

The student is on probation for a place among the literati of the age. To his career there is more than one possible issue. If he perseveres in diligent application to study, he will crown his brow with literary honors; but if he spends his time in idleness, he will never reach the goal—never enjoy the prize.

The same principle, or doctrine of probation, governs the condition and happiness of all classes of men, proving that even in this life, men are placed in a state of probation for a better state than that *now* enjoyed, and an advanced condition of happiness; and that whether they rise to that better state, and enjoy that advanced condition of happiness or not, is to be determined by the improvement they make of their powers and blessings.

Here I anticipate what may be the reply of Mr. Austin, viz. "that though men are placed in a state of probation for happiness for this life, yet this is not true of the life to come, where happiness is made sure to all, whether they will or no." To this allegation I invite particular attention, and in reply remark,

1. It is wholly an assumed position. I know of no fact in nature or revelation which authorizes it. Let a single well established fact under the government of God in this world, which authorizes such a supposition, be quoted, or give us a thus saith the Lord—"man's future happiness and salvation does not depend in any degree upon his conduct in this life"—this will be something to the purpose; but until this is done, the assertion to which we reply, has no higher proof of its correctness than the *ipse dixit* of my friend.

2. Nor is this all; the assumption that this world is not a probation for another, is opposed by the argument from analogy. This argument is founded upon the fact, that the constitution of things in the moral world is established and unchangeable. That this is a fact, I presume no one will dispute. Even Mr.

Austin says in his "Voice to Youth," "the Creator has established moral laws for the government of the human race, which are as sure in their operations, and as undeviating in their effects, as his natural laws, although their movements and influences are not so evident to the eye of the spectator." And a little farther on he says, "this principle in morals is as immutably fixed as the pillars of Jehovah's throne." Now on this very fixed and established constitution of the moral world, do I predicate, as one of its main pillars, the doctrine of human probation for happiness in another world. For, as the moral constitution of man is adapted to the moral government of God, if one is fixed and immutable, so is the other: if not, there is no correspondence between them. If the time shall ever come when the laws of man's moral nature change, there must be a corresponding change in the moral government of God, in order to preserve the harmony. But if both are unchangeable, as they certainly are, then the analogical argument for human probation is irresistible. We have already seen what results follow human conduct in this world. Thousands fail of securing the great objects of existence as pertaining to this life, by a misimprovement of time, talents, and advantages, given them by their benefactor that they might reach and secure those objects. And as the moral laws, both of man and the divine government, are immutable as "the eternal throne;" hence, the results which flow from their operations here, must *always exist*, unless a change be made in the laws; the developments seen in this life, are an illustration and pledge of the results of human conduct in the life to come. This fact is so obvious and irresistible, as to have extorted from Rev. Hosea Ballou, 2d, the following: "Character is not as a garment that one may wrap over us, or strip off from us without *our agency*. It is integral with ourselves: it is the product of our mental growth, the result of a *voluntary* process of development. Circumstances and influences may hasten or retard this development, or be the occasion of its taking a *new direction*; but it is a process still, an internal one; having its *immediate cause in our will*. \* \* \*

Unless the universal chain of cause and effect *are [is]* cut off at death, whatsoever he (man) has become, up to this event, must influence the character which he now has, so as to make it different than it would otherwise be. Just how it will affect him in subsequent stages of his development, amidst the multitude of other influences, we may *not be able so positively to determine*: but the *general fact appears certain*." That is, the general fact that man's conduct in this life, influences his condition in the next, that his character at death *will go with him into eternity*.—(Universalist Quarterly, Vol. 4, No. 2.) No discerning mind can fail to perceive how fully this sustains my argument on probation, and how completely it wrecks the hopes which have been usually based on Universalism.

3. Once more, the assertion that man is not a probationer for another life, is a contradiction of the voice of revelation,

1. Tim. iv. 8—"Godliness is profitable unto all things, having promise of the life that *now* is, and of that which is *to come*." Rev. ii. 10—"Be thou faithful unto death, and I will give thee a crown of life." Rom. ii. 6-16—"Who will render to every man according to his deeds: To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; \* \* \* \* \* In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." These are a few of the many passages which establish the doctrine of human probation. This argument commends itself to the common sense of every man who is willing to be governed by common sense. And I am gratified, that after appealing to passions, prejudices and sympathies, until the audience has become sensible of a painful *nausea*, the gentleman has for *once* appealed to common sense. I hope now he will stick to the text in a common sense way, and when I speak again, I will give him a few additional thoughts on the same subject.

I have now presented ten of the affirmative proofs which I depend on to sustain my position. The most of these are founded on established facts and fundamental principles. Mr. Austin has talked around and around them, without really getting hold of them. Occasionally he has approached one of these facts or principles, as though he intended to grapple it, but ere he reached it, he has darted off in another direction, and left the threatened fortress in all its strength and beauty. Let the gentleman understand, and the audience remember, that no arts of sophistry, rhetorical flourish, or felicity of expression, can supply the place of correct logic and sound argument. He must take hold of these fundamental principles, shake their firmness, and tear away their fastenings, or his labor is wholly lost. To this work I invite him.

Mr. Austin says death will be destroyed. Granted, though the only proof he has of it, is by the signification of the same words which declare the future destruction of the sinner. However, the death referred to by the Apostle in this case, is, as Mr. Austin very well knows, the death of the body, which is to be destroyed by the general resurrection: but the death to which I allude in my argument, is *moral death*, on which a physical resurrection can exert no influence. My friend must try again, therefore, before he hits the point; meantime, let him prove what he has yet failed to do—that there is life in death. Is a man dead while there is yet life in him? Is he alive after life has become extinct? If he is, there is a possibility that the life

which exists *in death*, may re-act upon death and destroy it. Let Mr. Austin prove this in regard to moral death, and he shall have credit for more success than attended the reasoning of Plato, who argued that all things *spring from their contraries*.—*[Time expired.]*

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[MR. AUSTIN'S SIXTH REPLY.]

*Messrs. Moderators* :—My friend on the affirmative, not content with having the closing speech on the second question, in which he uttered many things of an erroneous, unjust and reprehensible character, when he knew I had no time to reply, but even now, he seeks every opportunity to go back and take up points on that question, which we have once considered and passed. He says he has no confidence in the list of eminent theologians, scholars and philosophers, which I gave in my last speech on the second question, as believers and defenders of the doctrine of Universal Salvation. Feeling that he must cast some disparagement upon that catalogue, he declares it was "a string of names got up for effect!" By whom were these men "got up?" By me? No: They were men "raised up" by the Almighty himself, to preserve and perpetuate the glorious gospel of his impartial grace and love through long and dark ages—when the doctrine of Endless Misery, and every heathen dogma that man's darkened wisdom could "*invent*," reigned and rioted in their native blackness—and to keep its vestal flame from total extinction, until a more favorable era should allow its light to break forth anew, and fill the world with the glory and beauty of its presence. The Elder seeks to shake your confidence in the Universalism of these great and good men. How does he effect this end? By showing *evidence* that they are not believers in the salvation of the world? No, he simply *asserts* that there is doubt in regard to that fact. But his *ipse dixit* is good for nothing, without accompanying *proof*. These men were not simply believers that the atonement was made for all men. They were believers in the actual and complete salvation of every human being. Not a name is mentioned in that list, in regard to whom there is not good evidence to show that they were believers in that doctrine. Had I my books at hand, I could give extracts from the writings of many of them, where they plainly advocate the ultimate salvation of the entire race of man.

He refers to the answer returned to language the poet Young puts into the mouth of the supposed lost sinner. But the critical reader will see that the answer does not meet, nor do away with the force of the appeal the lost one makes to his Father. It would seem that the poet purposely made the answer defective. There can be little doubt that Young indulged in his extravagant descriptions of eternal agony, for the purpose of showing the absurdity of that sentiment. That he was at heart a believer in the final

salvation of all men, at least towards the close of his life, is evident from the fact, that he speaks in high terms of "Hartley on Man," a work in which the salvation of all mankind is ably advocated. In recommending the work to a friend he declared he had read it with "*great satisfaction*." He also spoke in favor of several works of Rev. Richard Clarke in which the same doctrine is defended. That Dr. Doddridge did not believe in Endless Punishment, however warmly he may have preached it at one time, is evident from a variety of circumstances. I will mention one. During a severe illness, he received a letter from a highly esteemed friend, in which the important fact that all men shall be made alive in Christ, and that the Redeemer shall eventually succeed in making an "entire and eternal destruction of sin and death," was much dwelt upon. This letter so deeply effected Doddridge that his biographer declares that it was apprehensive his weakened frame would sink under the emotions of his gratitude and joy.\*

There cannot be a doubt that Dr. Watts rejected the doctrine of endless woe, and believed in the salvation of the world—notwithstanding my friend opposite, declared in language exceedingly decorous, that such an assertion is "false and slanderous." It is true, like Young, he said much that favors the common notion of eternal woe. Some of his psalms and hymns, written to suit the prevailing views on this subject, are surcharged with the blackness and venom of this doctrine. But occasionally a stanza in his poems, or a sentence in his prose writings, reveals the true state of his mind upon this subject, and fully corroborates the assertion I have made as to his Universalism. What sentiment but this is contained in the following stanza:—

"His own soft hand shall wipe the tears  
From every weeping eye;  
And pains, and groans, and griefs, and fears,  
And DEATH itself shall DIE!!"

If tears shall be wiped from *every* weeping eye—if pains, and groans, and griefs, and fears, and death, are to die, to be annihilated, how can there be a state of eternal death, and pain, and woe!! In one of his prose works, Watts declares that if a sinner in the future world shall sincerely repent, he cannot think a God of perfect equity and mercy, will still keep him in torment: but will release him from his punishment.†

To the list of eminent believers of the final salvation of all man-

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\* In one of his works Dr. Doddridge says—"We cannot pretend to decide *a priori*, or previous to the event, so far as to say, that the punishment of hell must and will *certainly* be eternal."

† In a work entitled "World to Come," Watts uses the following language—"I grant that the eternity of God himself, before this world began, or after its consummation, has something in it so immense and incomprehensible, that in my most *mature* thoughts I do not choose to enter into those infinite abysses. Nor do I think we ought, usually, when we speak concerning creatures, to affirm positively, that

kind, I might add that of Rev. Wm. Law, author of "Law's Serious Call." That he advocated that sentiment near the close of his days, is a matter of no doubt. From much that I might quote, I give the following, as proof—"It is my *capital doctrine* that God is all love, and merely a will to all goodness: that he must eternally will that to the creature, which he willed at his creation." Can any logic be more sound than this? Elder Holmes acknowledges God willed the salvation of all men, at their creation. Hence, this must always be his will. And all men must finally be saved, or the will of Jehovah will be forever frustrated. Again Law says—"As to the purification OF ALL HUMAN NATURE, I *fully believe it*, either in this world, or some after ages! And as to that of angels, if it is possible, I am glad of it, and also sure enough, that it will then come to pass."—*Law's Collection of Letters—Letter xii.*

Elder Holmes in speaking of Calvin and Murray, asserts that since the days of these great men, Calvinism has been *improving* and Universalism *retrograding*. How my friend's Calvinistic brethren will relish this thrust at their distinctive doctrines, and at the soundness of their noted leader, I know not. But the Elder is correct, Calvinism has become much improved. How? By enlarging its views of salvation, and getting a little of the leaven of Universalism into its narrow confines. It is a significant fact, that every change, every improvement, in the views of the partialist sects, consists simply in an *advance* towards the doctrine of Universal Salvation. Their faces are all set in that direction, and when they move at all, it is unavoidably thitherward!! In due time, I have not the least doubt, they will all arrive at the truth.

My opponent is confident that Universalism has grown worse. He asserts there is not a single element in it now, that there was *anciently*. But what is this talk about *ancient* Universalism? He has ridiculed the idea that there was any Universalism *anciently*, and insisted that the author of that system, is yet alive!! Now he is comparing Universalism of the present day, with that doctrine in *ancient* times. In this, however, he succeeds admirably in showing one thing, viz: his *consummate ignorance* of the whole subject. What is Universalism now? It is this one great central truth of Christianity, that in the fullness of times God will bring all mankind to holiness and happiness! What was Universalism *anciently*? What was it when preached "by all God's holy prophets," by the Savior—the Apostles—the early Christian Fathers—the eminent men in the church since the Reformation—and by Murray in our land? It was that God would in the fullness of times bring all men to holiness and happiness!! Universalism possesses now, *every* element it ever did. It is the same now that

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their existence shall be equal to that of the blessed God—*especially with regard to the duration of punishment!!*



it ever has been. It has never changed heretofore—it will never alter hereafter. It is the same now it will be, when all the ransomed sons and daughters of Adam surround the throne of Infinite Love, to worship God forever!!

Yesterday Elder Holmes said he believed in *total depravity*. To-day, he seems disposed to deny the doctrine.

MR. HOLMES.—Let me explain: Take man as he is now, and divest him of all the benefits he enjoys through the vicarious atonement of Christ and the efficacy of the Gospel light, and he is totally depraved.

MR. AUSTIN.—If this explanation throws any light upon our minds, it is that Elder Holmes does not believe men are now totally depraved. What are we to understand then, by his vociferous declaration yesterday, that he did believe in Total Depravity!! But his explanation only makes "confusion worse confounded." What are the *benefits* men enjoy from the vicarious atonement of Christ, according to my opponent's doctrine? They are salvation from punishment and an entrance into the abodes of endless blessedness, through faith in the merits of Jesus. But do all men exercise this faith? Have any in this life experienced this salvation, and entered the abodes of felicity? These questions must be answered in the negative. Then, they have not enjoyed the benefits of the atonement, and according to his own showing, are now totally depraved. Hence, after all, the Elder does in fact, believe in total depravity!!

Mr. Holmes says, that infants would *never have existed*, had it not been for the atonement of Christ!! I frankly confess this is a point which reaches beyond my depth. What connection the atonement has with the propagation of our species—whether my friend believes nobody would have inhabited the earth but Adam and Eve, had it not been for the atonement—or that there were no infants before the atonement was made—are enigmas beyond my solution. It is probable the partialist clergy have some *peculiar* views on this subject, to which we heretics are strangers. But it seems to me the Elder's declaration has reference to matters which it would not be proper to discuss before this audience.

He maintains that infants born since the death of Christ, are justified; and that if they die, they are saved. It gives me pleasure to hear him admit as much as this. But what is the condition of infants who died *before* the death of Christ? Does he say the atonement worked backwards?

MR. HOLMES.—I did say so.

MR. AUSTIN.—Then if the atonement operated both for the past and the future, and *justified* all infants that have been born, there has never been any depravity in the human heart at birth. What becomes of Mr. Holmes' declaration that he did believe in total de-

pravity? Moreover, what becomes of the article in the Methodist creed, that men are *naturally depraved*? They both vanish into thin air! Thus, after denying and ridiculing my position, that men are born pure and innocent, he now virtually allows it by asserting that all infants are justified. If they are justified, they are not *depraved*. Who ever heard of a *depraved* justified being? If they are not depraved, they must be pure and innocent. But how is it, on his system that infants are justified at birth? He has contended throughout our protracted discussion, that *faith* was all-essential to justification. Many times he has reiterated this position. Can infants exercise *faith*? He will not claim this ability for them. Then they cannot be justified, but must be *depraved*, and when they die, they necessarily fall into *endless perdition*, according to the admitted rules of orthodoxy. But if infants can be justified without faith, then all men can be justified without faith. The Bible gives us no knowledge of *two kinds* of justification, or justification on two different principles. The truth is, my friend's views in regard to *depravity*, are involved in inextricable chaos.

He acknowledges that infants are saved. If on growing to adult years, men become exposed to eternal misery, would it not be much better for all to die in infancy!—and should not parents pray that their children may be removed by death before they cross the dangerous line, that exposes them to an evil so terrible? In this view of the case, the poor crazed mother—crazed by the very doctrines Elder Holmes is advocating in this debate—who a few years since, killed three of her little children, to make sure of their happiness hereafter, acted on principles not so unreasonable as might appear at first sight. And as she undoubtedly believed she could repent, and meet them in heaven, there was at least, on orthodox principles, not a little “method in her madness.”

My opponent's *eighth* argument in the affirmative, is drawn from the *moral turpitude of sin*. His position is that the heinousness of crime is increased in proportion to the station and dignity of the being against whom it is committed; and the result of his argument is, that as God is infinite, therefore sin is an infinite evil, and deserves an infinite punishment. This is not a strictly safe nor correct rule of judging. If it was, then to steal a pin from a monarch, would be far more heinous than to rob a widow and her orphan children of all their little possessions, and leave them to starve!! But allowing, that to a certain degree, the magnitude of crime is increased by the dignity of the being sinned against—allowing as I do, that sin against a God of infinite goodness, is more heinous than against a fellow-being—this would fall far short of establishing the conclusion that sin is an *infinite evil*! An offence cannot derive any quality from the natural properties of the being against whom it is committed. An offence against a strong man, does not make it a *strong* offence, nor against an old man an *old* offence. It is as absurd to insist that sin is an infinite evil, because

enacted against an infinite God, as it would be to contend that sin is omnipotent, because Deity is omnipotent! The magnitude of acts must be measured by the power and capabilities of their authors. An effect cannot exceed its cause. Man is finite, and all his acts must necessarily be finite. If his sinful deeds are infinite because committed against an infinite God, his good deeds must also be infinite, because enacted in *favor* of an infinite God. To contend that sin is an infinite evil, is to confound all degrees in crime. The man who defrauds to the amount of one farthing, commits an infinite sin, and of course is as guilty, and deserving of as much punishment, as one who has led a life of rapine and murder. For any number of sins of the blackest hue, cannot amount to anything more than one sin that is infinite. This notion casts disparagement on the Scriptures. What nonsense to insist that every man shall be punished *according* to his deeds, if they have all alike committed infinite sins!! Thus the position that sin is an infinite evil, and the conclusions drawn from it, are in utter violence of the plainest dictates of moral philosophy and the teachings of the Bible.

The passage quoted from Heb. x. 26, 27, has not the slightest relation to the doctrine in support of which Elder Holmes introduced it. The Apostle was speaking in reference to the rejection of Christ by the Jews. The Creator had sent his only son to become the Mediator between God and man, and the Savior of the world. Jesus had attested to the Jews the divine authenticity of his mission "by miracles, and wonders, and signs, which God did by him," in their midst. In the passage under consideration, St. Paul tells them that if they reject the Messiah, under these circumstances, they will subject themselves to the severest punishments of heaven, and that their Levitical rights and sacrifices will avail them nothing by way of escape. The validity of these sacrifices had been done away with. The judgment and fiery indignation of which they were forewarned, consisted in the overthrow and destruction of their temple, city and nation. This is evident from the preceding verse—"And so much the more as YE *see the day approaching!*" Dr. Adam Clark says this day, "is the time when God would come and pour out his judgments on the Jewish nation." Dr. Clark also says in reference to the "fiery indignation," mentioned by the Apostle—"Probably the Apostle here refers to the case of the unbelieving Jews in general, as in chap. vi. to the dreadful judgment that was coming upon them; and *the burning up of their city and temple by fire.* \* \* \* \* \* To that nation therefore, there remained no other sacrifice for sin; therefore the dreadful judgment came; the fiery indignation was poured out, and *they, as adversaries* were devoured by it." This is the opinion also of Hammond, Lightfoot, Cappe, and the most learned commentators. Yet Rev. David Holmes in the face of these facts, endeavors to make the audience believe the passage has reference

to mankind in general, and to the final condition of men hereafter !  
Most profound critic !

Elder Holmes' *ninth* Argument in defence of Endless Punishment, is that it is not opposed to the Moral Attributes of God. It is rather a singular way to frame an *affirmative* argument in a *negative* form. But such was its shape as he uttered it in his speech. He is rather famous for this *backward* way of going *forward*, as our hearers will recollect, when reminded that *nine* of his *affirmative* arguments on the first question, were based on *negative* principles. In regard to the present argument he thinks facts are all in his favor. It is astonishing how men's perceptive powers become blinded, and their intellect fettered, by man-made creeds ! Can it be possible my friend is in earnest, when he declares "facts are all in favor" of this argument !! What facts ! I insist that every fact in existence tells with infinite force against it. So far from God's moral attributes granting their sanction in favor of eternal woe, I maintain every attribute pertaining to the Godhead, is arrayed in eternal contradiction to that unholy sentiment. The ground assumed in this argument is wholly unsupported. I challenge Elder Holmes, or any believer in infinite wrath, to show that that sentiment receives the sanction of even one of the attributes of the Most High ! Which one will he select ? Will any man in his senses maintain that God's Love, Goodness, Benevolence, or Mercy, can approbate the plunging of sentient beings into ENDLESS AGONY, because during the brief years of this life, they became so blinded and deceived as to fall into unbelief and sin ? Can the *Holiness* of the Creator sanction a course of treatment which would result in *immortalizing* and perpetuating throughout eternity, its opposite, sin and blasphemy ? Can God's *Justice* decide that the deeds of three score years and ten, *equitably* deserve a punishment that shall endure forever ? Can it assent to the position that it is *right* that beings created without their own consent, should be forced to stand upon a dizzy precipice, where the Creator saw clearly that millions would fall into endless burnings ? Can infinite *Wisdom* yield its sanction to a plan of procedure which will result in *fixing* in eternal rebellion and woe, vast throngs of beings, each one of whom, under adequate instructions, and influences faithfully and patiently administered, could be made to *ascend* to light and glory, to holiness and happiness ? Not one of these attributes—not one of God's moral characteristics—can be tortured into the approbation of a doctrine so every way awful, and malignant, as the infinite torture of a human being ! It violates the first principles of our common sense, to imagine that a perfect Deity would introduce a race of beings into existence, and allow them to run into a condition which would compel him to perpetuate through eternity, every thing in opposition to his holiness, goodness and wisdom !!

The Elder enlightens us in regard to the love of God by the in-

formation that it is not a love having neither *eyes* nor *ears* !! This is an important annunciation for which we are all bound to feel deeply grateful. Pray, who ever imagined such to be the nature of God's love? The Elder seeks to sunder the love of Omnipotence into two divisions, which he denominates the love of *Compassion*, and the love of *Complacency*! Nonsense! To what ridiculous extremes the defenders of a cruel dogma are driven, in their phrenzied attempts to dilute the mighty principle of Infinite Love, and reduce it to—nothing! Do the Scriptures use these senseless phrases when they speak of the love of the Father? Do they divide and sub-divide God's love, and teach that with one kind he blesses men, and with another kind torments them forever? When St. John declared "God is Love," why did he not condescend to inform us whether he is the love of *Complacency* or the love of *Compassion*? There is but one moral quality which can be denominated *Love*. Rest assured Deity does not dole out love of one description to this man, and of another to that man!! He loves all with the *same* love—and that is a GREAT Love! (see Eph. ii. 4.) True, God *approbates* the good conduct, and *disapprobates* the evil conduct of those he loves, and rewards or punishes them as they deserve. But the fact that he punishes the disobedient, does not indicate an absence of love towards them, any more than the chastisement of a parent proves he has no love for his wayward son.

As to the childish remark that God's love *drowned* the old world, it can hardly merit notice. The Elder believes it was in *hate* and *anger* that God removed the Antediluvians, and destroyed the lives of the disobedient in other instances. I insist that in these events he was moved by the most pure and benevolent considerations—that these severe chastisements were designed for the good of the frail, blind and erring creatures, who had fallen into sin! I submit it to the world to decide which view most accords with the character of God as a wise, holy and compassionate being, whom the Scriptures declare to be the "God of Love."

Mr. Holmes has no doubt that at the last day, there will be a general burst of *admiration* from holy beings, at the wisdom and goodness of God's ways!! Let us see what there will be to admire, according to his doctrine. The Deity created a vast race of intelligent offspring, for no other purpose, but to cause them to become holy and happy. This was his Desire, his Design, his Will, his Plan!! But when he attempts to carry an object so worthy into execution, he meets with an almost TOTAL DEFEAT!! His Desire is unsatisfied—his Design is thwarted—his Will is unfulfilled—and innumerable throngs whom he expected would rise up to rival Gabriel in holiness and love, sink down to the eternal companionship of devils, to howl out imprecations and blasphemies at their Creator in endless wretchedness!! And this, my friend thinks, will cause a general burst

of ADMIRATION!! In whose heart can such an issue inspire admiration? It may in the hearts of demons! It can in none other!! But in the last great day, when Jesus shall have *accomplished* his mediatorial mission—when he shall have brought all mankind to repentance, holiness, reconciliation to God—when, victorious over sin and death, the Restorer and Savior of the entire family of man, he shall deliver up the kingdom into the hands of the Father, and God shall become ALL in ALL!!—then indeed will there be such a burst of ADMIRATION—such rejoicing—such triumphant exultation—from all intelligencies, as was never before heard even in heaven!! There will then be something *worthy* to excite the highest admiration—the most extatic joy!! Surely the salvation of *all men* must excite more *admiration* and *joy*, than the salvation of a part, with the endless wretchedness of the remainder!!!

My friend's *tenth* Argument in the affirmative, is based on Human Probation. The sum of the argument is, that mankind in this life, are on *probation* for another existence; and that their condition hereafter and forever, will depend on their proceedings here. I think my friend does not give a full view of his theory on this subject. When clearly understood, his doctrine teaches that man is not on probation through his *life*, but only at the hour of his *death*. Any course of conduct he pursues through life, can have no effect on his *future* condition, unless the last hour is of the *same* description. If he lives a *righteous* life, and *sins* in the last hour, he is lost forever! If he lives a *wicked* life, and *repents* the last hour, he is happy forever! The conduct throughout life has nothing to do with the condition after death, according to orthodoxy. The hour preceding death is all the *probation* which has effect upon the future. Can any man in his senses, believe an infinitely wise God would peril the infinite welfare of his children, upon the state of things during the running out of the *last sands* of human life?

I am a decided believer both in *probation* and *retribution*. But I insist they go much nearer together, than my friend does. Man to-day, is on probation, to a certain degree, for to-morrow. When he does wrong retribution is *at hand*, to give him his just due. I do not believe man is on probation in such a sense, as that his *eternal destiny* depends upon his doings at any given period of time. My friend can bring no evidence from the scriptures in support of such a theory. Every attempt has involved him only in the predicament of wresting the word of God from its plain import. And surely moral philosophy, reason, analogy, give no support to such a theory. While administering a just punishment for all sin, wherever committed, whether in this world or the next, the wise and benevolent Ruler of the Universe, has never put it beyond the power of the beings he has formed, while in any state of existence, to *recover* from past faults and imperfections, and

find the way to better, higher and happier paths! God will never *compel* men to be happy by physical force. But in this world, and in every state of existence, happiness will be always within the *reach* of all his intelligent offspring. Whenever they forsake sin, and error, and seek and practice truth, uprightness and holiness, they can enter upon the happiness of which these moral qualities are ever the unfailing fountains!!

The Elder complains that I have not "marched up" to the fundamental principles of his arguments. This is decidedly *cool*! After the shuffling course he pursued on the negative of the second question—after dolging the vital point on nearly every argument I offered on the affirmative of that question, and seeking to conceal his evasions by redundant verbiage, deceptive syllogisms, and a pompous display of the most sophistical logic—after attempting to go over the whole ground the second time, in his closing speech, in the vain hope of compelling people to adopt his bare-faced sophistries, through the mere force of *repetition*—after all this, he gravely turns and charges *me*, with failing to march up to the *fundamental* principles of his arguments!! Why, dear man, you have not introduced an argument, to which I have not paid all the attention it could possibly claim, and to some of them much more than they were deserving of. As to "fundamental principles," if in any instance I have not marched up to them, it was because there were none. The trouble with my friend is, that he does not seem to possess the ability to distinguish between a sheer assumption and a true argument. And he imagines all the people are as deficient in this respect as himself. Hence while I have utterly exposed the sophistry—the false assumption—on which an argument is built, he thinks, and very honestly perhaps, that his argument is untouched!!

Mr. Holmes refers once more to *death*, as the penalty of the violation of God's law. He inquires if there is an element of *life* in death? I have already shown that in *moral* death there is an element of life. This is made certain by the fact that the wicked *reform*. If there was not this element of life—if moral death was a *total* extinction of moral life, then a wicked man could never reform, except by aid of a direct *miracle* worked by Omnipotence himself. In this case, of what avail all warnings, threatenings, exhortations and entreaties, to induce sinners to turn from their wickedness! It would be *entirely beyond their power*! They could no more repent, than they could make a new world. Thus it is seen by all, that the Elder's position on this subject is nothing else than the doctrine of *total depravity*; and to be consistent, he should contend repentance is the fruit of the *irresistible* influence of the Holy Spirit. Here, again, the Elder runs himself directly into the very depths of the most ultra *Calvinism*—which, indeed, is but blank *fatalism*!! It is a fact susceptible of the clearest proof, that *Methodism* itself, is after all, Calvinistic in its funda-

mental principles, and possesses all the worst features of Calvinism. It declares in its Articles of Faith, that "man cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God," and that he has "*no power* to do good works, pleasant and acceptable to God," without the grace of God assisting him! Hence those who actually repent, do so, not by their own power, but by the assistance of God's grace. And the only reason why others do not repent, but continue in sin, and fall into endless woe, is simply because God was not pleased to assist them by his grace! What is this, I ask every reflecting man, but Calvinism in all its *odiousness*!

I repeat, there is an element of life in moral death. How often do men reform from the basest habits and practices, and become morally, new beings, and this too, frequently even without any pretence of acting under religious influences. Does not this show an inherent element of moral life in all hearts? And when the wicked are reformed under the higher and better influences of religious instruction, it is not done by any miraculous interposition, or by the imparting of any new power to the human soul, but by awakening—bringing into activity—an element of moral life, which God had already placed in every soul, and which nothing can wholly obliterate. What does the Apostle mean, when he says—"You hath he *quicken*ed who were *dead* in trespasses and sins?" Again—"But God who is rich in mercy, for his great love wherewith he loved us, even when we were *dead* in sins, hath *quicken*ed us together with Christ." To "*quicken*," is not to add *new* powers, but it is to resuscitate, revive, bring into action, that moral power which is already in the heart.

The Elder declares that the *Death*, which the scriptures declare shall be destroyed, is physical death—the death of the body—and not moral death. If his doctrine is true, why should physical death be destroyed, in *respect to the wicked*? Why should they be raised to life, if that life would be one of endless torture? Why not allow the wretched creatures to sleep on in non-entity? How abhorrent the idea that God will compel his blinded children to live again, only to have an opportunity to *torture* them forever!! Yet this sentiment is the central principle of modern orthodoxy!! What *proof* has Mr. Holmes given us that physical death *only*, is to be destroyed? His *assertion*—nothing more!! I maintain, that those passages which declare death shall be destroyed, include not only *natural*, but *moral* death—they declare the extinction of death of *every* description. The original Greek word rendered *death*, both *physical* and *moral*, is "*thanatos*." That this word is used to signify moral death, may be seen in the following passages, and many others that might be quoted.—"Know ye not, that to whom ye yield yourselves servants, to obey, his servants ye are to whom ye obey; whether of sin unto death, [*thanaton*] or of obedience unto righteousness."—(Rom. vi.



16.) "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death [*thanatou*] unto life."—(John v. 24.) No one will doubt that in these passages *moral* death is intended. Now it is this same death, [*thanatos*] that is to be destroyed.—"The last enemy that shall be *destroyed*, is death."—[*thanatos*]—(1 Cor. xv. 26.) "Death [*thanatos*] is swallowed up in victory! O death, [*thanate*] where is thy sting?"—(1. Cor. xv. 54, 55.) This testimony must be sufficient to satisfy every mind that the Bible teaches the destruction of both *moral* and *physical* death. Hence the *only* form in which Elder Holmes claims that punishment can be administered forever, will in due time, be *destroyed*!!

I proceed to my *tenth* Negative Argument. Endless Punishment represents God as violating in his own proceedings, the Moral Principles he has enjoined on his creatures. The Savior says—"Ye have heard that it hath been said, Thou shalt *love* thy neighbor and *hate* thine enemy. But I say unto you, *love* your ENEMIES; *bless* them that *curse* you; *do good* to them that *HATE* you, and *pray* for them that despitefully use you, and persecute you. That ye may be the children [the imitators] of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. \* \* Be ye therefore *perfect*, even as your Father which is in heaven is perfect."—(Matt. v. 43-48.) St Paul utters a similar injunction—"Be not overcome of evil; but overcome *evil* with *good*."—(Rom. xii. 21.) Here is the Rule of conduct which God has enjoined on mankind. Mark! We are not to return good for evil and love for hatred, a *short time*, and then render *hatred* for *hatred* during the remainder of our intercourse with our enemies. But returning good for evil is to be the Standing Rule of our existence. The moral philosophy, the beauty, sublimity and perfection of this principle, has received the sanction and admiration of all pure minds in every age. It is one of the chief characteristics which distinguish the Christian religion from all other systems, and is one of the most convincing evidences of its divine authenticity.

How does the doctrine of endless misery represent God as proceeding in his intercourse with sinful man? According to this principle? No; but in direct CONTRADICTION of it! It declares that he will love his enemies for a short season—that he will bless those who curse him, for a few years—that he will do good to them that hate him during this brief life!—but that he will afterwards turn with fury upon them, and hate, curse, and torment *forever* all who hate and curse him!! This doctrine represents God as endeavoring for a short period, to overcome evil with good. This is correct so far. But it goes farther, and insists that Deity soon *wearies* of practicing on this noble and per-

fect principle;\* and ere long entirely changes his method of procedure, and returns *evil* for *evil*, and *wrath* for *wrath*, throughout the ceaseless ages of eternity!! We protest against this most abhorrent view of the moral principles of the holy God! The doctrine which asserts it, is a libel on religion—casting as it does, the darkest stigma on the character of the Most High. It makes the Creator act on the same low, base and malicious principles that the Savior in condemnatory terms charges on the publicans of old—of loving only those who love them, and hating in return all who hate them. This, indeed, is the fundamental error of all the sects of so-called Evangelists—in representing that God throughout eternity, after this brief life is closed, will love and bless those alone who love and bless him!! In this, they subject the Deity to the censure of his own Son. Christ says, “If ye love them that love you, what reward have you? Do not even the publicans the same?”—(Matt. v. 46.) If God hereafter will forever love them only who love him, what *better* is he, or how more perfect than frail man? The *publicans*, the *worst of men*, can love those who love them. Is God no better, no more perfect than they? Does he act on no higher principles than the brute—the savage—the most base and depraved of men? Words fail of expressing the utter detestation with which a doctrine should be viewed, which thus degrades the holiest and best of beings, in his principles of action, to an equality with the most ignorant and sinful among men. What further evidence can be required of the entire FALSITY of a sentiment, than that it thus deliberately charges our Heavenly Father with violating through eternity, the most perfect and lovely moral principle enjoined on human beings?

My *eleventh* Negative Argument, is that the doctrine of Endless Punishment represents God as *perpetuating voluntarily*, NEEDLESSLY, and *forever*, that which is in *opposition* to his own nature, and to the welfare of his creatures. That those whom partialism declares will be *lost*, will *sin* and *blaspheme* forever, is the belief of all the defenders of Endless Punishment. The evangelical President Edwards, in his sermon entitled “*Men naturally God’s enemies*,” says of those who will be driven to hell—“then will you, as a serpent, spit poison at God, and vent your rage and malice in fearful *blasphemies*. Out of that mouth, out of which when you open it, will proceed flames, will also proceed dreadful *blasphemies* against God. That same tongue, to cool which you will wish for a drop of water, will be *eternally employed* in CURSING and *blaspheming* God and Christ.” Now as the Creator is infinitely holy and happy, blasphemy and misery are the direct *opposites* of his nature. In placing his creatures where they would be involved in endless sin and agony, he perpetuates and enstamps with immortality, not only that which is in *opposition* to himself, but that which is the most *awful* and *disgusting* of all

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\* W. B. Paul says, “be not weary in well doing.”

things!! If this state of things will exist, Jehovah not only permits it, but *ordains* it, and *perpetuates* it, *voluntarily*!! He *perpetuates* it, by perpetuating the existence of a being who sins and blasphemes forever!! The sinner in hell could not exist without the direct *aid* of the Deity. His being can be prolonged only by a strength, a power, immediately and continually imparted to him or rather forced upon him, by the Creator. It would still only be "in God," that he could "live, move, and have his being." Were Jehovah to withdraw his presence, and withhold the life-sustaining power he imparts, for but a single *moment*, the sinner would instantly drop into utter annihilation! If his existence is prolonged through eternity, it will be because God *compels* him to live. And all for what? That the miserable wretch whom Deity himself breathed into life may writhe in agony and blaspheme forever!!

If God thus perpetuates sin and woe through eternity, he must do it VOLUNTARILY! Is he not at the head of the Universe? Is he not above all, and *independent* of all? Is not his will done both in heaven and in earth? Does he not act voluntarily in all his ways? What power can *compel* him or *induce* him to do different from his own *desires*, his own *purposes*, his own *pleasure*? If any such power there is, then that Power is God, and the god we have been worshipping is a subordinate being! But there is no such Power. I am aware my opponent's system attempts to create a Power of this description—declaring that MAN *compels* God to frustrate his own intentions, disappoint his own desires, and violate his own will. This virtually makes man *independent* of his Creator, so far as his final destiny is concerned, and Deity *dependent*. In other words it makes the CREATURE to be *God*, and God to be the *creature*!! But how *false* is such a theory. Jehovah is God over all! He does his will, and acts after his own pleasure, at all times, and with all beings. Hence if he perpetuates the sinner's existence forever, with his blasphemy and wretchedness, he does it *voluntarily*!

Moreover, I maintain that such a perpetuation of sin and woe, would be *needless*!! What *need* can there be of prolonging and immortalizing that which is so *wicked* and *horrid* in its nature? Do you say that Justice requires it? I deny the position. Pure Justice cannot demand *endless* punishment for temporary sin! Pure Justice cannot require a state of wretchedness, which aims at no *good*, eventuates in no *benefit* to any created or living thing!! It is CRUELTY which requires this. Do you say there is need of eternal woe as an *example*? Example to whom; and for what? To the *saints* in heaven? Is hell so *near* the celestial abodes, that saints can behold the agonies of the damned, and hear their wailings? And if it is, can it be necessary for the dwellers in heaven to have *such* a spectacle constantly before them? What kind of SAINTS must those be who cannot be kept in *restraint*

and *obedience*, without beholding continually millions of fellow-beings writhing in agonies before their eyes—among whom, too, they may see their fathers, mothers, brothers, sisters, sons and daughters? What kind of *saints* are those who cannot chant the praises of God, except their songs are accompanied by a vast chorus of screams, imprecations and blasphemies from countless multitudes of wretched spirits? Oh God! what views to entertain of Heaven, and of those who dwell there!! Yet this is *pure* EVANGELICAL doctrine!! It is the doctrine that was advocated by Edwards, the father of American Revivalists! It is a state of things legitimately drawn from the teachings of partialist creeds as now existing, notwithstanding their advocates are exceedingly anxious to conceal it!!

I contend that such a state cannot be necessary as an *example*. God would prefer that his erring children should fall into annihilation, rather than live forever only to writhe in anguish and sin! What harm could it do, to allow those cast away in a future world to fall at length into the sleep of non-entity, where all their sins, and blasphemies, and woes would cease? Yea, still better, what harm would it do, to allow them to *repent*, return to God, and become obedient and loving children! Would it injure God, or Christ, or angels, or saints, or any beings in the universe? Why not allow it then? Archbishop Whately says, "If we are to measure the dealings of God by the standard of our own reason, we shall find ourselves at a loss to explain any future punishment at all; for it is certain that the object proposed by human punishments, is the *prevention* of future crimes, by holding out a terror to transgressors. We punish a man, not because he has offended, but that others may be *deterred* from offending by his example. Now how any such purpose can be answered by the future punishment of the wicked, whether for a time or forever, we can by no means conceive!" This single sentence shows that the Archbishop must have had doubts of the endless perpetuity of punishment. In conclusion, I ask, must not that doctrine be false, which thus represents a holy, good and merciful God, as *voluntarily* and *needlessly* perpetuating that which is in direct opposition to his own nature, and which would forever be a blot on the face of his fair creation?—[*Time expired.*]

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[MR. HOLMES' SEVENTH SPEECH.]

I confess, Messrs. Moderators, I have never known a man as successful as Mr. Austin, in keeping up an incessant stream of words, without seeming to have a distinct object, or arriving at any fixed or definite conclusions. Thus far, though my friend says much about hating, detesting, abhorring the doctrine for which I contend, and, with "great swelling words," expatiates upon the glories of Universalism; yet, neither in the objections

to the former, nor the proofs which support the latter, does he pursue a consecutive and harmonious course of argument, or commit himself to any facts or principles from which he does not feel at perfect liberty to quibble and fly, as often as it serves his purpose.

The audience know very well, that I have at different times during this discussion, pressed upon his attention certain questions vitally connected with the subjects at issue between us. He has sometimes evaded the point, by calling it irrelevant matter, and sometimes, when pressed too closely, has partly admitted and partly denied, and passed off the subject in an ambiguous and hypothetical way. When I argue on supposition that he denies all future punishment, he seeks to avoid my conclusions by seeming to admit it, and when I proceed to take advantage of that seeming admission, he wheels about and talks as though he regarded the idea of punishment in the future world a perfect absurdity. Thus, he flies about and shifts his ground, as often as the necessities of his case require. It would certainly be more pleasant to debate with a man who knew his whereabouts, and would stand his ground; yet I do not mention these things by way of complaint—my object is to bring out the character of Universalism, and the nature of its defence.

Though the gentleman's sole instrumental dependence for the final salvation of all men, is on the reformatory virtue and influence of punishment, yet, to this hour, he has given us no clear, well defined facts or principles in regard to it. He talks as though it were the greatest absurdity imaginable not to believe it, but has failed to inform us of the time, place, and means which are to mark and define the achievement of this object. So loose and general has he been in his harangues upon this subject, that he has not told us even, whether God's punishments are all inflicted in this life, or partly inflicted after the death of the body; nor whether there is in the future state a place of punishment. Now, if I am to believe this doctrine of universal salvation *by punishment*, I must know, I have a right to know, something that is satisfactory of the time, the place, and the whole "*modus operandi*." If I can know nothing of this, then I can have no real ground for believing the theory, and I cast it from me as unworthy of my confidence.

Moreover, as the gentleman has denominated his way to heaven a Macademized road, I have a right to know something of its nature, in what direction it runs, and where it terminates. Does it connect the death-bed immediately with the joys of Paradise? or does it disappoint the hopes of the traveller by leading off into the bogs and swamps of eternity? If so, does it pass safely the great gulf which separates heaven from hell? I wish this information, also, that I may institute a comparison between this Macademized road, and that "new and living way" opened by

the "blood of the cross," through which we are invited to approach the Father of spirits, and receive everlasting life.

I have defined endless punishment, or misery, as embracing two elements. 1, a loss of the positive blessings of heaven; 2, a consciousness of positive unhappiness, arising from the operation of depraved passion, and the relation sustained to the divine law and government. Mr. Austin's descriptions for effect are all based upon an extreme view, and what I would call an abuse of the doctrine.

I stated to you when I commenced the discussion of this question, that there were two extremes into which men had run in reference to the doctrine involved. One, the result of depravity—the infidelity of the heart; the other, of fanatical extravagance, arising from meditations on a fearful Bible truth. One class rejecting the whole subject as groundless and unworthy of credence, with as much self-complacency as Voltaire or Paine rejected the Bible—the other, laying aside discrimination, and giving a loose rein to the imagination, arraying the subject in the most revolting dress, by employing figures the most frightful and horrid, and indulging in descriptions conceivable only by a vivid and eccentric imagination. Into the first of these extremes, Universalists have plunged, and others not known by that name—the last has been reached by some good men, though not very safe or consistent theologians. The truth undoubtedly lies between these two extremes. The doctrine in question is true and important, but rational and consistent; and sustains a relation to the character of God—the principles of his government—and the constitution of man, which cannot be disregarded without impiety, and should not be trifled with by a wild and inventive imagination.

Mr. Austin, as was anticipated, has attempted to make capital of the extravagant descriptions indulged in by some, on the subject at issue between us. As every man of sense must know, if he will reflect a moment, that all this verbiage possesses not the weight of a feather, in determining the real merits of the question, Mr. Austin must have some object in view, *aside* from the purposes of honorable controversy. The object seems to be, to excite prejudice, divert attention, and mystify the mind. Hence, you have seen the gentleman has closed up nearly every speech he has made, with some flourish of this kind, embracing the most wild and extravagant bombast.

I am not here as an apologist for any vagaries of the imagination, on this or any other subject. I believe they are always out of place. It is enough to present the subject of present, future, and endless punishment as the Bible presents it—to preach to the people that they *are lost*, and must remain so, unless they fly to Christ as the only hope of the guilty—that unless they repent and turn to God in faith and holy obedience,

they can have no rational hope of ever entering or enjoying the kingdom of heaven. This is my course, and so far as I know, it is the general course of orthodox ministers, and it is a rational and scriptural course.

I do not wonder that Mr. Austin should display so much anxiety to harrow up the feelings, and work upon the sympathies of this assembly, when I reflect upon the weakness of his arguments—the perfect ease with which I have met and refuted every objection. He knows his cause must suffer materially in the view of the congregation, unless he can, in some way, impair the discriminating power of common sense.

My friend's *ninth negative argument* is, that it (endless punishment) destroys the Paternal character of God.

The audience doubtless remember, that the gentleman depended largely on the support to be derived from the paternal character of God, when discussing the question of the final holiness and happiness of all men. I then met the argument fairly, discussed it fully, and refuted it entirely, in a number of different ways. He now brings up the same thing again, only he puts it in a *negative form*, so as to adapt it to the present question. I am not bound by any rule of controversy, to bestow any farther attention upon this point, but, lest my silence should be construed into inability to meet this objection, I will notice a few things in this connection.

1. Mr. Austin represents the paternity of God as an *attribute*. He has a wonderful facility in multiplying the attributes of Deity. He fixes upon some affection of the divine mind, or relative term, expressive of some idea which he supposes favorable to Universalism, and forthwith exalts it to the character of an attribute. In this way he makes the paternal relation an attribute.\*

I am restrained from saying what I might on this strange and unheard of notion, lest I should be thought to impeach the common sense of this audience. Look at it—the paternal relation and character of Deity an attribute!! As well might we suppose his *judicial* or *governmental character* and *relation* an attribute. And if this view is to be taken, then it would follow, that God has more attributes *now*, than he had at some previous period in past eternity. There was a time when God was not a Father by creation—when he was not a governor and judge of the human family. Hence, there was a time when these attributes did not exist, and when he was not the same that he now is. Or, if you make the paternal, judicial, and governmental relations eternal, in order to establish the eternity of these supposed attributes, then, by consequence, you make a created and governed universe eternal, you maintain the eternity of organized matter, and deprive God of another of his attributes, viz, sole and independent eter-

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\* See page 223.

nity. The gentleman has distinguished himself by wild and untenable positions, all along the line of this discussion, but this exceeds them all.

2. Mr. Austin would have us believe that the paternity of God towers above every other feature of his character. Here, again, I can but marvel at the wonderful obtuseness and inconsistency displayed. To suppose a mere *relation* established between the Divine Being and a race of *finite creatures*, should tower above and over-ride all the infinite perfections of his eternal and unchangeable character, calls for a greater stretch of credulity than I am willing to attribute to any man in this audience. God's character is an assemblage of all possible moral perfections; and no one of his attributes is more infinite or perfect than another. There is a perfection in the harmony, and a harmony in the perfection. God was as infinitely and absolutely perfect before the word of his power spoke systems and worlds into being, as he has been at any time since the rising glories of creation caused the "morning stars to sing together, and the sons of God to shout for joy." Had the paternal character never existed, God would not have been less perfect than he is, and should he now strike from existence all created entity, he would still retain his perfection, still remain the same unchangeable being. We lose sight of the harmony and perfection of God, and the force of his moral attributes, by taking such subordinate and groveling views of his character.

3. Moreover, in my formal reply previously given to the paternal argument, as urged by Mr. Austin, I have shown, that nothing can be predicated of it beyond what it achieves for the benefit of men in the present state. The argument from God's paternity, is just as strong for present salvation as for salvation in the future. But it does not absolutely and unconditionally produce present salvation—hence it cannot, without a violation of all consistency, be the ground of confidence, irrespective of contingency and moral agency, that all men will be saved in the future world. The doctrine of endless punishment, therefore, no more destroys the paternal character of God, than the doctrine of limited punishment. The punishment of the sinner *does not flow from the paternal character of God*, but from his judicial and governmental character, and it no more destroys the one than it destroys the other.

Still farther—if it could be proved that endless punishment did, or would destroy the paternal character of God, it would be no argument against it. The paternal relation is finite, and established for the good of men, and if they break away from the moral restraints of their Heavenly Father, the relation may be dissolved without any injustice to them. For such reasons, similar relations once established have been dissolved. The relation once subsisting with the human race, was destroyed at the time of the apostasy, and as the result of it, Adam was driven out of



Paradise. The relation established between God and the Jewish nation, was dissolved when he gave them Saul as their king. And did he not reject Saul and Solomon from being kings, after having entered into covenant relations with them? In like manner, he may and will reject men from the *relations of his spiritual family*, when they rebel against his authority, and refuse to live in accordance with those relations. Now as this paternal argument has been repeatedly shown to be deficient and fallacious, and as this objection to the doctrine of endless punishment is founded on the idea that God's paternity is an attribute, and that it is the superior and all-controlling element of his nature, both of which are theological blunders of the grossest kind, we may dismiss it as entirely unworthy of a more extended notice.

The *next negative* argument of Mr. Austin is, that endless punishment *hardens the hearts* of those who believe it. To sustain this objection, he quotes several authors who have used language in reference to the perdition of the ungodly, which, to say the least, is of doubtful propriety. I have already expressed my views on this subject with sufficient plainness.

That God will be fully justified in the eyes of the universe, and that his sentence of endless banishment from his presence and glory, will meet the hearty approval of all holy intelligences, I have no doubt. Yet, I have no approval for the harsh and extravagant language sometimes employed in illustrating and enforcing it. But after all, I do not regard the quotations of Mr. Austin from the writers alluded to, nor any others that may be brought forward, as proof of hardness of heart, or as furnishing any evidence of the hardening tendency of the doctrine.

That class of men, and some of the very individuals from which these quotations have been made, have given the most exalted and unquestionable proof of their fidelity to the cause of Christ, their compassion and love for the souls of men, and their enlarged and expansive Christian benevolence. They have made personal sacrifices of honor, and ease, and money; they have endured much toil and suffering, and in many instances have sacrificed life itself, to further the benevolent designs of the gospel. The Christian world is indebted to these men for the preservation of the scriptures, and the maintenance of the institutions of Christianity, under circumstances which tried men's souls, and when those who now denounce them as hard-hearted—as chuckling and exulting over the endless damnation of the sinner, would have quit the field, and left the cause in the hands of the destroyer. In the language quoted by my friend, I see nothing more than a zeal to vindicate the character and government of God from the charge of injustice—a zeal which sometimes betrayed itself into improper modes of expression. I deny this charge of hardness of heart: and I appeal to the history of evangelical christendom to

sustain me in treating this groundless allegation with the contempt it so justly merits; and coming too, from such a source. What proof has Universalism ever given of its love for Christ and his cause; or its compassion for the souls of men? Where are its missionaries and martyrs, or institutions of Christian benevolence? They (Universalists) build a meeting-house here and there, and for a time endeavor to support regular meetings, but it is not because the "love of Christ constraineth them," for they preach Christ as a *mere man*, of superior gifts and piety—it is not out of compassion to the souls of men, for they do not believe their souls were ever in danger of being lost in respect to their heavenly bliss. Their liberality in this direction is not founded on Christian principle, or inspired by Christian love or Christian zeal, but as has often been expressed by leading men among themselves, it is mainly, if not entirely, to *oppose the orthodox*. No! no!! if the world had no other dependence than Universalism, for its enlightenment and moral elevation, it would soon sink back again to a state of spiritual ignorance and barbarism.

Mr. Austin has finally ventured upon an assertion in regard to moral death, the import of which is, that it embraces moral life; that there is moral life in moral death. The way in which this should be made out, would indeed be a logical curiosity.

Death is the extinction of life, of whatever kind it may be, and it does not take place until life is *extinct*. Physical death is the extinction of physical life, and moral death is the extinction of moral life. If there is moral life in moral death, on the same principle, there must be natural life in temporal death. If this be true, St. Paul should have said, "you hath he quickened who were dead (yet not so dead but that you had some moral life) in trespasses and sins." And Ezekiel should have said, "the soul that sinneth, it shall die;" (a death which embraces a portion of life.) And who knows, but the general resurrection may be effected, not by the direct exertion of divine power, but by the recuperative energy of that principle or element of life which exists in death itself, and which will then exert itself—re-act upon death, and rescue from its grasp its numerous victims?

Perhaps the gentleman has been led into the above view of moral death, by his definition of depravity, or, which is quite as likely, his definition of depravity has been invented to keep his other absurdity in countenance. He makes moral death, or depravity, to consist of "ignorance and sin." Is ignorance an *inherent element* of depravity? If so, it will follow by his own showing, that death is eternal, since there will always be more

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\*A prominent Universalist in Springfield, not long since declared it as his belief that the Bible was not a blessing to the heathen, but only made them worse; and another in Groton, denounced all missionary effort, and declared he would not pay a cent to support the gospel any where, even by Universalists, were it not to oppose the orthodox.

or less of ignorance of the higher subjects of divine knowledge. But we deny this view of depravity. To be depraved, is to be wicked; but it is not wicked to be ignorant, unless our ignorance is willful. To be depraved is to be guilty, but we are not guilty because of our ignorance, unless we "love darkness rather than light, because our deeds are evil."

Ignorance is often a fruit of depravity, but it is not depravity itself. If it were, then the turpitude of our sin would depend upon the amount of our ignorance, whereas, the very reverse is the case—God holds us responsible according to our light, and not according to our darkness. The scriptures every where place the seat of depravity in the *heart*, and not in the head. "The heart is deceitful above all things, and desperately wicked." "From the heart proceed evil thoughts," &c.

Mr. Austin relates the case of a woman who murdered her child, and he carries the idea that she did it to save it from the supposed consequences of sin in a future state. Well, suppose she did; thousands have murdered their infants to save them from the consequences of sin in *this life*, without any reference to eternity, or for reasons much less weighty. But my friend says she was insane. This is very likely, since there are few, if any, who would perform such an act, for such reasons, in their right mind. I strongly suspect, however, that the gentleman's design is to make it appear that the doctrine of endless punishment leads to insanity. If this were so, it would not be an argument against it, because there are very many things, true in themselves, and important in their relations, which often produce insanity. Insanity is connected with a great variety of causes, and not more with religion than with many other subjects. My friend had better pause awhile before he attempts to make evangelical religion responsible for all the cases of insanity. This is, I know, a favorite trick with Universalists, but I have facts, which, if necessary to use them, will place this subject in its proper light.

Mr. Austin farther remarks that the doctrine of probation and retribution go together. Very true—I have made no effort to separate retribution from probation. It is my doctrine that the sinner is a subject of retribution during the whole of his probation; but how this fact is to be turned against probation itself, or against the doctrine of endless punishment, is to me a mystery. The admission (which I did not expect from Mr. Austin,) that the present is a state of probation, though connected with retribution, cannot be separated from the conclusion which I drew from my argument on probation, viz: a liability to come out of this state of probation without the requisite qualifications for that higher state for which this is the proper trial. And understand, the case is not changed in its aspects or liabilities, if those who issue from this state of probation without the required preparation for heaven should be placed upon another, or upon a series

of probations in another world. If they may pass one probation without reformation, in spite of the moral influence of that retribution connected with it, they may pass another and another. As retribution and probation do not bring sinners to repentance, but in thousands of instances they wax worse and worse under the disciplinary and retributive inflictions of God in this world, any extension you may please to make of the time of probation, can furnish no sufficient security that it will have the desired effect on all. Let it be observed, also, if probation be extended into eternity, so must retribution be extended, and the gentleman must take future punishment as a consequence, with no assurance that it will ever end. If the gentleman extends his probation into another world, to obtain relief for those who are incorrigible here, I call on him to furnish the grounds of his expectation or confidence, that the end will be more surely and successfully attained there, than it has been here.

But this notion of a series of probations, or an extended probation, covering an indefinite portion of the future existence of sinful men, is wholly gratuitous and chimerical. It is an invention of Universalism, which its advocates always carry with them, but constantly conceal, unless pressed into a corner, and obliged to produce it to meet a pressing case of necessity. I utterly deny that it has any, even the slightest or remotest authority from God's word, and I challenge the gentleman for *any proof* to the contrary.

I have said that the present is a state of retribution as well as probation. But understand me, I do not admit it to be a state of *perfect* retribution. Both the righteous and sinner are "recompensed in the earth;" but what we see of it here is but the incipient state of that retributive administration, the perfect results of which will only be seen at the end of human probation. God gives to the righteous the *first fruits* of his glorious inheritance, and to the sinner the *prelude* of eternal damnation, as an indication of his final doom, in case he is incorrigible in his sinful course. But the completion and perfection of God's retributive administration will only be realized, when the decisions of the last day shall be given and executed according to the works and moral character of God's moral subjects.—(Rom. ii. 6-16.)

Mr. Austin has perverted my argument on the "moral turpitude of sin." I did not derive the enormity of sin from the character of the sinner, nor did I argue that a finite being can commit an infinite act. I know this is the representation given of the views of others by Universalists, and Mr. Austin would be glad to have it so in the present case. My argument was based upon the nature of sin—the design of sin—the perfection of the divine character—the infinite obligations violated by the sinner—and the consequences of sin. As it displaces *infinite good*, it is in its nature and consequences *an infinite evil*. Holiness and happiness

in a boundless duration is an infinite good, not because of the capability of man, but because it is designed to constitute his bliss forever. Should sin remove this holiness, it would, *for this reason*, be an infinite evil, and not because a finite being can commit an infinite act. A thing may be infinite in one sense, and not infinite in another—may be infinite *in the sense of being endless*, though not infinite in any other sense. Hence, though the sinner cannot commit an act which is infinite in its *own nature*, he may commit an act, the influence of which is infinite in the sense of being endless. And as there are many sinners committing such acts, and refusing contrition and reformation, they may justly be made examples to the universe whose infinite interests they are injuring, by a punishment which is infinite, in the sense of being endless.

I have charged upon Universalism the enormous impiety of degrading the sufferings of Christ to a level with the sufferings of a mere man in ordinary cases. Mr. Austin does not dispute, but admits the charge, and affirms the sufferings of Paul and others to have been of the same kind, and for the same end, with the sufferings of Christ. I did not expect the gentleman would admit this, though I had no doubt they were his real sentiments. I hope I shall not hereafter be complained of, as doing injustice to Universalism, in representing it as an artful and seductive form of infidelity.

Having thus far cleared my way through the cavils, objections, and negative arguments of my opponent, and successfully, as I believe, maintained all the points in my main argument, I will take another step by presenting my eleventh proof, founded on the

#### COMMON CONSENT OF MANKIND.

Mr. Austin has once, at least, during our debate, appealed to the common sense of men. Now I propose to show you, that the doctrine of future and endless punishment is in accordance with the common sense of mankind. By this, I mean the deductions of common reason and common observation, or the common opinion of mankind, as formed by the exercise of the common understanding, upon the best grounds furnished them by the light of reason and the facts of nature. The light of reason I say—that *very reason* which Mr. Austin has made the ground of an argument against this self same doctrine. I will show you on the contrary, that it proves the doctrine to be true. For while the failure of reason to comprehend a doctrine, does not prove it false, the fact that reason approves a doctrine, or the grounds on which a doctrine rests, is certainly a very strong argument in its favor. Even on Mr. Austin's principles of argumentation, if the fact that reason contradicts a doctrine proves it to be false, then, certainly, reason approving a doctrine, proves it to be true. And what else have the heathen world had to guide them on this subject, but

reason, associated with the voice of conscience. My argument runs as follows :

1. All nations, at all times, have embraced the doctrine for which I contend, as true. It has been more or less corrupted and obscured, but amid all the appendages and absurdities that have been connected with it, and by which it has been variously modified at different times, and in different places, the doctrine itself, of future retribution, the consequences of which to the wicked would be endless, has stood out a prominent feature of their mythology. It was taught by Homer, Virgil, and Horace—by Socrates, Plato, Seneca, and other philosophers, and generally, not to say universally, believed by the people. Indeed, Mr. Austin has admitted that the doctrine of endless punishment was embraced by the heathen world, hence I need not employ argument to prove it. It has always had the common consent of mankind. The Jews have always believed it, and do so to the present day ; and it has had, from the days of Christ and his Apostles, the general voice of the Christian church. But in this argument I refer more particularly to the opinion of the heathen world, as they, more than any others, have been left to the influence of the light of nature and unassisted reason, in the preservation of this and other religious truths.

2. In the second place, this doctrine has always existed amongst unenlightened nations *as a tradition*, not as an invention. Mr. Austin has displayed much anxiety and considerable effort, to make it appear that the doctrine was invented by philosophers to control the vulgar. But there is really no truth in this story, so far as relates to the point at issue. There may have been inventions of circumstances, means and appliances, but as to the doctrine itself, they never claimed originality in regard to it, and the story that they did, *is itself an invention*. The original discovery of their religious truths was never claimed by any class of heathen, but they constantly spoke of them as having been possessed by their ancestors, and derived from heaven at a time when the gods held intercourse with men. This remark will hold true in regard to all the main features of their religious systems.

3. As the doctrine of endless punishment has always existed, and existed as a tradition, it must have had a *common source*. Every general tradition must have had a common source or beginning. There are traditions of many events, scattered amongst uncivilized nations, which, though variously obscured, nevertheless, preserve the features of those events in so marked a manner, as clearly to identify them as the same events preserved by the records of history. And as we trace these traditions back to their original source, the stream through which they have been transmitted becomes narrower and narrower still, until it terminates in immediate connection with the facts which gave it birth. This is true in regard to the destruction of the old world by a flood, and the preservation of Noah and his family in the ark. Tradition

tions of this event are found among all heathen nations. This, so far as the evidence of tradition can extend, proves that the present inhabitants of the world are descended from the family of Noah, and though they had no written record of the important occurrences above referred to, yet by the instrumentality of tradition, they have been handed down from generation to generation, even to the present day. In these traditions Noah is called Ducalion. Plutarch mentions the Noahic dove being sent out of the ark, and returning again, as an intimation to Ducalion that the storm had not yet ceased. "This deluge, (says Josephus,) and the ark, are mentioned by all who have written barbaric histories, one of whom is Berosus, the Chaldean." In the island of Cuba, the people are said to have a tradition that the earth was once destroyed by water—that an old man knowing that the deluge was approaching, built a large ship and went into it with a great number of animals; and that he sent from the ship a crow, which did not immediately come back, staying to feed on the carcasses of dead animals, but afterwards returned with a green branch in his mouth. The Chinese have a similar tradition—and a Grecian history of the deluge, preserved by Lucian, states that "on account of the wickedness of men, the earth has been visited with an awful calamity. Suddenly the earth poured forth a vast quantity of water, the rain descended in torrents, the rivers overflowed their banks, and the sea rose to a prodigious height, so that all things became water, and all men were destroyed except Ducalion. He alone, for the sake of his prudence and piety, was preserved, together with his sons, by entering into a large ark which they had built." Scarcely less remarkable is the Hindoo tradition. But my limited time will not allow me to mention the numerous examples of a similar character, collected by the learned diligence of Bryant and Faber.

Traditions of the same character are preserved among the Egyptians, and those nations bordering on Egypt, respecting the overthrow of the host of Pharaoh, and passage of the Red Sea by Moses and the children of Israel, who are described as having been "drawn out of the water."

I have been thus particular in enumerating examples, that the nature and grounds of my argument might not be mistaken.

As surely as the physical appearance of the earth's surface—the deep gulfs—abrupt precipices, and specimens of marine productions found out of their appropriate associations, and far elevated above the surface of the ocean, point to some mighty action of water, and revolution of the physical world, as causes adequate to the production of these changes—with the same certainty do the traditions referred to, which are found existing with more or less definiteness among all nations, point to some general fact or event from which they all sprung, and which is the true exponent of all these representations. There is no other consistent way in which to explain and account for these traditions.

Now this doctrine of the final unhappiness of those who spurn virtue and the authority of the gods, exists in the world by *common consent*—and it exists by the *agency of tradition*. Ask them (the heathen) where they obtained it, and they will refer for its origin back in the history of our race, to a period of much greater moral purity and elevation than the world is now blessed with—to a time denominated the “Golden Age,” when unoffended by rebellion, the gods made their communications to men, and published the doctrines of religion. In this we have another illustration of the fact that every *general* tradition must have a *common* source. It is not at all probable—it is wholly unreasonable to suppose all unenlightened nations should possess a tradition of the destruction of the inhabitants of the world by a flood, if no event answering to this belief had ever occurred, and if they had no sort of connection with, or relation to the event. And the same is true of the general tradition which preserved the remembrance, and the most important facts connected with the passage of the Red sea and the overthrow of the Egyptians. All I ask to make out my argument is, that the principles involved in these traditions, and the force they have in the argument for the reality of the events to which they refer, may be applied to the subject under consideration. Had we any proof that the doctrine of endless punishment was an invention in *one*, or in *two instances*, (which we have not,) still the supposition that it was so in every case, violates all consistency, and is destitute of even the slightest probability. As the belief of it is universal, so far as yet discovered by researches into heathen mythology, it must have had a *common origin*, and that common origin resolves itself into the *original revelations of God* to the Patriarchs. Enoch “walked with God three hundred years,” and must have received communications from him, for he prophesied, saying, “Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him.” This prophecy, according to Jude, refers to the *final punishment* of those ungodly wretches described by him—“to whom is reserved the blackness of darkness forever.”—(Jude 13–15.) Methusaleh, the son of Enoch, was cotemporary with Noah, hence, the subjects embraced in the above fearful prediction, must have been familiar to all these Patriarchs. The revelations made to Noah and other Patriarchs, must have embraced information relative to the doctrines of a future state, which by them was communicated to their posterity, and has never been wholly lost. In this way the doctrine in question has been preserved, and is found in some form to occupy a place in all ancient systems of religion. The conclusion from all this cannot be avoided. This common belief respecting the future condition of the impious, com-



nects itself with the original revelations of God as its common origin, and what comes from God must be *true in itself*, however corrupted and obscured by ignorance and superstition.

Mr. Austin has, in various ways, as you well know, appealed to the sympathies of the audience to help him out with his conclusions. In the first place, he made his addresses directly to the sinful and rebellious heart of man, unhumbled and unrenewed. It is a self-evident fact that every sinner is unreconciled to the government of God; if he were not, he would not be a sinner. Especially is the sinner opposed to that part of the divine government which embraces penal inflictions. To make the decisions of such a heart the ground of argument, is to appeal to the rebel against the government to which he stands opposed, and in proof of the injustice of the punishment he has incurred. Pope says:

"No rogue ere felt the halter draw,  
With good opinion of the law."

But Pope never thought of making this fact the foundation of a conclusion against the justice of the law itself, a thing, however, which Mr. Austin thinks perfectly admissible as it stands related to the government and law of God. As a sort of appendage to this sympathetic process, my friend now appeals to mothers, fathers and brothers. He asks how they would feel to look down from the throne of glory and see their beloved ones in misery; and then he goes on with a wonderful display of declamation, embracing the most hideous descriptions of the wailing and screaming of the damned, to give the desired effect to his question. I have already spoken of this *vapid* course in befitting terms—as not merely unworthy a place in a discussion like this, but as really insipid and contemptible. But as the gentleman has returned to this point again, allow me to ask a question or two of the same nature. According to the system of Universalism, as exhibited by many of the most talented of the fraternity, some sinners will be punished in the future world for an indefinite period, which is equivalent to eternity, since it embraces no circumstances which ensure a termination. Mr. Winchester has ventured to measure the duration of future punishment, but he does not hope for its termination in less than 144,000 years, with the fires of perdition increased to the greatest intensity. And Mr. Austin, when in trouble to sustain the position he most loves, (the *immediate* salvation of all men at death,) has more than once shown a disposition to fall back upon this system of indefinite future punishment. What encouragement can this offer to those who are inclined to be Universalists? You see from this that the most intelligent Universalists have no confidence in their own system. If they had, they would not change their ground so often. And now, fathers, mothers and brothers, let me ask—how

could you bear to look from the throne of glory, and see your loved ones wailing and screaming in the flames of that (indefinitely long) future punishment—which, if it terminate at all, may not terminate in less than 150,000 years? Is this system to be put in competition with the gospel of Christ, which offers to all salvation *now*? Mothers, will you hand your infants over to the tender mercies of a theory which subjects them to sin in this life *against their will*: and without a Divine Savior or the benefits of a vicarious atonement, plunges them into the miseries of future woe, to get out as best they may? Fathers, mothers and brothers, I offer you a better doctrine. If you will *now* repent, you shall have the assurance of *present pardon*—if you will *now* believe in Christ as your Savior, with a loving, obedient faith, you shall have the witness of your present acceptance, and the pledge of everlasting life.

In noticing the syllogisms in my first speech on this question, Mr. Austin says I obtained them from Luther Lee. In this, my friend is wholly mistaken. I have never seen any such syllogisms in the work referred to. This, to be sure, is a matter of no consequence, only as it shows a want of candor in the statements of my opponent. Those syllogisms are really unanswerable, and the manner in which he has disposed of them, is a virtual admission of this fact.

In remarking on the passage from Prov. xxix. 1—"He that being often reprov'd &c., shall suddenly be destroyed, and that *without remedy*," Mr. Austin says it should read, "shall suddenly be *punished*, and that *without failure*." But why take out the word *remedy* and put in *failure*? Because it stands directly in the way of Universalism, and this must be sustained, whatever becomes of the integrity of God's word. Hence this *deliberate removal* of an important word which stands upon the authority of God, to make room for another which *only* stands upon the authority of Mr. Austin. This, however, is perfectly characteristic. The gentleman also remarks, the word "destroyed," literally means *annihilation*, hence, it must not be understood literally in this case. We may grant this, without the least relief to Mr. Austin. Leaving out the idea of *annihilation*, and retaining the meaning of the term as it relates to the *wreck* of hopes and happiness, the passage would still read—"shall suddenly be *destroyed*, and that without remedy.—[*Time expired*].

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[MR. AUSTIN'S SEVENTH REPLY.]

*Gentlemen Moderators*:—Mr. Holmes is exceedingly troubled concerning my views of future punishment. He has harped on this string from the commencement of our debate, until the audience has become wearied of its droning—has worked himself almost into spasms—indulged in threatening denunciations, and in

repeated misrepresentations—and all because I will not belie my own convictions, and utter that which is foolish and groundless on this subject, that he may be furnished with *something* from which he can make a little capital. I am willing to do every thing for my friend, that propriety will allow. My sympathy, my pity, I freely extend to one in the unhappy dilemma in which he is placed—standing out before the world to overthrow the doctrine of Universal repentance and salvation, which he himself and all good men love, and to build up the doctrine of endless sin and anguish, which he and all the pure and good, hate from the inmost recesses of their souls. Although in his closing speech on the second question, he rejects my sympathy, and considers my pity *insulting*, after having once thanked me for it,\* yet in this he only shows himself the more to be *pitied*, for being involved in so unpleasant a condition, as to be under necessity of repelling the tender of those kind regards, which I entertain for one in his sad position. Still all these considerations should not move me from the open path marked out for me in this discussion. I must go on and advocate the truth in such a manner as God directs me.

The Elder has said he cares not what my *individual* views are—that he is not dealing with *my* opinions,†—and yet is continually complaining that I do not give my individual opinion on future punishment, merely that he may have an opportunity to “combat” it. Here is another specimen of my opponent’s consistency! I have told him Universalism neither rejects nor adopts the doctrine of future punishment. Without paying the slightest regard to this statement, which every man knows to be true, he insists that Universalism does *reject* future punishment. He says there is nothing in the *books* written in support of Universalism more clear than this—and then quotes a sentence from *one* Universalist book.‡ I cannot denominate this procedure by any other name, than a bare-faced attempt to *deceive* the public. Elder Holmes well knows there are many Universalist works, by authors both living and dead, in which *future punishment* is advocated as strongly as language can express it! I repeat the fact, that Universalism, as a system neither adopts nor rejects the doctrine of future punishment. It leaves its adherents to take such views on this subject, as seem the most consistent to them. Many Universalists are believers in that doctrine, and many do not see sufficient evidence to convince them of its truth. Thus, there are not a few Universalists who agree with my friend, so far as future punishment is concerned. What relevancy then, can that topic have to a question on *endless* punishment? As to my own views—(which according to his own acknowledgment, can be of no moment in the

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\* See p. 234.

† See p. 236, 237.

‡ See p. 410.

debate,)—I have expressed them with sufficient clearness to satisfy reasonable minds. In a former stage of the discussion, I stated my belief that there is a connection between the present life and the future—and that *all* will pass through such discipline, varied according to their different circumstances, as will ultimately fit them for the highest degrees of holiness and happiness.

My friend inquires whether I believe in *hell*? This is the second or third time he has asked the same question. My reply must be as heretofore. I do not believe in the Elder's *heathen* hell, of literal prisons, chains, fires, devils and demons, which, thanks to the spread of the light of truth, is rapidly dying away even from the midst of the partialist denominations. I believe in the various kinds of hell, of which the Bible speaks. The audience is sufficiently intelligent I trust, to know that the word *hell* is translated from different Hebrew and Greek words, and is used with a variety of meanings in the Bible. Sometimes it means literally the *grave*—at other times it signifies a supposed residence of all the dead, both good and bad, in the centre of the earth, in which the Jews anciently believed—again it refers to the valley of Hinnom, near Jerusalem; and not unfrequently is used in a *figurative* sense, to denote a state of darkness of mind, wretchedness of heart, and horror of conscience, into which wicked men are plunged in consequence of sin. Wherever men receive punishment for their crimes, that to them is *hell*! Let the readers of the Bible inform themselves in regard to Scripture usage of the word *hell*, and they will no longer be deceived by the unwarranted use which is made of it by the defenders of man-made doctrines.

Elder Holmes wishes to compare the pathway of the righteous through life, which I described as a *McAdamized* road, with that road which the Lord has opened. To this I could have no objection had the comparison been justly made. Those two ways are precisely the same. God declares that wisdom's "ways are ways of pleasantness, and all her paths are peace."—(Prov. iii. 17.) He instructs us that "the path of the just, is as the shining light, that shineth more and more unto the perfect day."—(Prov. iv. 18.) The Savior announces that his "yoke is *easy*, and his burden is *light*."—(Matt. xi. 30.) St. Paul describes the path of the good as a "way of peace."—(Rom. iii. 17.) Does not this accord perfectly with my description of the road on which the righteous travel through the world. True, the Savior describes the fulfilment of the high requirement of doing unto others, as we would have others do to us, under the figure of a *straight gate and narrow way*. He declares also that the way of *not* doing unto others as we would they should do unto us, is a broad path, and that many walk therein to destruction—i. e. to a just punishment—not to *endless* woe! To a selfish and depraved man it is a difficult and narrow way, to turn from his selfishness, and his evil passions, and enter upon the high principles enjoined in the gospel. But

when once he has succeeded in conquering his passions, in forsaking sin, and actually entered on the path of righteousness, he finds it a smooth, bright and pleasant road.

Here I am pained to be compelled to notice another instance of deliberate and wicked misrepresentation on the part of Elder Holmes. In his eleventh reply on the second question, he declares my "McAdamized road" is the way in which the sinful and vile all walk to heaven. It is only necessary to bear in mind my description of that road,\* to see the total *distortion* and misrepresentation, of which my opponent is guilty. I described two ways through life—the one of *righteousness*, bright, smooth, pleasant—the other of *sin*, dark, rough and terrible. He deliberately transposes these ways, and seeks to make me teach that the road of *sin*, is the pleasant way! I need not give a name to a proceeding so contemptible—nor remind you of the desperate condition of a cause which requires its advocates to resort to such steps. In misrepresenting me he has most graphically described the way of sin, as his system represents it. It is one of the *attractive* features of modern evangelism, that it virtually describes the life of the sinner as very pleasant, and one that men can pursue, to the verge of life, and then escape all punishment by a late repentance!! The Elder also at the same time, declared that Universalists make no effort to resist the tide of corruption and sinful pleasure, but yield themselves without restraint to the tendency of depravity, and the clamor of sinful passions. Moreover he declared in the same breath, that according to my doctrine, I must say when the wicked die, that their Father has removed them to *his own embrace in heaven!!* In regard to the first of these assertions, it is a vile *slander* on Universalists, as all their candid neighbors will readily acknowledge. The second declaration is made in the face of every word I have uttered on this subject, throughout the debate. Elder Holmes *knows* that neither I, nor any other Universalist in the world, believe that the wicked will be removed from earth directly to the embrace of God in heaven. He is perfectly aware our doctrine is, that men must be *fitted* for heaven, by a renovating, enlightening and purifying process, before they can ever enter that high abode!!

My friend complains that I represent his darling doctrine of Endless Misery, in an *extreme!* Afraid of the odious *monstrosity* he has adopted, and which he comes here to defend—alarmed lest the world should get a glimpse of its horrid features, he would fain place a *mask* upon its deformed countenance, and make it pass with the credulous, as something very innocent and harmless—something indeed quite pleasant!—There is nothing so bad about it, after all. It is *only* the loss of happiness—the loss of the kingdom of heaven!! *That is all!!* No, my dear sir, this cannot be al-

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\* See p. 360.

lowed. So far from carrying my representations of endless woe to an extreme, I have only failed in placing it in a light sufficiently strong. No language can express—no imagination can conceive—the awfulness of that sentiment! Midnight is the blaze of noon day, in comparison with its *blackness*! All human conceptions of cruelty, are the tender breathings of love, when placed in contrast with its relentless ferocity!! It is beyond my power to represent this doctrine as bad as it stands in the writings of its own advocates. I am not astonished that Elder Holmes is both AFRAID and ASHAMED of the Heathen Falsehood, he is advocating. If in violation of his own good sense, and better feelings—in violation of God's holy word—in violation of public sentiment in this enlightened age—he has the hardihood to come forward in the defence of a sentiment so utterly in opposition to everything human and divine, he *shall have enough of it*. I feel it my duty to tear away the covering he has thrown over it, and make him stand directly up to it, face to face, until he is released from the horrid juxtaposition, by the close of the debate.

The Elder says he is not here to apologize for those who have preached the doctrine of Endless Punishment, in the manner of the extracts I have introduced. Let me tell my friend, they need no apology. Their frankness vindicates them from any suspicion of insincerity. They were true and honest believers in eternal wretchedness. They preached the doctrine out plain, straight and fair, with all its blasphemous aspersions on the character of God, and in all its demoniacal vindictiveness. They made no half-way work of it. They preached as honest men should, and described the doctrine as they believed it to be. In this they put to *shame* the *cowardice* of modern champions of the same doctrine, who shrink back from a manly avowal of its real nature, and present a white-washed skeleton in its stead!! Whatever my friend may think of the extracts I have quoted from his ancient co-laborers in the delightful task of proclaiming infinite wrath, he is *responsible* for them. These preachers belonged to his own *Evangelical* school, and were advocates of the genuine orthodoxy which it claims to possess. Nor can he complain of being made to father their disgusting teachings. Has he not sought to make me responsible for every sentiment, thought or word, he could gather from the writings of Universalists? Has he not repeatedly called me to their defence, as though they were my own production? He cannot justly find fault that he must submit to the operation of his own rule. By its decision, I charge him with the responsibility of every enormity advanced in support of endless misery in all past ages, and call upon him to defend them!

Although my opponent declared he was not here to apologize for Tertullian, Edwards, and others, from whose writings I have introduced extracts, yet in a few moments he does enter upon an apology in their behalf. He said that their *hearts* were good, and

that they manifested christian affection for their fellow-men. I have no doubt the Creator gave them good hearts originally, and that they manifested affection for those who bowed to their decisions, and received their notions. But did they manifest affection for those who *dissented* from their views? Did Turtullian show affection for the heathen, when he told them he should laugh and rejoice when he saw them blushing and liquefying amid the flames of hell? Did Calvin manifest affection for *Servetus*, when he caused him to be burned to death, by a fire of *green wood*, for denying the doctrine of the Trinity? I have no doubt the hearts of most believers in endless punishment are good, much better at least, than that sentiment. But it seems self-evident, to believe and realize, as did Edwards, that their happiness hereafter is to be augmented by beholding the miseries of the lost, must necessarily exercise a hardening influence upon them!

Mr. Holmes says that Edwards and others, designed by their *extravagant* descriptions of the miseries of the lost, to *frighten* men to repentance! I have not the least doubt of it. It was for the *same reason* that the heathen *invented* that doctrine, as their writers inform us. Cicero declares the heathen invented the "infernal punishments of the dead, to keep the wicked in some awe in this life." Strabo informs us that the mythology where that doctrine is found, "was an engine which the Legislators employed as *bugbears* to strike a *terror* into the childish imagination of the multitude!!" This sentiment of endless woe is never preached by its advocates in our own day, except for the same exalted purpose, to strike **TERROR** into the minds of the ignorant multitude!!—so *faithful* are its supporters still to devote the doctrine to the use for which it was originally invented!!

Elder Holmes made an effort to overthrow my *ninth* Negative Argument, that Endless Punishment destroys the Parental Character of God. But his reply was singularly futile, consisting as it mostly did, of assertions repeatedly made before, and as often refuted. He insists that God's parental character is *subordinate* to his character as a Ruler. This position I have already considered.\* I maintain that the *judicial* character of God is *subordinate* to his *parental*. Here my friend and I differ on a matter of fact. I submit the question to the decision of the New Testament. It is reasonable to suppose the Deity would be addressed more frequently in his *superior* character, than his *subordinate*. By what name did Jesus call upon him in his prayers? Did he say—"My Ruler, My Judge?" No; his language was—"My Father!" Did he instruct men to say in their supplications—"Our King—our Sovereign?" No; his direction was to say—"Our *Father*!" Look throughout the New Testament and you will be surprised to see how much more frequently Jehovah is represented in the light of

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\* See p. 155, 156.

turned. He talks of my making the Paternity of God override all the other attributes. What folly to indulge in such expressions, when every hearer knows they are wholly groundless. I have taken no such view of God's paternity. I have simply said that high above all the glorious characteristics which distinguish Jehovah, stands his *Paternity*. The New Testament itself gives it this prominence. He who cannot acknowledge this, has either never read his Bible, or is deliberately seeking to mislead the public mind. Although I have not claimed Paternity as an *attribute* of God, yet I am surprised that Elder Holmes should deny it. Let him ask the next school-boy he meets, and he will be taught by the urchin, that the word "Attribute," signifies any quality, property, characteristic, or power possessed or attributed to a being. *Paternity* is as much an attribute as *wisdom*. I regret my opponent is continually exposing his ignorance, even of the most common rules of philology. While putting on pompous airs of scholarship, he seems actually in need of instruction in the rudiments of common knowledge. I really trust he will not expose himself so rashly hereafter. It destroys the dignity of our debate, and I am apprehensive will lead the public to imagine I have consented to measure swords with a mere *tyro*, instead of a Methodist "Master of Arts."

The Elder maintains that if God is the Father of all men, he *ought* to save them *now*. He insists moreover, that that which fails of saving mankind in this world, may fail of saving them hereafter. How *original* and refreshing is this argument which has been introduced and answered in this debate time and again. On what principle does he attempt to assert that God ought to save men now, if he is their Parent? Is not Deity a better judge on this point, than a Presiding Elder? A wealthy man is as much the father of his son at ten years of age, as he ever will be. Is this a sufficient reason that he should put into the possession of the child at that age, all the property he designs ever to bestow upon him? The Father of all is best prepared to judge of the times and seasons for bestowing his gifts on his creatures. As to the assertion that because God's grace does not save men now, it may never be able to do so, the position is as fatal to my opponent as any other being on earth. The grace of God does not save him now, hence, according to his own showing, it may never save him. The Elder's terms are exceedingly sophistical. The fact that men are not saved *now*, is not to be attributed to any *failure* in God to save them. He has made no attempt to save them here—i. e. to elevate them to the pinnacle of perfection and happiness while in this world! They are not thus saved now, because this is not the life in which Jehovah designs to accomplish such a work! !

Mr. Holmes returns again to the subject of *moral death*. He inquires, as if the topic had for the first time, just gained his attention, how it is that there can be moral life in the midst of moral



death? This is tantamount to asking, how a man that has fallen into sin can possibly reform. Moral death is not an extinction of being, neither is it *annihilation* of the moral powers. These powers are in a dormant state, while the animal passions are in the ascendancy. But under proper influences, the moral powers are quickened into activity—gain that influence, and that controlling power, for which they were designed—and lo! he that was *dead* in trespasses and sins, is *alive* in virtue and righteousness. As I have already noticed this subject in a somewhat extended form, in my *fourth* and *sixth* replies, it cannot be necessary for me to go over the ground again.\*

In reference to the case of the insane woman who drowned her children to secure their salvation, my opponent says if I intend to represent that his views *lead to insanity* and suicide, he wants me to *pause*!† I would inform Mr. Holmes that I cannot “*pause*” at this point. It is a subject to which I have given not a little investigation. And I now deliberately charge his doctrine of Endless Punishment with leading directly to *insanity* and *suicide*! The records of our Lunatic Asylums, afford a melancholly proof of the truth of my charge. In the Eleventh Annual Report of the Massachusetts State Lunatic Asylum, written by Dr. Woodward, the Superintendent, there is a statistical table of the number of patients in that institution, made insane by different causes. It appears by this table, that *intemperance* is usually the most ordinary cause of insanity. But what may surprise my opponent and others, the next most prolific source of insanity, is *Religious Excitement*! During the ten years from 1833 to 1843, there were generally more made insane by intemperance than by religion. In the last named year, however, there were more than *double* the number driven to insanity by religious excitement, than by intemperance. While of the whole number of patients, six and one-fourth per cent became insane through intemperance, twelve and three-fourth per cent, were insane in consequence of religious excitement. In the same Report there is a table showing the causes of insanity in ten different Asylums in the United States. In several of these, religious excitement was more fruitful of insanity than intemperance. For instance, in the Hartford Asylum, Conn. in 1836, there were 103 insane from intemperance, and 110 from religion. In the Ohio Asylum, intemperance 32—religion 54. The Bloomingdale Asylum, (near New-York city,) intemperance 19—religion 14. In the ten Asylums, of the whole number of patients, 374 were made in-

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\* See p. 508, 571.

† If the reader fails to find in either of Mr. Holmes' printed speeches, any particular phraseology, to which I refer with emphasis, I desire it understood that the word or words, were used by him in the debate, but changed or omitted in preparing to ~~for~~ the press.

sane by religious excitement. Let it be understood, that by "religious excitement," is meant insanity produced by preaching the doctrine of *Endless Punishment*! Religious insanity was never produced by any other sentiment. I trust my friend is satisfied that I have made good my charge.

In regard to the suicides caused by the same doctrine, the evidence is as tangible and convincing as that respecting insanity. Scores in our land have destroyed their own lives from this cause. No facts are better corroborated than these. But I cannot here introduce the evidence.\*

My friend contends that if there is *probation* in another world, there must be *retribution* there. If men sin in the future existence—or if any sins committed in this life, do not here receive an adequate punishment—it follows of course, that there will be punishment in that existence. It will not however, be a gross infliction of torture, with no *good* in view; but a wise, salutary, instructive and elevating discipline—which will give its subjects a proper understanding of the odiousness of sin, the value and loveliness of righteousness, and thus lead to the highest degree of holiness and bliss!

Elder Holmes asserts that if holiness be an *infinite* good, then sin must be an *infinite* evil. I must be allowed to express my surprise at such a declaration, from one who makes high pretensions to logic, and who flourishes his pedantic syllogisms around the ears of the audience until they are nearly bewildered in their mystic depths. In this instance he brings the magnitude of man's qualities on a par with the qualities of Jehovah. Because holiness in *God* is infinite, therefore sin in *man* is infinite!! How profound this reasoning! Why is holiness in God, infinite? Because God is himself infinite, and *all* his qualities partake of his infinity. If Deity could commit sin, that sin would be an *infinite evil*! But in no other case can sin be infinite. When committed by man it must be finite. The effect cannot exceed the cause.

My friend says a thing may be infinite in *duration* and not in *magnitude*. This is very true. But how does it strengthen the cause? To say that any sinful act which man commits, infinite or endless in duration, or that endless consequences flow from it, is to make the effect exceed the cause. The river sends its rapid stream far into the ocean; but ere long it is lost in the vast contiguity of waters, and amid the thousand counter-currents, which it meets on every hand. So the consequence of a sinful action may be felt for a long period of time. But

\* Dr. Brigham, Superintendent of the New-York State Lunatic Asylum, in his work entitled "Influence of Religion on Health," gives many facts sustaining this position. He says—"I have the particulars of about *ninety* cases of suicide from religious melancholy, which have occurred in six of the Northern States."—p. 290. This "religious melancholy," was caused by the preaching of *Endless Punishment*.

broad current of God's Providence, in the vast ocean of his Perfections, these rills flowing from human deeds, will in due time, be swallowed up forever. That Deity can counteract and wholly destroy the consequences of man's sinful actions—yea that he can even make them become the sources of great blessings, no christian can doubt. Having this prerogative, this power, why should he not exercise it? Why should he allow dark streams of sin to run through the bright realms of his moral universe forever, when he has the power to dry them up, or to purify their entire current? That he possesses this power, and that he does exercise it, we have the evidence in the case of Joseph and his brethren, the crucifixion of the Savior, and many other instances recorded in the Bible. We contend that in the exercise of the same prerogative, he will counteract and over-rule in due time, the consequences of all sin.

If the declaration that a thing may be infinite in *duration*, and not in *magnitude*, is applied to punishment, it fails to establish its endlessness. Any degree of pain of sufficient intensity to amount to punishment—i. e. sufficient to give serious misery—continued *forever*, would at length sum up to an *aggregate* of wretchedness, infinitely over-balancing the sins any one man can possibly commit in three score years and ten—yea, would outweigh all the sin committed by all men, from the creation of our earth, to the final winding up of its great drama. The plainest promptings of Justice, would peremptorily forbid an infliction of pain of an *endless* duration, however small its amount.

In referring once more to his doctrine of Atonement, Elder Holmes has fallen into another misrepresentation of my views. He says that according to my theory, the sufferings which St. Paul endured, had the same *merit* as Christ's sufferings. This is not my position. The sufferings of Christ exceed vastly in merit, those endured by Paul, or any other man. He was a divine being—pure, spotless, compassionate and loving. He suffered voluntarily for the world. Paul was human, erring, imperfect in his own nature. My ground is, that the Apostle's sufferings were endured for a *similar purpose*, that the Redeemer bore his inflictions—that is, to manifest devotion to the cause of truth, and to confer benefit on others. The view I take of this subject, is based on the following passage of scripture, among many others that might be quoted.—“Hereby perceive we the love of God, [more properly of Christ,] because he laid down his life for us; and we ought to lay down our lives for the brethren.”—(1 John iii. 16.)

The *eleventh* argument which Mr. Holmes introduces on the affirmative of this question, is that Endless Wretchedness is supported by the *common sense* of mankind, by which he says he means the *common opinion* of mankind. It is not worth while to spend much time in noticing the phraseology of this argument; I must be permitted to say, that *common sense* and *common opinion*

are often quite different, and very far apart. Many things which are upheld by common opinion, do great violence to common sense. The worship of idols receives the sanction of *common opinion* throughout heathen lands, but does not *common sense* reject it? Nothing can conflict more directly with *common sense*, than the doctrine of the *Trinity*. But it is sanctioned by common opinion throughout the ranks of partialism. I trust my friend will pardon me for saying, that the argument now under consideration, is the *weakest* I have ever heard offered in defence of endless punishment. It is predicated on the childish assumption, that *numbers* of believers decide the *truth* of doctrines. I ask the audience to follow out this argument legitimately. Where will it lead us? To act on its principles, all Episcopalians should become Presbyterians—the Presbyterians should turn Methodists—the Methodists should join the Baptists—and all Protestant sects should immediately become Catholics. For each of these sects increase in their numbers in the order they are named. In fact, to follow my friend's criterion, all christendom should abandon the doctrines of Jesus, and go over to Paganism in a body; for the adherents of heathen religion, far out-number all the rest of the world; and according to the rule he lays down, heathenism must inculcate the only true doctrines among men. What do you think of the Elder's argument? Suppose a doctrine is believed by but a few, what evidence can that be of its falsity? There was a time when Christianity itself was believed only by the Man of Nazareth, and his twelve humble followers, while the entire "common opinion" of mankind was against it. Was that sufficient reason for the Jews to disbelieve and reject its divine doctrines? If the Scribes and Pharisees had only been as shrewd as my opponent, what an overwhelming argument they could have wielded against the gospel of Christ!! In one word, "common sense" declares that numbers or age cannot be a test of the truth of doctrines.

Mr. Holmes insists that endless punishment has been believed among the heathen, from the earliest ages. What then? So has idol-worship—so has the doctrine of a plurality of gods—so has the belief in a hell of literal fire and brimstone. But my friend will not contend these sentiments are any the more true on that account. He defies me to prove that the *idea* of endless war was invented. I have already proved beyond the slightest doubt by the language of heathen writers, that that doctrine was an *invention*, got up in their own midst. For the satisfaction of the Elder, allow me to introduce the testimony again. Cicero, the renowned orator and scholar of Rome, says, in his sixth oration—"It was on this account that the ancients *INVENTED* their infernal punishments of the dead, to keep the wicked in some awe in this life!" The Elder says that Endless Punishment is a *tradition*. That is true! And I will add, it is *nothing but a tradition*.

tion! He informs us that all tradition can be traced back to some common source. True again. What is the source of this tradition? Was it revealed to the heathen from God? I deny the assertion. There is no more evidence that he revealed that doctrine to them, than that he revealed any other of the absurd religious notions prevailing among Pagan nations. The doctrine of eternal misery was never revealed by the Deity to the Hebrews. There is no biblical scholar of any note in our day, who claims to find any such doctrine revealed in the Old Testament. Can it consistently be supposed that God would reveal such doctrine to the heathen, and withhold it from his ancient people, to whom were delivered the "oracles of truth?" The *tradition* of endless torments has already been traced to its common source in heathenism, in my *third* reply on this question. I showed that the idea was first suggested among an ignorant and superstitious people, by the custom of depositing the bodies of the dead, in deep and dark caverns and sepulchres.\*

My friend doubts whether Sir Isaac Newton was a believer in the salvation of all men. That he departed far from those views which are denominated "evangelical," there can not be a doubt among those who have read his theological writings. Bishop Horsely, the editor of Newton's works, is charged with suppressing some of his manuscripts, which would undoubtedly have thrown more light upon his religious views. But that the great philosopher rejected the doctrine of the endless perpetuity of misery, is true beyond a doubt.† Rev. Wm. Whiston, known throughout the world, as the translator of the works of Josephus, who was an intimate friend of Sir Isaac Newton, his assistant while Professor of Mathematics in Cambridge University, and successor to Sir Isaac in that Professorship, and who had the best opportunity of knowing his real religious opinions, declares that Newton's views were precisely the same as his, on the subject of Endless Punishment. And it is well known that Whiston decidedly rejected that doctrine, and published several works against it. The Elder asserts that Newton was greatly offended with Whiston for representing him as an *Arian*. This may be. It is very possible he was not an *Arian*, and yet was a believer in the salvation of all mankind. It was not uncommon for *Trinitarians* to be Universalists in those days. Indeed there is reason to believe it was considered a greater offence at that time, to deny the Trinity, than to object to the doctrine of endless suffering. That Newton rejected the latter sentiment, is unquestionably true, however far he may have been removed from Arianism.

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\*See p. 494.

† In his paraphrase on Rev. xiv. 10, 11, he says—"The degree and duration of the torments of these degenerate and anti-Christian people, should be no other than would be approved of by those angels who had ever labored for their salvation, and that *Lamb* who had redeemed them with his most precious blood."

Mr. Holmes even goes so far as to question whether *Dr. Benjamin Rush*, one of the immortal signers of the Declaration of Independence, was a Universalist. This would be *laughable*, did it not show an unblushing effrontery, at making reckless assertions "hit or miss," without the slightest knowledge, or apparently the slightest care, whether they are true or false!! There is no more doubt in regard to the fact that Dr. Rush was a Universalist, than there is that *John Murray* or *Elhanan Winchester*, were believers in that doctrine. Dr. Rush was the warm supporter and intimate friend of Winchester—attended his meeting in Philadelphia, and corresponded with him while he was in Europe. If the Elder wants documents on this subject, I can furnish him with an abundant supply.\* True, he admired the writings of Fletcher and Wesley, and other Methodists; but it was only because he believed they inculcated sentiments preferable to Calvinism, and which led directly to Universalism.† I ask the audience what reliance they can place on the positions of a man who will thus blindly make assertions, not only unsupported by facts, but directly in the face of the most incontrovertible evidence!! Another thing. Elder Holmes alleges that I took most of my "string of names," as he sneeringly denominates my list of eminent men, and many other facts I have introduced, from a *Universalist Almanac*! The object of this fabrication was to cast suspicion upon my sources of information. The charge and the intention are unworthy any respectable gentleman. Not a fact, not a word, introduced into this discussion, have I taken from a Universalist Almanac, or Register, or any thing of the kind. I feel that it is degrading to notice assertions so low and base. I do it only to point the public to specimens of the *spirit* and *principles* of action by which my opponent is governed!!

Permit me here to introduce my *twelfth* Negative Argument. The system of doctrines, of which Endless Punishment forms the centre and soul, represents the Deity as *dependent* on man, for the accomplishment of his purposes. My friend opposite, will allow—has already allowed—that God created mankind originally de-

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\* While Winchester was in London, Dr. Rush addressed him a letter dated Philadelphia, May 11, 1791, in which he says—"The *Universal doctrine* prevails more and more in our country, particularly among persons eminent for their *piety*, in whom it is not a mere speculation, but a new principle of action in the heart, prompting to practical *godliness*."

† In another letter to Winchester in London, dated Philadelphia, Nov. 12, 1791, Dr. Rush uses the following language—"Your funeral sermon for Mr. John Wesley, does honor to the philanthropy of your Universal principles. I admire and honor that great man above any man that has lived since the time of the Apostles. His writings will ere long revive in support of our doctrine. For if Christ died for all, as Mr. Wesley always taught, it will soon appear a necessary consequence that ALL shall be saved!!" There was not a little sympathy between Methodists and Universalists in those

signing to bring the entire race to a state of holiness and happiness. Moreover, he will acknowledge that the Father sent the Son to save all men, and that in his gospel the most abundant provisions are made for the salvation of every human being! Will these gracious purposes—these benevolent designs—be accomplished? His system declares they will not. And why? Because the CREATURE *will not* be saved—*will not* ACCEPT the terms of salvation—will not ALLOW God to save him in his own way!! If this is a true statement of the case, the creature overthrows the plans of the Creator. Does not this unavoidably make the Deity dependent on man for the fulfillment of his purposes? If *man* will do certain things—if *man* will comply with certain terms—then God can accomplish his original purposes. But if *man will not* lend his aid—if he will not perform a certain part of the work—then it is *impossible* for the designs of the Creator to be accomplished!! Who does not see that this makes Jehovah dependent on a worm of the dust, for carrying forward to a successful issue, his divine and infinite plans? It makes “the hinge,” the *turning* point, of those plans, to rest in the most weak, fickle-minded and uncertain of creatures, rather than in God, the most mighty, wise, able and sure of all beings!! Why should the Creator allow this? Why should he disrobe himself of that which would give infinite CERTAINTY to all his primary designs towards his offspring, and place it upon the shoulders of ignorant man, where he knew it would be in the very midst of UNCERTAINTY? No reason can be assigned for a transaction so destructive. Hence whoever adopt such an idea, must believe it a direct violation of their own good sense! We may be sure Jehovah has not delegated to other beings, nor put away from himself, for any cause, that which is essential to give success to all his measures for man's salvation. Within his own infinite nature and endless resources, there is an abundant sufficiency to carry into execution every design and plan he has formed in regard to his creatures. No being in heaven or on earth, can thwart his will. To none has he given the *power* to overturn his purposes! If men possess an ability to frustrate the designs of God at one time, they may at another. If they can annul his purpose to *save* them, they can annul his purpose to *damn* them!! How absurd the idea that Deity will permit his creatures to thwart his efforts to make them endlessly happy, and will not permit them to thwart his efforts to make them endlessly miserable. All such errors should be abandoned. Jehovah's Will is the Sovereign Arbiter of all events. His Will is able to make man's will the agent to accomplish its designs—“Of his own *Will* begat he us with the word of truth.”—(James i. 18.) “It is God which *worketh* in you, both to WILL and to DO, of his good pleasure!”—(Phil. ii. 13.)

*My thirteenth Negative Argument, is that the doctrine of End-*

less Punishment *dishonors* God, and *disgraces* Christ. It represents God as creating mankind under such circumstances, that a large portion fall into unending blasphemy and woe. Is not this casting dishonor upon his good name? Jehovah formed the human race for his own pleasure—"Thou hast created all things; and for thy PLEASURE, they are and were created."—(Rev. iv. 11.) God took *pleasure* in man's creation. He took pleasure not only in the *act* of his creation, but in the *end* for which he was created. As Deity is omniscient—as all eternity is NOW to him—that end was clearly seen and known to him. And if to any of his creatures it is an end of *agony* and *sin*, God who saw it, and knew it, must have taken PLEASURE in it. Surely he would not create any for an end in which he did not take pleasure! Hence, this doctrine virtually charges an infinitely holy Being with taking *pleasure* in a state of endless sin and woe!! Does not this dishonor God?

In whatever way it may be supposed man will become an endless sufferer and blasphemer, it equally *dishonors* God. If we say with the Presbyterians, that God from all eternity *reprobated* a part of mankind to eternal woe, we dishonor him by dishonoring his *benevolence*, his *goodness*, and his *mercy*! If we take the ground of our Methodist brethren, and while contending that the Creator *designed* all to be happy, insist also that his plans to accomplish that design have most signally failed—yea, that God knew they *would fail*; knew that all his provisions and offers would be in vain; knew that a large part would forever be sinful and wretched, when he made them—we should deeply dishonor God, by dishonoring his *Wisdom*, his *Power*, and all his most important attributes.

This doctrine also *disgraces* Christ. His Father sent him to save all men, and he came expressly to perform that great and good work. He had ample POWER to complete it. He declares, "*All power* is given unto me in heaven, and in earth."—(Matt. xxviii. 18.) Will Jesus *succeed* in this holy work? The doctrine my friend advocates, declares he *will not*! It insists he will meet with a great overthrow—an almost total rout!! It declares his adversary, the Devil, will succeed in robbing him of vast myriads of those for whom he died! It proclaims a mighty victory for the Devil! It insists that the Son of God will return to his Father, suffering under an eternal defeat, with but a small remnant of those he was sent to save—that the conqueror's wreath shall be snatched from his brow by the arch Adversary, who shall remain forever undestroyed, unconquered!!—A consummation which would make all Heaven MOURN, and all Hell REJOICE!! I insist that a doctrine which makes such representations, casts deep disgrace on the Son of God!! How different, far different, does the opposite sentiment represent, exalt, and honor him!!



My *Fourteenth* Negative Argument, is that endless misery is not recognized in their *devotional exercises*, by any of the patriarchs, prophets, saints or righteous men, mentioned in the scriptures. If the doctrine is true, they must have been acquainted with it, and must have felt *exposed* to it. Yet in no instance in the Bible, does any one pray that it *may* be true, or give thanks that it is true. Neither did they pray that endless woe might be inflicted on any human being! The prayers of David went as far in that direction as any recorded in the scriptures. But the most he did was to pray for the *destruction* of his enemies—by which he meant their temporal overthrow and death. Why did not the ancient prophets and saints pray that Endless Punishment might come upon the sinful? If it is a just and salutary doctrine, and God designs to inflict such a punishment, why did they not *pray* that it might overtake them?

The scriptures are full of the confessions of the servants of God; in relation to their own sin and its punishment; but in no case do they confess that they were justly exposed to eternal woe, or exposed to it in any way or form! Would they not have done so, had they believed in such a doctrine? Believers in it in these days, very frequently confess in their prayers, that it would have been just in God to have cut them off forever. (Do they believe a word of it, when they say so?) The saints never pray us in the Bible! Why not? Neither do they give *thanks* that they have been *rescued* from endless suffering. This they would not naturally have done, had they believed they were exposed to it. The believers in that sentiment render such thanks in our days.

The ancient saints and righteous men, never prayed that themselves, or their friends, might be *saved* from endless woe. If they believed themselves exposed to it, why did they not put up such a petition? Nothing would be more proper, nothing more natural, than such prayers. The modern believers in that sentiment often pray in such manner. Indeed petitions that they may not be cast into endless perdition, forms the great *theme* of most of the prayers of modern orthodox professors. No such petition ever escaped from the lips of those whose prayers are mentioned in the Bible. Christ in that beautiful prayer which he designed as a sample for the imitation of all christians, gives no direction to beseech God to be saved from interminable woe! His prayer is, "Deliver us from Evil," not deliver us from endless punishment, as it would have been on my brother's theory. The silence of all the prayers in the Bible on this subject, is most remarkable, on the supposition that the doctrine is true! That silence is strong proof that such a sentiment is *false*!—  
[Time expired.]

[MR. HOLMES' EIGHTH SPEECH.]

*Gent. Moderators.*—Perhaps I cannot employ the first part of my present half hour to better advantage, than in answering one of the gentleman's *recent* objections to the doctrine of the final perdition of the ungodly, even though I shall be obliged to do it in an off-hand way. I refer to his *twelfth* argument, which is, that "endless punishment makes God dependent on the creature for the completion of his purposes." This rests *first*, upon an erroneous view of the purposes of God. I do not deny that God has purposes—*eternal purposes*, but they are not of a nature to control, *absolutely* and *irresistibly*, the moral conduct of men, or the results of that conduct, so as to make a *given result* absolutely and necessarily *certain*, in every case. Upon this *assumed* ground has Mr. Austin built all he has said on this subject. Hence, he has talked long and loud of the conflict between my views and the purpose—design—intention of God—that they "defeat his designs"—"thwart his purposes"—"confuse his counsels," and so on. But all this is the merest *stuff* of declamation—it has not even the semblance of argument, when the nature of God's purposes is understood. What are God's eternal purposes? We answer,

1. It is his purpose to maintain a moral government for the display of his glory, and the good of all holy and obedient subjects. This he will do, in spite of the opposition of rebels, or the cavils and objections of Universalists and Infidels. And this is his *eternal* purpose; and all his enemies will find it to be so, whatever the consequences to them may be.

2. As God *foresaw* the *lapsed condition* of the human race, it was his *purpose* to redeem them from that condition, and give them the advantages of a system of restoring mercy. This purpose, as to redemption, he executed in the gift and advent of his Divine Son, and as to the application of it to the wants of man, he is now executing it, in the agency of the Spirit, the dissemination of knowledge, and the proclamation of the gospel of salvation "to every creature."

3. As God made man at first, with power "sufficient to have stood though free to fall," that he might have a constitution adapted to the highest improvement and enjoyment, and hence made his *continuance* in holiness and happiness *depend* on his obedience: and as the object of redemption, and the gospel, was to aid men in a *lapsed state*, in the work of returning to God and securing the high object of their existence; therefore it was the *purpose* of God that the saving benefits of the gospel should be received and enjoyed on conditions which the sinner has power to reject or comply with, and that the *final result* should be according to *their choice*. Hence, the Old Testament exhorts sinners to "choose this day whom they will serve," and the New Testa-

ment proclaims—"he that believeth shall be saved, and he that believeth not shall be damned." This purpose, too, is as unchangeable as it is eternal.

4. As it was the purpose of God that the human race should maintain their original state, only on condition of obedience—and as their only way of escape is through Jesus Christ and his gospel, therefore it is the unchangeable and eternal purpose of God, that those who *willfully* reject the gospel of Christ, and the blessings of redemption, shall not share the final results of this system of restoring mercy, but experience, in their future and endless condition, the legitimate results of their sinful career. Hence the word of God exhorts sinners, "now is the accepted time—now is the day of salvation;" and in announcing the final consequence of unbelief and impiety, it solemnly declares, "he that is unholy, let him be unholy still."

5. As God foresaw there would be much unbelief in the world, notwithstanding the plainness of his revelation, and the proofs of his goodness, wisdom and justice—that there would not be wanting men who would "choose darkness rather than light, because their deeds were evil"—would deny the authority of his word and "reject the counsel of God against their souls"—that even men professing to be Christians, and wearing the garb of gospel ministers, would stand up to arraign his wisdom and justice, and deny his right to institute and maintain a government which would hold its moral subjects responsible in their *ultimate condition*, for a voluntary course of rebellion and impiety—God, foreseeing all this, *determined*—it was, and is, his *purpose*—to institute a day of *General Judgment*, the proceedings of which shall result in a perfect vindication of his character from the foul aspersions cast upon it by his enemies—and a justification of his government, in the endless banishment of those who "choose death in the error of their ways"—while every man shall receive "according to his deeds, whether they be good or whether they be evil"—and a shout of approbation from all holy beings shall proclaim to an assembled universe, the equity of the Divine Throne, saying—"Alleluia: salvation, and glory, and honor, and power, unto the Lord our God: for *true* and *righteous* are his judgments."—(Rev. xix. 1.) These are the *main features* in the divine "plans and purposes," so far as he has revealed them to us. And God *needs* no assistance from men to maintain these fundamental purposes, nor can any thing that men can do, prevent their final completion.

And now let me ask, with which of these purposes does the doctrine of endless punishment conflict? Where is the incongruity? I know it disagrees with Mr. Austin's notion of the divine purposes, which is assumed without authority from the word of God. But I confess, it is an instance of singular modesty, for an opponent to *assume the very point in dispute*, and then proceed

to argue the falsity of the contrary opinion, because it disagrees with his *assumption*. This is *one* way, and as the gentleman has determined to try *all* ways, we will not complain.

But in the *second* place; in illustrating his argument, Mr. Austin not only destroys it, by proving too much by it, but renders it utterly impossible ever to prove the final holiness and happiness of all men. He argues that on my principles men may *resist the will of God*; but says he, if men may resist the will of God *here*, they may *hereafter*; and hence, "may after all refuse to go into endless punishment." To this I answer, it is a poor rule that wont work both ways. On his own principles, it would follow, as thousands refuse to be Christians here, they will have the same power hereafter, and may *refuse to go into heaven*.

MR. AUSTIN.—Let them stay out then.

MR. HOLMES.—So I say, "Let them stay out." So says the doctrine of moral agency—analogy—the moral attributes of God, the nature of the divine law and its penalty—and the moral turpitude of sin says, "let them stay out." And the doctrine of probation and the common consent of the world repeat, "let them stay out." And Jesus Christ says in the solemn decisions of the judgment day, "let them stay out;" and all holy beings will echo back the sentence with loud acclaim, "let them stay out."

I will now direct attention to my *twelfth* affirmative argument, deduced from

#### THE CONDITIONALITY OF SALVATION.

That salvation in this life is conditional, I suppose Mr. Austin will not dispute. I go still farther, and say, that salvation in another life is conditional also. Does my friend dispute this? Then let him attend to the following arguments.

1. The salvation Christ confers upon men is gospel salvation, that is, salvation from sin and its consequences—"he shall save his people from their sins." If Mr. Austin knows of any other salvation, I should like to hear him explain it. But if it be gospel salvation, deliverance from sin, then, whether enjoyed in this life or after death, it is the same in its *nature*. If it be not the same in its nature, it is something else; if something else, then it is not gospel salvation, and if not gospel salvation, it is *not* conferred by Christ; hence, Christ is not the Savior of all men even on the principles of Universalism.

2. If the salvation of those who "come up through great tribulation, having washed their robes and made them white in blood of the lamb," and are made "kings and priests unto God forever and ever," be gospel salvation; then it is enjoyed in this other life as in this, on the terms, and according to the constitution of the gospel: if not, then the gospel has one constitution for one state, another for another state; is conditional for one class

of men, and unconditional for another, enjoying the same light and privileges; salvation is conditional to the same man at one period of his existence, and unconditional at another. Moreover, if the constitution of the gospel be changeless, then to make salvation conditional to one man and unconditional to another, would be a subversion of its constitution. If conditionality agrees with the nature of the gospel, unconditionality must contravene its nature.

3. The notion that those who die in sin are unconditionally saved in heaven, has not one particle of evidence to support it, either in reason or revelation. Give me an argument from reason to support this notion, and it shall be considered. Give me one clear passage from God's word, affirming that those who reject the gospel and die in sin and unbelief, shall be saved with the felicities of heaven, and I have nothing more to say.

4. But so far from this being true, the Bible abounds with proofs of the conditionality of future salvation. What I have to say on this point, may be briefly summed up under the three following heads:

1. Not a single promise of spiritual salvation to be enjoyed either in this world or the world to come, is made to the sinner, unconnected with conditions expressed or implied. If there be such a promise, Mr. Austin knows where to find it. If he will produce it, I will give it my special attention.

2. All the promises of future salvation, either in this world or the future state, are made to the *righteous*, or those who become so by repentance, faith and obedience. To support this, I could cite you a hundred passages, but a few must suffice as specimens of the rest. (Matt. v. 8.)—"Blessed are the pure in heart, for they shall see God." (xxv. 21.)—"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (1 John ii. 25.)—"And this is the promise that he hath promised us, [those who abide in Christ,] even *eternal life*." (Ps. cxii. 6.)—"The *righteous* shall be in everlasting remembrance." Also (Ps. i.)—"Blessed is the man that walketh not in the counsel of the ungodly," &c. Verse 3d, "His leaf also shall not wither, and whatsoever he doeth shall prosper."

3. Finally, the promise of future and endless salvation is uniformly hung upon conditions which imply a moral fitness for heaven, *acquired in this life*. (Rom. ii. 6-8.)—"Who will render to every man according to his deeds: to them who by *patient continuance in well-doing*, seek for glory and honor, and immortality, *eternal life*: But unto them that are contentious, and do not obey the truth, but *obey unrighteousness*, indignation and wrath," &c. (Gal. vi. 8, 9.)—"He that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not." (1 John v.

11.)—"God hath given us eternal life and this life is in his son *He that hath the son hath life, and he that hath not the son, hath not life.*" (Rev. xiv. 13.)—"Blessed are the dead *that die in the Lord* from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them." (Heb. iv. 9.)—"There remaineth, therefore, a rest to the *people of God.*" (Rev. ii. 10.)—"Be thou *faithful unto death*, and I will give thee a crown of life." (Matt. xix. 16.)—"What shall I do that I may have *eternal life*? Jesus answered, if thou wilt enter into life, *keep the commandments.*" (John iii. 16.)—"That whosoever *believeth in him* might not perish, but have *everlasting life.*" (Rom. vi. i. 22.)—"But now being made *free from sin*, and become servants to God, ye have your *fruit unto holiness*; and the *end* everlasting life. For the wages of sin is death; but the gift of God is eternal life *through Jesus Christ our Lord.*" (John x. 27.)—"My sheep hear my voice, and I know them, and *they follow me*; and I give unto them [not to the goats] *eternal life*; and *they shall never perish.*" (Matt. xix. 28.)—"Verily I say unto you, that ye who have followed me in the *regeneration*, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, *for my name's sake*, shall receive an hundred fold, and shall inherit everlasting life." (2 Pet. i. x.)—"Wherefore the rather, brethren, *give diligence* to make your calling and election *sure.*" If sure already, why give diligence to *make it sure*? He adds, "for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." The plain implication here is, that if "these things" are neglected, we *shall "fall,"* and fail of entering into the "everlasting kingdom of our Lord Jesus Christ."

The above are but a tithe of the multitude of passages of like nature. Let it be understood, the words *everlasting* and *eternal*, in these quotations, are a translation from the Greek "*aionios*," whose primary signification is, "*being without end.*"

I am not unaware of the twisting, turning, sleight-of-hand methods, by which the force of these and other passages is sought to be evaded. But men of sense and candor will not be satisfied with such forced and chamelionized expositions of scripture. If the gentleman is disposed to enter upon this bootless work, he has my consent, though I shall not deem it necessary to follow him any farther than the merits of the question demand.

Now, the plain, common sense, unavoidable sequent from the Bible testimonies above adduced, is, that *future* and *endless* happiness is *conditional*: and that those who fail in the conditions, will also fail of entering into life. This inference is so irresistible, that I most cheerfully submit it to the decision of all candid men.

*My thirteenth argument is founded on the*

SCRIPTURAL CONTRAST

between the righteous and wicked.

1. Mr. Austin will agree with me that the Bible describes a contrast between the holy and unholy, as to the estimation in which they are held by a holy God, even in this life. The divine record says, "his face is against the wicked"—that "he is angry with the wicked every day"—while he "loves the righteous," and "takes pleasure in those that fear him."

2. My friend, I think, will scarcely deny that this contrast is as strongly marked at death, as at any previous period. But if there should be any doubt at this point, I will remove it at once by Bible testimony.

(Ps. xxxvii. 37.)—"Mark the *perfect man*, and behold the upright, for the *end* of that man is *peace*." (Ps. cxvi. 15.)—"Precious in the sight of the Lord is the *death of his saints*." (Prov. xiv. 32.)—"The righteous hath *hope in his death*." (Luke xvi. 32.)—"Lazarus died and was carried by angels to Abraham's bosom." The usual mode of expression in the New Testament in regard to the death of Christians, is, that they "*die in the Lord*," "*sleep in Jesus*," &c.

In contrast to this, listen to a few Bible descriptions of the death of the wicked. (Job. xxvii. 20.)—"Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth : and as a storm, hurleth him out of his place. For God shall cast upon him, and not spare : he would fain flee out of his hand." The wicked man at death, contemplating his fearful doom, would fain *flee* out of the hand of God. (Ps. xxxvii. 38.)—"Transgressors shall be destroyed together : the *end* of the wicked shall be *cut off*." (Prov. xi. 7.)—"When a wicked man dieth, his *expectation perisheth*." (Prov. xiv. 32.)—"The wicked is *driven away* in his wickedness." (Ezek. xviii. 18.)—"He shall *die in his iniquity*." (Luke xvi. 23.)—"The rich man died and was buried, and *in hell he lifted up his eyes, being in torment*." (2 Pet. ii. 12.)—Describing those who walk after the flesh, says, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall *utterly perish* in their own corruption."

Such is the marked contrast between the righteous and wicked at death. Thus do the wicked leave the world, the subjects of God's visible displeasure ; in the full strength of unholy passion, with all the guilt of a corrupt and criminal life upon their heads. If they do not die under the power of moral insensibility—if they make any intelligent disclosure of their real state of mind—*such* are the circumstances which mark their exit. And yet Universalism wipes its mouth "with sanctimonious seeming," and says to

them—"be not alarmed, your heavenly father is about to receive you to his arms of everlasting love and mercy!!!"

3. On the principles of analogy and philosophy, the contrast in character and happiness which exists at death, will exist after death, unless there be an entire extinction of being. Temporal death is only a dissolution of the body, hence, does not, and cannot, affect that indissoluble nature of man, in which moral character *inheres*; and as moral happiness arises out of moral character, temporal or corporeal death does not, and cannot, affect moral happiness. The wicked man, dying in the full strength of moral depravity, takes that depravity with him into the future state; and as it has placed him in contrast to the righteous in this world, as to character and happiness, so it does in that state which immediately succeeds to death. Many Universalists, unable to avoid this conclusion in any other way, have gone in for an *extinction of being* between death and the resurrection. Mr. Austin may deny my conclusion, and adopt this method to sustain his denial, if he chooses. Still, to all sound minds, the consequence is unavoidable—either man ceases to be, at death, or he carries with him into the future state, the religious and moral character he has *acquired here*. And I am happy to be able to confirm this view, by the *recent admission* of the leading oracle of Universalism. Mr. Hosea Ballou 2d, says—"To us the supposal of no intellectual and moral connection of the present with the future, is so incongruous with all our forms of thought, that we never could bring it distinctly before us, and still retain the idea of another existence for ourselves. That death is a non-conducting medium, as it were, through which no influence whatever can pass from this world; that all our personal developments perish there: that God's dealings with us here, in providence, and *even in the work of redemption*, are absolutely shut up within this present life, and have no effect or reference beyond; that all the joys and sorrows through which we are disciplined, bear no fruit but what we gather here; and that the seeds of this [fruit] have no second growth: that the last hours of our agony, and so many other sufferings, are but waste pains; that our characters, *good or bad*, the product of so much toil, die utterly and forever with our bodies—all this is so *abhorrent to our very nature*, that we would give but little for a future being, under these annihilating conditions."—(Universalist Quarterly, Vol. 4.) Here Mr. Ballou admits, the seeds of the fruit we gather *here*, have a *second growth*—"sin kills beyond the tomb"—and that our "characters, whether *good or bad*," go with us into eternity. Thus you see, truth is re-acting upon error in its *strong* hold. But how perfectly this demolishes the system of Universalism, as *generally taught during the last forty years*, I need not stop to point out.

4. Universalism admits a general resurrection; and our next point, is that the same contrast exists in the resurrection state.



This would inevitably follow from the argument just presented, and from the admission of Mr. Ballou. If *death* does not change moral character from *bad to good*, a *resurrection from the death state* cannot. The change is a *physical one* in both cases, and those moral results and agencies identified with and necessary to the transformation of character, cannot be predicated of either. The contrast of which we are speaking, involves moral character and its consequences; hence, if there be a change *between* death and the resurrection, it must be effected by moral means. But we know of no such means to be employed to effect this change during this period; if Mr. Austin does, he will confer a favor by pointing them out, and defining their character. Moreover, as we have already seen, the resurrection of the body will be a *physical* change—hence, no *moral* change can be concluded from this. If, therefore, we had no scripture to confirm it, it would be in keeping with reason and sound philosophy, to suppose men will be the same in the resurrection state, that they are at death. But this point is clearly and forcibly settled by the word of God.

In the first place, Christians are said to enjoy a condition of glory and reward, which is not promised to other characters. (Luke xiv. 14.) Our Lord promises a reward at the resurrection of the just, as the fruit of Christian benevolence. Here the inference is plain, that there is to be a resurrection *peculiar to the just*, and that the just will then be distinguished, on account of their reward.

(Heb. xi. 35.) In this verse we read of some who were torred, not accepting deliverance, that they might obtain a *better surrection*. (Philip. iii 11.) St. Paul tells us he *labored* if by any means he *might attain* unto the resurrection of the dead. St. Paul could have had no doubt as to his having part in the general resurrection, whatever might be his course of Christian conduct in the case referred to. But he had another and higher object in view. The sense conveyed by this passage unquestionably is, that he was anxious for that distinction in the resurrection state, which is peculiar to the righteous dead. In this view alone is his language consistent. (Rev. xx. 6.)—"Blessed and holy is he that hath part in the *first resurrection*; on such the second death hath no power." The Bible teaches, also, that the *unjust*, as well as the just, shall be raised up. This would be a just and natural inference, from the particular reference of the scripture to the resurrection of the *just*. Why speak of the *just*, in distinction from the unjust, if *all* are to be just at that time? But, besides this, St. Paul expressly states that there shall be a resurrection, "*both of the just, and unjust.*"—(Acts xxiv. 15. It only remains to show the contrast in the language of scripture.

(John v. 28, 29.)—"Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and

come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Rev. xx. 12.)—"I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire, which is the second death. And *whosoever was not found written in the book of life, was cast into the lake of fire.*" Here we have a plain and impressive view of the world in its resurrection state, together with the contrast between the righteous and wicked still kept up, clearly and emphatically marked, and connected with those future and immutable allotments adapted to each character. The above passages, as proof of the point in question, can only be set aside by a process which violates common sense, the common use of language, and the established rules of interpretation. I therefore claim the argument up to this point.

5. It only remains to show that the same contrast thus far established, will exist at the day of general judgment. This would follow as a legitimate corollary, from the conclusions already arrived at. But we proceed to adduce direct scriptural proof. (Ps. i.)—"Therefore the *ungodly* shall not stand in the judgment, nor sinners in the congregation of the righteous." In the description our Lord gives of the judgment scene, (Matt. xxv.) we find this declaration fulfilled to the letter, in the separation of the wicked from the righteous. (2 Peter iii. 7.)—"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of *ungodly men.*" (Also ii. 9.)—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust, unto the day of judgment, to be punished." (Matt. xxv. 41-43.)—"These shall go away into everlasting punishment." (Rev. xx. 12.)—"And the dead were judged out of those things written in the books, according to their works." (And 15,) "Whosoever was not found written in the book of life, was cast into the lake of fire." (Ecc. xii. 14.)—"For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Besides this, there is a numerous class of scriptures, from which future condemnation of the wicked is a plain and unavoidable inference—such as (1 John ii. 28.)—"Little children, abide in him that, when he shall appear, we may have confidence, and not ashamed before him at his coming. (iv. 17.)—"Herein is love made perfect, that we may have boldness in the day of judgment." The conclusion here, by implication, is, that if we do not "abide in Christ"—if our love is not "made perfect," we

shall not have boldness, but shall be ashamed before him "at his coming"—"in the day of judgment."

Thus far, we see no relief to the picture—no hope for the sinner. We have shown you how, in character and condition, he contrasts with the righteous, in this world—at death—in the resurrection state—and at the day of judgment. When will this contrast cease? Can Mr. Austin tell us? We shall see.

My *fourteenth* Argument is based on the doctrine of

#### A FUTURE AND GENERAL JUDGMENT.

On this subject, we call the attention of Mr. Austin to the following statements, and, if he can, let him meet them one by one, and overthrow them.

1. God has a right—it is his prerogative if he chooses, to have a day of general judgment, and of general and final distribution of rewards and punishments. That is, we know of no attribute of God, no principle of the divine government, and no argument from reason, which would contravene the divine right, to assemble his moral subjects, and at *once* and *finally* award to every man according to his works. Having authorized thrones of judgment in this world, before which we may appear to implead one another, and obtain justice, and secure the equitable distribution of rewards and punishments, it appears improbable and unreasonable that he should not have reserved to himself the right to erect over all these, his general throne before which both judges and judged may be brought to receive the decisions of the higher—the Supreme Court of the universe.

2. It seems necessary to suppose some arrangement of this kind, to "justify the ways of God to man." God is a universal Governor; and as he is an infinitely good and just Being, he must be a righteous Governor. But if we confine our views of his administration to this life, his government cannot be justified. God being infinitely perfect, his laws must be perfect; his laws being perfect, they must have an equal bearing on his subjects; but if the power of retribution extends not beyond this life, his laws and government bear most unequally, and there is no remedy. In this world, for the most part, the wicked bear rule. They are lofty in their claims, unjust and oppressive in their measures; virtue is oppressed, persecuted, down-trodden, and often receives the punishment due to crime, while vice bears away the reward due to virtue. Where is the remedy, if the empire of retribution extends not beyond this life? If we may not hope for a re-hearing before an unerring judge, when these numerous wrongs shall be made right, we might well adopt the language of a distinguished Poet, with perhaps more of heart-felt anguish than he possessed.

"O for a lodge in some vast wilderness,  
Some boundless contiguity of shade,"

where we may be free from the oppressor's frown, and the con-

tumely of the proud and haughty; where vice should not encroach on virtue's rights, and where our ears shall not be pained with "every day's report" of wrong and outrage. In short, we must change our views of the goodness of God, and the equity and impartiality of his governmental proceedings, or enlarge the field of his operations, and give his retributive administration a broader sweep, that its perfect results may be unfolded.

3. This reasoning is confirmed by scripture and matter of fact. Consider the language of David. (Ps. lxxiii.)—"I was envious at the foolish, when I saw the prosperity of the wicked. \* \* \* They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither, and waters of a full cup are wrung out to them. And they say, how doth God know? and is there knowledge in the Most High? Behold, these are the ungodly who prosper in the world; they increase in riches. \* \* \* When I thought to know (to understand) this, it was too painful for me, until I went into the sanctuary of God; *then understood I their end.* Surely thou didst set them in slippery places; thou castedst them down to destruction. \* \* \* As a dream when one awaketh; so (will their prosperity pass away, when they awake to the realities of eternity, and so,) O Lord, when thou awakest, (in the work of final retribution) thou shalt despise their image." Here is plain proof that the wicked of this world are to meet a just judgment in the world to come. (Job xxi. 7-15.)—"Wherefore do the wicked live, become old, yea, are mighty in power? \* \* \* They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say to God, depart from us, for we desire not the knowledge of thy ways." All this would be inexplicable on any equitable principles, without an arrangement like that contemplated in the future and general judgment. But Job gives us the key which unlocks the mystery, in the 30th verse. "The wicked is *reserved* to the *day of destruction*; they shall be brought forth to the *day of wrath*." How exactly this agrees with 2 Pet. ii. 9.—"The Lord knoweth how to deliver the godly out of temptation, and *reserve* the unjust unto the *day of judgment*, to be punished." (Eccl. viii. 14, 15.)—"There be *just* men, to whom it happeneth according to the work of the wicked: Again, there be *wicked* men, to whom it happeneth according to the work of the righteous." So, also (chap. ix. 2.) the fact that the righteous are not in this life rewarded, nor the wicked punished to the *full measure* of their deserts, is set forth in the following language. "All things come alike to all: there is one event to the righteous and to the wicked: to the good, and to the clean, and to the unclean: to him that sacrificeth, and

to him that sacrificeth not: as is the good, so is the sinner, and he that sweareth, as he that feareth an oath." From these passages, it is as clear as sun-light, that this world is not a state of *perfect* retribution. And, "because sentence against an evil work [sin] is not *speedily* executed, therefore the heart of the sons of men is fully set in them to do evil."—(Eccl. viii. 11.) They abuse the long suffering of God, which is intended to lead to salvation, and make it the occasion of increased guilt, and the enhancement of their final condemnation. To this effect are the words of Christ respecting Chorazin and Bethsaida.—"But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you."—(Matt. xi. 24.)

4. Moreover, on the ground assumed by Universalism, this world is not a state of *perfect* retribution, because the object of punishment, as taught by that theory, is not secured in this life. The leading design of punishment on the principles of the Universalist system, is the reformation of the offender; and punishment must be continued in *every case* until this object is achieved. But this design is not realized in very many cases. Men often grow harder in heart, and more wicked in life, under the penal visitations of God, and in the end, die in a state of impenitency and blasphemy. The object of punishment not being accomplished in *this life*, it follows, if it be attained at all, it must be in the *future state*; otherwise, the Universalist theory of punishment is false. But if retributive punishment be inflicted in the future state, [as we have seen it must be, if its end be answered,] then must God's work of judgment be *extended to the future world* also. On any other supposition, we should have punishment without law, and justice without a judge. That divine retribution is not *finished* in this world, is still farther evident from the fact, that our relations, and the influence we exert in forming the character of others, do not admit of our being rewarded or punished in the *present life*, according to our works. Constituted as they are, the actions of men do not terminate in themselves, but the consequences pass over to others, and often are not fully developed until long after they are dead. To punish men before the evils of their conduct had been realized, would be to judge and punish in anticipation—according to what *will be*, and not according to what *has been*. This would not be "according to their works;" and such an administration could not be justified in the view of a moral universe, and hence, could exert no salutary practical influence upon intelligent beings.

The good effected by Paul, and Howard, was not confined to the term of their natural lives, but has passed over to other men and other days; hence, during their earthly state, they were not rewarded according to their work and labor of love. So Paul understood it, for he declares, (1. Cor. xv. 19.)—"If in this life only, we have hope in Christ, we are of all men most miserable;" and when he was "about to be offered," and "the time of his de-

parture was at hand," inasmuch as he had "fought the good fight," and "kept the faith," in spite of "perils" and "persecutions"—he exulted in the contemplation of future reward—"henceforth there is *laid up for me in heaven*, a crown of righteousness." On the other hand, the evil effected by the infidel labors of Voltaire and Bolingbroke, furnish an apt illustration. Their writings still retain their power to blight the opening buds of virtue. The former spent a long life, and devoted his large capacity to the work of blaspheming Christ and his holy religion. The latter matured his plans, and adjusted the weapons of his warfare, during his life time, but left the execution and application to another—his works in advocacy of infidelity, not being published until after his death. It was of him, I think, that Dr. Johnson remarked with so much pertinency and severity—"he loaded up a blunderbuss against Christianity, but not having sufficient courage to fire it off, left a sum of money in his will to a beggarly Jew, to pay him for pulling the trigger after his death." Now, as men cannot be finally and fully rewarded and punished for their works, until the influence those works have exerted in the formation of character—in a state of probation shall be fully realized, hence the propriety and necessity of a judgment *after this life*, which, in its decisions, shall be based upon an enlightened view of the entire character of human conduct, and its influence upon the happiness of the moral universe.

5. The Jews believed in a future and general judgment. Of this there is abundant proof in the Jewish Talmuds, of which the following is a specimen. "When Rabbi Jochanan ben Zachai was sick, his disciples came to visit him; and when he saw them, he began to weep. They say unto him, Rabbi! the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep? He answered them, if they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who, if he was angry with me, his anger would not last forever; if he put me in prison, his prison would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could soothe with words, or bribe with riches; yet, even in these circumstances, I should weep. But now I am going before the King of Kings, the holy and the blessed God, who liveth and endureth forever and forever; who, if he be angry with me, his anger will last forever; if he put me in prison, his bondage will be everlasting; if he condemn me to death, that death will be eternal; whom I cannot soothe with words, nor bribe with riches. When, farther, there are before me two ways, the one to hell and the other to Paradise, and I know not in which they are carrying me, shall I not weep?"—(Talmud Beracoth, fol. 28.) Josephus speaks thus of the judgment, as believed by the Jews. "For all men, the just as well as the unjust, shall be brought before God, the Word; for to him hath the Father committed all

judgment, and he, in order to fulfill the will of his Father, shall come as Judge, whom we call Christ. For, Minos and Rhadamanthus are not the Judges, as you Greeks do suppose, but He whom God the Father hath glorified; concerning whom we have elsewhere given a more particular account, for the sake of those who seek after truth. This person, exercising the righteous judgment of the Father toward all men, hath prepared a *just sentence* for every one according to his works; at whose *judgment seat*, when all men and angels and demons shall stand, they will send forth one voice and say, *just is the judgment*; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those who have done well, an everlasting fruition; but allotting to the lovers of wicked works, eternal punishment.”—(Discourse on *Hades*.) Our Lord was, as to his humanity, a Jew; and if the Jewish people had been in error in regard to a *future judgment*, he most certainly would have corrected them. But so far from having done this, his parables and other discourses do most unequivocally teach the same doctrine. For him to have left them in error on this point, while he corrected their mistakes in less important cases, is not to be thought of. The only consistent conclusion is, that he approved the doctrine, and re-affirmed it.

6. The doctrine of a future and general judgment is most emphatically taught in the Holy Scriptures.

1. It is represented as the *judgment to come*. In Eccl. viii. 11. he judgment is said to be postponed to a future time—“*sentence against an evil work is not speedily executed.*” (xi. 9.)—“*Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment.*” (Acts xxiv. 25.)—Paul “*reasoned of righteousness, temperance, and a judgment to come.* Felix trembled,” &c. (Rom. ii. 6–16.)—In these verses, frequently quoted already, the Apostle describes the retributions of God as adapted to the character and works of men, and then specifies the time when they shall be awarded, viz.—“*In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel.*” This passage can have no reference to the destruction of Jerusalem, since the Gentile world generally [who have not the law,] are included in the decisions and retributions of the day spoken of. (1 Tim. iv. 8.)—“*Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.*” This cannot refer to the day in which Jerusalem was destroyed, because Paul died before that event took place. (Rom. xiv. 10.)—“*We shall all stand before the judgment seat of Christ.*” (1 Cor. iv. 5.)—“*Therefore judge nothing before the time, until the Lord come; who will bring to light the hidden things of darkness, and make manifest the counsels of the heart.*” (2 Pet. ii. 9.)—“*Reserve the unjust unto the day of judgment, to be punished.*”

2. Another point in our argument for the fatuity of the general judgment is, that it is to take place *after death*; hence, God is said to be judge of the "*quick and dead*." (2 Tim. iv. 1.)—Here it is said, "The Lord Jesus Christ shall judge the *quick and dead*, at *his appearing*, and his kingdom." (John v. 22–29.)—In this place Christ says, God "hath committed all judgment unto the Son;" and that by his "authority to execute judgment," "all that are *in the graves* shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Acts x. 42.)—Peter declares Christ was "ordained of God, to be the judge of *quick and dead*." (Heb. ix. 27.)—"And as it is appointed unto men once to die, and *after this the judgment*: so Christ was once offered to bear the sins of many; and unto them that *look for him*, shall he appear the second time, without sin unto salvation." Also, St. Paul speaks of receiving a crown of righteousness, *after his martyrdom*—which, says he, "the righteous judge shall give me at that day." Finally, in Jude 6—the angels which kept not their first estate, are said to be "*reserved in everlasting chains, under darkness, unto the judgment of the great day*."

3. The third point we make in this part of our argument is, that this day of general judgment is said to be *appointed*. (Acts xvii. 30, 31.)—"Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here we have the day "*appointed*," the judge [Christ] selected, the *rule* of judgment specified, "*righteousness*," and the confirmation or proof of the whole is in the resurrection of Christ "*from the dead*."

The passages quoted above, to prove the fact of a general judgment—and that it will take place in the *future world*, are so direct and specific, that no comment can make them plainer; but the construction of this last passage is so *peculiar and forcible*, that we cannot forbear to give it in the original. "*Estesen emeran en e mellei krinein ten oikoumenen*." He [God] *estes*, hath appointed or fixed upon, *emeran* a day, *en e* in which, *mellei* he will, intends, or is about, *krinein* to judge, *oikoumenen* the world or "*habitable globe*." The verb *mellei*, is from *melldo*, and signifies "*to be about to do—to intend doing—to be about to come to pass, or destined to happen*." Donnegan says, when used "*with a verb in the infinitive of the present, aorist, or future, it expresses the future, in relation to another time which is marked by that in which melldo stands*." In the present case, *mellei* is connected with *krinein*, which is of the *infinitive future*: hence it expresses the future in relation to another time which is *marked*—marked by the verb *estes*, "*hath appointed*." The time *marked*, is the day appointed, in which God will judge the world. Donnegan farther states—"Homer rarely uses it [*melldo*] to signify a future depend-



ent on the will or purposes of men, but chiefly to express that which is to follow by a decree of *fate*"—in the present case, by a *decree of God*. *Krenein*, is from *krino*—"to judge, to separate, put asunder, to discriminate, to decide a difference, give a verdict, pass sentence."

I close the scriptural representation of this subject by reference to (Rev. xx. 12.) "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

The last statement I make is, that though the doctrine established by this argument bears with tremendous force against the conclusions of Universalism, yet many Universalists by the force of the arguments which support it, have been *constrained to admit* its truth and reality. The biographer of Murray says—"He looked forward to a judgment *to come*, when countless numbers among the children of men would rise to the resurrection of damnation." Murray's coadjutors in preaching old school Universalism, embraced the same doctrine; nor did their successors become sufficiently bold and reckless to repudiate this scriptural truth, until they were convinced that it stood directly in the way of their favorite dogma.

The force of the argument from a *future* judgment may be stated as follows: As there is to be a general judgment in the future state, hence the *future*, will be a *state of retribution*: and as punishment always follows condemnation, those condemned "*at that day*," will receive subsequent punishment: therefore, future punishment will exist *after the decisions of the day of judgment*. Now, if Mr. Austin can rescue the subjects of that punishment and transfer them to heaven, we shall be bound to submit the case, and shall do so with as good a grace as possible, when the point is made out.

We have been told the Jews did not believe in endless punishment.

MR. AUSTIN.—Told by whom?

MR. HOLMES.—We have been told by Mr. Austin that the Jews did not believe in endless punishment. In the gentleman's second speech on this question he remarked—"The Jews, the only people who had oral intercourse with the Creator for ages, were not instructed in that sentiment." Again he asks—"if they were liable to sink into an endless hell at death, why was not that doctrine made known to them." We answer, the doctrine was made known to them, and they taught it, as we have just shown by quotations from the Talmuds, and from Josephus, who remarks, God will "allot to lovers of wicked works *eternal punishment*. To these belong the *unquenchable fire*, and that *without end*."—

(Discourse on Hades.) Mosheim also confirms the fact that the great body of Jews (a few Infidels excepted,) believed the doctrine of endless punishment, and were unanimous in excluding the Gentiles from the enjoyment of future, endless felicity.—(Vol. 1, Page 21.) Dr. Goodrich, in his ecclesiastical history, states distinctly that the Jews believed in future punishment. Professor Stuart in his criticism on the word "*sheol*," says the same, though Mr. Austin has extorted a meaning from his words which they will not bear, and which the Professor never intended to convey. The word *sheol* was never employed to express duration, any more than the word *Hades*. All that was ever claimed for either of these words is, that they reveal a *place* of punishment—the fact, and not its duration. This is the point embraced in the Professor's inquiry.—[*Time expired*.]

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[MR. AUSTIN'S EIGHTH REPLY.]\*

If there are any more of our Methodist friends who intend to leave the house while I am speaking, as they have frequently done heretofore, they will confer a favour upon me by going out now, before I commence my speech. I can but admire the intrepidity and candor of men—especially of preachers—who skulk away when their favorite sentiments are to be tested, lest they should be *compelled* to see their absurdity. This admiration is increased, when they set themselves up as impartial judges of the *merits* of the discussion, and boast that the advocate of their views has achieved a mighty victory. It is about as correct a way to form a just estimate, as it would be to find the weight of an object by the use of half a pair of scales.

MR. HOLMES.—I hope my friends will tarry in the church while Mr Austin is speaking.

MR. AUSTIN.—*Messrs. Moderators*:—Elder Holmes' *twelfth* Argument is that salvation is *conditional*. From *what* is it conditional? He *assumes* it is from eternal agony. This is *begging* the question. He has not proved that there is, or will, or can be, any such thing as endless woe. This must first be done, before he can talk about salvation from it it, whether

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\* A remark on page 596, may be misunderstood. My words are that I have said in this debate that *Paternity* was an attribute of God. On looking to page. 233, I find I made a remark which implies that paternity is an attribute. That remark was in reply to an argument of Elder Holmes, in which I undertook to declare that Paternity was one of the attributes of the Most High. I designed to say on page 596, is that while I consider paternity an *attribute* of the Creator, yet I have laid no stress on that point. My arguments have been drawn from the fact that God is the Parent of all men. Whether "*paternity*" is, or is not, an attribute, cannot weaken, or effect that argument in any sense.

*ditional* or *unconditional*? Of what avail to enter upon a labored argument to prove that salvation is *conditional*, from what does not exist? Let him show that mankind are exposed to *ceaseless* wretchedness, and then there will be something for his argument to *rest* upon at least; however illogical and unsound it may be in other respects.

I acknowledge that salvation from *sin* and *unbelief* is *conditional*. There is no way in which the human soul can become absolved from its servitude to these destroyers of its happiness, except by *repentance* and *faith*. Hence these become the terms or conditions of salvation. The existence of these terms, furnishes no proof in support of the affirmative of this question. Before he can find any evidence from this source, he must show that men will *never comply* with these terms. This circumstance cannot be *taken for granted*. It is vital to the strength of his argument, and must be proved, by the most convincing evidence. Let my friend remember he is in the *affirmative*, and he cannot be allowed to assume a negative. To contend that some men will never be saved, because salvation is *conditional* on faith and repentance, is as sound as it would be to say that some men will starve to death in the midst food, because their partaking of it, is conditional on their reaching forth their hands and taking it! The *probability*, nay the *certainty* of the case, is against the Elder's argument. Many wicked men do comply with the conditions of salvation—they believe in Christ, and experience the salvation of the gospel. This shows sinners have the *power*, the *privilege*, of complying with the stipulated terms. What one sinner does, to become released from the evils of disobedience and unbelief, all sinners will do in process of time, unless especially *prevented* by divine interposition—which cannot be supposed. The difference between sinners, in regard to complying with the conditions of salvation, is entirely one of *time*. Some repent in youth, others in middle life, others still, not until old age; and some not at all, in this world. What then? Does the Elder say they will never repent? Where is his proof? An *assertion* on this point, is nothing. It might with as much propriety be maintained that those who do not repent in youth, will not repent in middle life, or in old age as that those, who do not comply with the terms of salvation in this existence, will not in the next. No one dares say that God will *prevent* them—or that Christ, angels or saints, will prevent them! In that world they will come under higher and better influences—will feel the odiousness of sin, and behold the beauty of righteousness more sensibly; and at length, all will turn to the Redeemer, embrace his gospel, and enjoy its light and love! This is not mere assertion on my part. The scriptures abundantly corroborate it, in many passages I might quote. The following must suffice.—“Wherefore God also hath highly exalted him, and given him a name

which is above every name. That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—(Phil. ii. 9–11.) This bowing of the knee and confessing of the tongue, which is yet to be witnessed from all men, is a most convincing evidence that all will then have complied with every condition of gospel salvation.

The Elder says the notion that those who die in sin, are "unconditionally" saved in heaven, cannot be proved. The frequent charging me with believing in "*unconditional*" salvation, after my repeated *denials*, shows a disposition on the part of my opponent, to *persevere* in willful misrepresentation, which the audience and the world will duly appreciate. The manner in which those who die in sin will be saved in the future world, has just been described. Hence all he says about their being no promise of spiritual salvation without *conditions*, is wholly irrelevant. His declaration that all the promises of future salvation, are made alone to the *righteous*, is a small mistake. They are made to all men. And the sinful will inherit that salvation, the moment they comply with the terms, and turn from sin to righteousness, whenever and wherever that may be.

Mr. Holmes has quoted several passages to show that eternal happiness depends on the deeds of this life. His course on this point shows a remarkable lameness. I have insisted that he holds the doctrine of salvation by *works*—that immortal felicity depends upon men's works here—which is in direct conflict with the scriptures. He has repeatedly denied this sentiment. But soon he falls to quoting scripture, as in the present instance, to prove the very doctrine he had just denied.

My partialist brother clergymen will pardon me for plainly saying, that they have manifested in regard to the scripture phrase "eternal life," a stupidity and ignorance which is truly astonishing. That the class of passages where these words occur has not the slightest reference to the other world, in contradistinction to this, is self-evident from the phraseology. What is "eternal life?" Elder Holmes and his clerical co-workers, declare it is a condition of endless happiness, in the future world. In this, however, they contradict the Savior, who says—"This is *life eternal*, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—(John xvii. 3.) "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, [not will have it hereafter,] and shall not come into condemnation, but *is passed* from death unto life."—(John v. 14.) Eternal life, everlasting life, consists in possessing a knowledge of God and Christ, and is something that men can obtain and enjoy in *this world*! What folly to quote such expressions to prove that only a part of mankind will be

forever happy hereafter. The word *aionion*, rendered *eternal* or *everlasting*, has not in these passages, the sense of *duration*, but signifies that which is *spiritual*. Some writers maintain that *spiritual*, is the primary meaning which was anciently attached to *aionion*. Let the passages quoted by Elder Holmes, be read "*spiritual* life," instead of *eternal* life, and their true sense will be obtained.

This subject reminds me to notice a remark in Elder Holmes *third* speech, which affords a good specimen of his lack of *fairness* as a controversialist. He charges me with maintaining that a man can be finally holy and happy, *without having eternal life*.\* He well knows this is not my view. The ground I take is, that "*eternal life*," consists in possessing and enjoying a knowledge of God and Christ. Hence a man cannot be finally holy and happy without this knowledge. But he may have this knowledge, this eternal life, without being in a state of final or perfect holiness and happiness.

The *thirteenth* Argument which Elder Holmes introduces in defence of Endless Punishment, is the Contrast between the *righteous* and the *wicked*. That there is a contrast between the condition of the righteous and the wicked, it only requires the exercise of our senses to discover. That there will always be a contrast in their circumstances and enjoyments, so long as the wicked continue wicked, is self-evident. But I trust the audience will have sufficient penetration to see that to prove there is a *contrast* between the righteous and the wicked, in life, at death, or any other time, is one thing, and to prove that men *will always remain wicked*, is another thing. There is no possible connection between the two subjects. Yet on their *identity* rests all the strength there is in the Elder's present argument. Because there is a distinction between the righteous and the wicked, does it follow that the wicked will not reform and become righteous? So long as men remain wicked, this contrast will exist. But I have adduced a mass of testimony in this discussion to show that all the wicked will eventually reform. When this takes place, the contrast will cease.

The Elder introduces the parable of the Rich Man and Lazarus, to show that there is a contrast between the righteous and the wicked after death. To allow this, would grant him not the slightest evidence in support of the affirmative of this question. Because men are wicked after death, is no more proof that they will always continue wicked, than the wickedness of a willful boy, is evidence that he will never become a good and useful man. To obtain proof in support of his argument from the Rich Man and Lazarus, he is compelled to *assume* that it is a *literal history* of two veritable individuals. The custom prevailing quite

\* See page 472.

generally among the more ignorant portion of the partialist clergy, of claiming this portion of scripture as a *literal history*, involves them in a mass of ridiculous absurdities. To suppose that one man could literally repose in the bosom of another—that Abraham's bosom is literally heaven—that hell is a sea of literal fire—that it is divided from heaven only by a gulf so narrow that conversation can be carried across it, and that the inhabitants of heaven and hell are in the habit of talking with each other—is to plunge into so much gross and childish nonsense, that it is astonishing men making pretensions to good sense and education, can have committed themselves to such a construction! The whole structure of the account, shows the Rich Man and Lazarus was uttered by Jesus as a *parable*. The learned and eminent Dr. Lightfoot, *ridicules* the idea that it is a literal history. He says, "That it was a parable, not only the consent of *all expositors* may assure us, but the thing itself speaks it." Whitby, Hammond, Gill, and other well known commentators, also contend that it is a parable. But to settle this point, Saurin the celebrated Huguenot preacher, and Archbishop Tillotson, declare that in some ancient manuscript copies of the New Testament, the account commences as follows: "And he spake a *parable* unto them, saying, There was a certain rich man," etc. The passage being thus a parable, it has no reference to the future world—gives no description of the condition of men there, and thus fails of the purpose for which Elder Holmes introduced it. What are we to understand by this parable? Let me answer briefly. 1. By the Rich Man the Savior represents the Jews, especially their priesthood. 2. By the beggar, he represents the Gentile world. 3. By the death of the two personages, he describes the change in the circumstances of both Jews and Gentiles, which took place at the introduction of the gospel dispensation. 4. The Rich Man in hell [hades] represents the wretched condition of the Jews, when God had placed them aside as his chosen people. 5. The beggar in Abraham's bosom, indicates the entrance of the Gentiles into the gospel kingdom which the Redeemer established on earth. 6. The great gulf signifies the *unbelief* of the Jews in the Redeemer, whereby they have been kept in their unhappy state of alienation unto this day. This application might be carried farther in regard to several minor points, but time will not allow.

Elder Holmes claims that the Bible describes a contrast between the righteous and the wicked in the *resurrection* state. Supposing I should allow this to be true, my friend would gain nothing by the admission. As I have already shown, if men enter the next life in an alined state of the heart, it is no evidence they will remain so forever. The evidence we have seen, is on the other side, that they will amend and become obedient. The scriptures however, which the Elder quotes, do not support him in the position he has assumed. He introduces a passage from

Luke xiv. 14, which speaks of "the Resurrection of the just." That the Savior could not have referred in this language, to the *general* resurrection of the dead, is evident from the fact that there is but one kind of *such* resurrection. The scriptures do not teach that there is a resurrection of one class of men, and not of another. But all arise from the power of the grave. The word "resurrection," has a variety of significations in the scriptures. Any important change of circumstances, especially any exaltation, is represented by the word resurrection [*anastasis*.] The resurrection of the just, evidently alludes to the time when the early followers of Christ, should be delivered from their persecutors, and restored to that public estimation, and the enjoyment of those rights, to which they were entitled. This restoration took place at the overthrow of the Jewish nation. The same view of the word Resurrection, should be taken in the passage where St. Paul speaks of *attaining* unto the resurrection of the dead. He could not have referred to the *literal* resurrection of the dead. That resurrection does not depend in the least upon men's labors, efforts or deserts. All men are to be raised from the dead, by the power of God. The resurrection after which St. Paul was striving, was a moral or spiritual elevation, or deliverance from the ignorance, prejudice and sinfulness which prevailed in that day, and from the evils which beset the followers of Christ in consequence of their faithfulness in proclaiming his gospel.

My friend has introduced John v. 28, 29, to prove his contrast between the condition of the righteous and the wicked in the general resurrection. And here he commits his usual blunder, in taking it for granted this passage refers to the *literal* resurrection of the dead, when it shows upon its face, that it is a *moral or spiritual* resurrection to which the Savior alludes. As I have already explained this passage,\* it will not be necessary to dwell upon it now.

The Elder has also brought to our notice "the second death," in Rev. xx. 14. Why cannot men of sense see that in a discussion like this, it is not enough simply to quote a disputed passage, and *assume* that it has a particular meaning, without furnishing proof in support of it! Has my opponent shown any evidence that the *second death* signifies a state of endless suffering? Not a particle. His *ipse dixit* is all that the audience has to depend upon. In this assumption he overthrows principles he has heretofore laid down. He has insisted that in death there is no element of life—that it is a total extinction of happiness. If this be true—if the first death is a total extinction of life and happiness, how then, can there be a *second death*—in his view of the subject? Can we say of a dead body, that sometime hence, it

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\* See page 377—378.

will be dead a *second* time—that it will experience a *second* dissolution? I trust the audience well know the book of Revelations is highly *figurative* in its style. To take the *metaphorical* expressions of such a book, and apply them *literally* to the support of any doctrine, is to show either a consummate ignorance, on the part of him who does it, or a disposition to insult the good sense of community! The “second death,” is a figurative form of speech, used by the Revelator unquestionably in reference to God’s dealings with the Jews. It was a national death. The *first* death of that people, was their Babylonian captivity. Hence the prophet in foretelling their release from it, and their return to Judea, describes it as their coming forth from their *graves*.—(See Ezek. xxxvii. 12.) The *second* death was similar in its nature. It was a *national* death. It indicates the state of darkness, unbelief and wretchedness, into which the Jews as a people were cast, soon after the death of Christ, and in which they continue to the present day.

Elder Holmes says that men will be *the same* in the resurrection, as at death. How presumptuous and blind is such an assertion. Can a man who has ever faithfully and understandingly read his Bible for an hour, make a declaration so perfectly groundless? It positively and flatly contradicts the plain language of St Paul. In his description of the resurrection of the dead, he says—“Behold, I show you a mystery. We shall not all sleep, but we *shall ALL* be CHANGED, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed. For this *corruption* must put on *incorruption*, and this mortal must put on immortality.”—(1 Cor. xv. 51–53.)

My opponent insists that a contrast will exist between the righteous and the wicked in the Day of Judgment. That such a contrast exists in the *true* day or time of judgment, I have no doubt. But before the Elder quotes Scripture to show such contrast will exist in a future general day of judgment, he had better prove such a day is ever to arrive. I *deny* that the Bible gives the slightest sanction to such a notion, and will show in due time, that this denial is not mere assertion.

Mr. Holmes’ *fourteenth* Argument in defence of Endless Punishment, he attempts to draw from a Future and General Day Judgment. I wish the audience to notice that this argument has not the slightest relation to the subject under consideration. he could introduce proof that such a judgment will take place in the future world, it would neither prove Universalism false, or endless misery true. Many Universalists have believed in a day of Judgment in the next life. They maintain that the punishment inflicted on the wicked at that time, will be temporary and remedial, and will result in their amendment and restoration to holiness and happiness. These views the Elder must overthrow—he



must show that the punishments inflicted on the wicked in his future day of judgment, will not be *remedial* and *restoring*, but vindictive, revengeful and unending—before his argument can be of the slightest avail to him.

This argument from the Day of Judgment abounds with assumptions of the most bare-faced description. Let me notice a few of the most prominent. 1. The Elder assumes, as we have seen, that punishments inflicted upon the wicked at that time, will be endless. This he has not proved, and cannot. 2. He assumes that the *day of Judgment*, and the literal *resurrection of the dead*, will be simultaneous. Whereas, in the Bible, they are never represented as occurring at the same time, or in any way connected; but they are invariably described as events which will take place at different times, and at periods far apart. Those passages of Scripture which speak of the resurrection of the dead, say nothing of a judgment: and those which speak of a judgment, make no mention of the resurrection. 3. He assumes, that to *judge* mankind signifies to assemble them in a body—institute a judicial trial, and pass sentence upon them. But the word “judge” or “judgment,”—[*krima*, *krinein*, *krisis*,] is frequently used in the Scripture to designate power to reign, to exercise authority, dominion. To judge men is to rule over them as a Prince or a Sovereign. 4. He assumes, that the judgment is to take place at a time still future, and in another world; whereas, the Bible declares that it takes place on the earth, and commenced eighteen centuries ago. There can be nothing more positive than the assertions of the Scriptures, that Christ's judgment takes place in this world. They do not describe mankind as *going* into another world to be judged, but assert that Christ *came* into this world to judge. Jesus says—“For judgment I am *come* into **THIS** world.”—(John ix. 39.) “Verily he is a God that judgeth in the earth.”—(Ps. lviii. 11.) “His judgments are in *all the earth*.”—(Ps. cv. 7.) “I am the Lord which exercise loving-kindness, *judgment* and righteousness, in *the earth*.”—(Jer. ix. 24.) Those passages which speak of Christ accompanied by his angels, preparing to judge mankind, describe him as *coming* to this world, to engage in that work, and not mankind as going to them in another world after death. For instance—“When the Son of man shall **COME** in his glory, and all the holy angels with him,” etc.—(Matt. xxv. 31.) “For the Son of man shall **COME** in the glory of his Father, with his angels,” etc.—(Matt. xvi. 27.) That judgment is not deferred to an indefinite time still future, but commenced with the introduction of the Christian era, is evident from the plainest declarations of Christ. He says—“**NOW**, is the judgment of this world.”—(John xii. 31.) In reference to the time when he should “come” with his holy angels, to judge the world, the Savior declares—“Verily I say unto you, this generation shall not pass, till all these things be fulfilled.”—(Matt. xxiv. 34.) “Verily I say unto you, there be some stand-

ing here which shall not taste of death, till they see the Son of man coming in his kingdom."—(Matt. xvi. 28.) These passages teach us that Christ's judgment is in *the earth*, and commenced at the introduction of the Christian era. 5. Elder Holmes assumes that the judgment which is to be executed by Christ, will not take place until the close of his Mediatorial reign, whereas the scriptures represent it as taking place, or beginning at the commencement of his reign. In the description of the close of the reign of Jesus—(1 Cor. xv. 24)—when he shall deliver up the kingdom into the hands of his Father, not a word is said of a judgment or trial of mankind. There will be no need of it. All men will then be subdued to Jesus—will be fitted for the residence of God's spirit, and "God will be all in all!" But in those passages which speak of his coming to *commence* his reign, we have the assurance that he begins at the same time his judgment of the world. He exercises authority over men, and rewards them according to their deeds.—(See Matt. xvi. 27, 28.) 6. The Elder assumes that the word "day," when connected with judgment, signifies a period of twenty-four hours. But the original Greek word *emeran*, from which day is translated frequently signifies an era, a time, a dispensation.

In view of all these facts, we learn that the New Testament doctrine of a Day of Judgment, is that the Father in bestowing upon his Son Jesus his Mediatorial kingdom, clothed him with power to judge the earth, or exercise rule and authority over all men, until he brings the entire race into subjection to his gentle reign. Then his mission will be accomplished—his work will be finished—and mankind will be reconciled to God. He will deliver up the kingdom to him from whom he received it, and thenceforward God will be ALL in ALL!!

The doctrine of a day of general day of judgment in a future existence, is founded on strange views of God's proceedings. It attributes to Deity the principle of punishing first, and afterwards instituting a trial to test the guilt of the punished. The Elder believes that when sinners die, their Creator sends them immediately to hell, into the midst of the fiercest displays of his wrath. After enduring the terrible agonies of that abode for thousands, and may be millions of years, they are brought out and arraigned at the judgment-bar for trial, to ascertain whether they are innocent or guilty. If they prove to be guilty, they are remanded to fiery prison, to remain there forever. But if any should be found innocent, I suppose they would be allowed to enter heaven though what reparation they would receive for their long unjust punishment, cannot well be conceived. This proceeding would be like incarcerating a man in the State Prison for forty years, and then bringing him before a court for trial! Would not such proceedings among men, be a mockery of all justice. Yet

such imperfections are charged upon the government of God by theologians of the partialist class.

One of the reasons which Elder Holmes urges as showing the necessity of a future day of judgment, is that in this world the *wicked* are *prosperous* and *happy*, and the *pious* are *burthened with trouble*, and experience great *unhappiness*! From the commencement of this debate, I have charged Elder Holmes with proclaiming a doctrine which is licentious and demoralizing; which encouraged men in sin, by describing the life of the sinner as prosperous and happy, while that of the righteous as dark and uninviting. He has repeatedly denied entertaining these views, and with much warmth and vehemence, has attributed to me a disposition to misrepresent him. But behold, in the declaration I am noticing, he unconsciously acknowledges all I have laid to the charge of his sentiments! The wicked are "*prosperous*" and *happy*—the pious are *full of trouble*! Believing this statement, the man inclined to sin, reasons with himself that he can enjoy "*prosperity*" and "*happiness*" by indulging in sin, and as to future consequences, they can easily be avoided by repentance before death. The way is opened for him—opened by my opposer and his brother evangelicals—and the sinner plunges into wickedness. Can any man blame me for insisting such sentiments are *demoralizing*! How perfectly such a doctrine as this, contradicts the word of God. That volume declares "the path of the just is as the shining light,"—that "*wisdom's ways, are ways of pleasantness, and all her paths are peace.*" But Elder Holmes says the pious walk in a hard and thorny way! The Bible declares "*there is no peace to the wicked.*" The Elder insists they enjoy peace, prosperity, and happiness!! After this exposure—this display of marked disbelief, and even contempt of the plainest declarations of God's word—can it excite any surprise that my opponent advocates a sentiment so unscriptural, so malignant and blasphemous, as endless misery?

He refers to the case of David, in the 73d Psalm. David was once envious of the wicked—he thought they enjoyed life much better than the upright, and that it was of no avail to serve God so far as the things of this world are concerned. When he entertained these sentiments his views perfectly coincided with those now believed by Elder Holmes, and others of his class. But when David entered the sanctuary, and was taught by the Lord as to the true condition of the wicked, he found he had been mistaken in his former views regarding their happiness. He was instructed they were involved in anxiety and distress, that they were in the midst of destruction and anguish!—and that their lives were not peaceful and happy, but dark and wretched! From that time, David had no more to say about the *prosperity* and happiness of the sinful. So ashamed was he of his former foolishness and ignorance respecting them, that he declares he was a very "*beast*" in his blindness. It might be supposed that this confession of the Psalmist would be a

rebuke sufficiently severe to teach modern evangelists the folly of entertaining similar notions in regard to the "prosperity" of wicked men!!

As to the charge he has made against me, in his sixth speech,\* of a willingness to falsify the truth, when I can do so without fear of detection, it is beneath an honorable and high minded man, and one which no gentleman or christian would make. That the public will so decide I have no doubt. Upon what ground my antagonist utters such base allegations I know not, except that like low minded and uncultivated men in general, he falls into the idea that I must be influenced by the same principles of action which govern his own proceedings.

Mr. Holmes quotes from Josephus and the Talmuds to prove that the Jews, in the days of Christ, believed in a future general judgment. How does this help my friend? If the Jews believed in a future day of judgment, and in endless torments, it does not prove those sentiments to be true, but casts great suspicion upon them. At the advent of Jesus, the religious views of the Israelites had become greatly corrupted with the errors of heathenism—inasmuch that the Savior warned his disciples to beware of their doctrines.—(See Matt. xvi. 12.) But, inquired my friend yesterday, "if the Jews were in an error in their belief of a future general judgment, why did not Christ correct them? He did correct them in the most positive terms. His language conveyed this meaning—"You Jews believe you will not be brought to an account for your crimes, until some distant period in another world; but I say unto you—"Now, is the judgment of this world."—(John xii. 31.) I am appointed your Judge, your Ruler. My judgment is not delayed until you pass to another existence. It is exercised *here*—"For judgment I am come into THIS world."—(John ix. 39.) How could he contradict more positively the Jewish notions on this subject! The Elder misrepresents my position in regard to the belief of the Jews in endless punishment. I took the ground that that doctrine had never been *revealed* to the Jews from God—that not a word of such revelation can be found in the Old Testament. My friend does not, cannot question this. That the Hebrews, in the days of Christ, had imbibed the heathen dogma of eternal torture, is probably true. It was one of the corruptions they had fallen into, and for which they had received the severe censure of Christ. In the days of their purity such a sentiment was never heard in their midst. To prove that the Jews believed in a future day of judgment and endless punishment, the Elder quotes from the Talmuds, which were mere collections of Jewish traditions and fables, and of no more binding force than the anecdotes in an old almanac. It was the material of which these *Talmuds* were composed, which the Savior so pointedly condemned

\* See p. 563.

when he said—"Why do you transgress the commandments of God by your traditions? . . . . But in vain do they worship me, teaching for doctrines the commandments [traditions] of men."—(Matt. xv. 3-9.) Why did not Mr. Holmes quote from the Old Testament in support of his views, instead of the Talmuds? Simply because he could find nothing there to support them.

Turning from these considerations, I introduce my *fifteenth* Negative Argument. The doctrine of Endless Misery, consigns *six-tenths* of the human race, to the endless tortures of hell! This doctrine lays down repentance of sin, and faith in Christ, *in this life*, as indispensable to salvation in the world to come; and declares that all who do not comply with these requisitions, will be lost forever!! Now see how this rule sweeps away, with the besom of destruction, crowds upon crowds of human souls!! Look first at the most *favoured* spots on earth—at Christian nations. How many infants, idiots and insane persons, annually die, without the ability to comply with these terms of faith and repentance. Does my friend say that these classes are not lost? Then he must abandon his creed, and acknowledge that souls can be saved without repentance and faith in this world! If infants, idiots, insane, etc., are happy hereafter, it must be because they will have the privilege to repent and exercise faith in a future existence. He must acknowledge this. Yet where is his Scripture authority for saying that *one class* of souls have the privilege to repent in the next world, and another not? When he once breaks through his rule in regard to the time for filling the terms of salvation, it becomes nugatory. Moreover, how can he consistently maintain that idiots, etc., are to be happy hereafter, when he insists that there is no *change* after death—and perhaps to prove it, sometimes quotes that famous passage, "as death leaves us, so judgment will find us?" Furthermore, if idiots, and the insane are in no danger of being lost forever, they are a much more *favoured* class than those who possess intelligence. Indeed, to a vast majority, intelligence, supposed as it is, to be the highest gift of God, in view of his doctrine would prove an endless curse, sinking them down to eternal woe!

Passing this point, look at the vast multitudes of those who dwell in nominally christian lands, under the sound of the gospel. How few of them make any profession of religion, of the Evangelical stamp! Probably not one in ten, at least not one in eight! All the remaining millions, according to Elder Holmes' doctrine, go down to the flames of an endless hell!! No less than 547,500,000, according to the calculations of one missionary, fall into unending woe, every *thirty* years! Yea, among those who make a *profession* of religion, with how many of them is it *but* profession?—men who assume the garb of *religion* to serve the devil in! Have not all of us known multitudes of such people? Alas! how often do we hear of the basest of conduct—the grossest and lowest of immoralities—committed, not only by church members, but by

## ON ENDLESS PUNISHMENT.

deacons, and class leaders, and ministers! Clergymen of high stations in self-styled evangelical sects, and who have vociferous in their condemnation of the *licentiousness* of Unitarianism, have plunged deep into a trial of the prosperity and health of sinful indulgence! Oh, how often are honest, sincere Christians made to *blush* by such occurrences!! How many of like position and character are still remaining in these churches, God knows!! All these must be taken from the number to be lost and added to swell the multitude of the lost.

This is only the beginning of the calculation. Call to the heathen who lived between Adam and the flood—all who existed between the flood and the advent of Christ—and all who lived between the birth of Christ and our own day—all who now exist—who will be born and die in heathenism for ages to come—never heard of the gospel, of Christ, or God. They had no opportunity to hear of them, and hence have had no opportunity to exercise a saving faith. Let your imaginations run through the countless generations I have enumerated, and which have succeeded each other, like the waves of the ocean—and then *aggregate!* What an immense multitude! More vast than stand on the entire face of the globe, though packed man by man. All have gone down to eternal darkness, to roll in agony at the end of their being and the author of their existence forever—Holmes' doctrine is true!!

Do I misstate this subject? God forgive me if I do. Needless. The very best view is sufficiently awful, without exaggeration! Tillemont, a famous Catholic writer, condemned Pagans to eternal torments, who lived before Christ; and as a reason, that living before the Savior, they could not be fitted by his death. Listen to the highest Evangelical authority on this point. The American Board of Commissioners of Foreign Missions, make use of the following language:—"To preach the gospel to the heathen, is a work of great exigency. Within the last thirty years, a whole generation, of five hundred thousand heathen, ought we can see in their character, or in the word of God, have gone down to eternal death!" O most *intelligent* Board, ought *you* can see in the word of God!" Are you blind? Do you not see and read in the word of God, that he has purposed to reconcile *all mankind* to himself? How monstrous to charge with such wholesale destruction of his own offspring!! Any writing on this subject, says—"FIFTY THOUSAND—heathen—So fast the heathen die! \* \* \* Fifty thousand EVERLASTINGLY go down to the fire that is not quenched \* \* \* Six millions more are going the same road!!! Think for a minute each day, of the 50,000, who that day, *sink to the bottom of the lost!* and of the 600,000,000 who are *hastening to the ruin of soul!*" Allowing this horrid estimate to be correct, *two thousand and eighty-four souls drop into hell every hour.*

FIVE every minute, and one every TWO SECONDS!!! Think, O hearer! Think, O enlightened public!! Think, O my opposing brother!—this doctrine asserts that immortal souls, the souls of our fellow-beings, of God's children, are now, *this very moment, drop! DROP!! DROPPING!!!* into hell!!—Now, since I uttered the last words, thirty-five have gone!! Since we came into this church this afternoon, two thousand and eighty-four have gone!! And since we commenced this discussion, 300,000 have fallen into scorching flames, to shriek with the damned forever!! Almighty God! and this is virtually charged to thee!! To thee, the tender Father of these souls! To thee, whose name is Love, and who could by one word of thy power save them all!! What blasphemy robed in the name of religion! Can the crazed imagination of man, in its wildest flights, conjure up a phantasy more monstrous than this!! Yet if the doctrine of Endless Punishment is true, all this is true! And if all this is *not true*, then the doctrine which asserts it, is not true!!

My *sixteenth* Negative Argument is that the doctrine of Endless Punishment, sends multitudes of the best *moral men* on the earth, to the companionship of infernal spirits, in Eternal Perdition! I call on all the audience to say whether they do not know, within the circle of their acquaintance, large numbers of good, honest, temperate, industrious, kind-hearted, friendly, obliging people, who live and die without making any profession of religion—without experiencing any particular change of heart—and without joining any Evangelical Church? We all are aware there are great numbers of such people. Some of them attend orthodox meetings—some meetings of other denominations, and some no meeting at all. They are as good and faithful parents, neighbors and citizens, and discharge as promptly and cheerfully, all their duties and obligations, as any who make professions of religion—yea, often much better than many who make such professions. Now what does this doctrine of my opponent say of these upright, pure-hearted, kind fathers and mothers—these good neighbors and citizens? It says they are hell-deserving sinners—that God's wrath *burns fiercely* against them, and that he is only waiting for death to cut them off, to seize upon their naked and helpless souls, and thrust them down deep in the fiery abyss of his infinite anger, to roll in agony forever!! It declares that he plunges them into the same kind of punishment, to be endured for the same length of time, with the most hardened and blood-stained villains. More than this. It consigns with relentless cruelty, to the same doom, many of those whose names all Americans most venerate and honor! Look at the heroes of our Revolution—John Adams, Benj. Franklin, Thomas Jefferson, Dr. Benj. Rush, the brave and heroic Gen. Greene, and a large number of those who took the most active part in our Revolutionary struggle, and whose names adorn the Declaration of Independence. If the doctrine of Endless Woe

is true, all these *worthies* are now in hell! If this doctrine is true, thousands of those who fought the battles of the Revolution—who spilled their blood for our benefit—who laid down their lives to establish our Independence—when slaughtered in contending for liberty, were plunged straight from the battle field, into the lowest depths of hell!! Can you believe all this? You *must* if you believe the doctrine which is maintained here by my opponent! If you reject these terrible results, you must reject the doctrine which teaches them!

My *seventeenth* Negative Argument is that the doctrine of Endless Punishment, reduces religion to a matter of mere *selfish* and *sordid calculation*. According to the system on which this doctrine is founded, God made the world designing all to be holy and happy. But he was disappointed in his plans and expectations. Every thing fell into ruins the moment the mechanism of human existence which God had constructed, went into operation. Instead of all men becoming holy and happy, as the Deity supposed they would, all became exposed to the terrific burnings of an endless hell! Religion is supposed to be the only way and means of escape from that hell. To effect such an escape is believed to be the sole object of religion. It is all that God designed it for, and all it is good for. If it would not do this for its professors, they think it would not be of the slightest value. So far, and so long, as religion will open a way whereby men who have "rolled sin as a sweet morsel under their tongues," can *escape* eternal perdition, and gain heaven, so far, and so long, do they esteem it of importance! But if Religion will not do this—if it is not designed to save men from hell, and open the gates of heaven—if it has nothing to do with rescuing souls from infinite wrath—they can conceive no object in being religious, no call for religion, and no work for it to do!! Such is the principle upon which our Evangelical brethren, according to their own showing, practice religion! Do I mistake this subject? I appeal to the experience of all my audience, and the public at large, for the truth of my declaration! What is the great theme, the general drift of the preaching of the divines of that school? There is a remarkable unanimity among them in this respect, if in no other. However learned or unlearned, however polished or uncouth, however eloquent and profound, or shallow and puerile, their discourses may be—all their sermonizing, from the lowest exhorter, to the highest D. D.—all their prayers, ordinances, forms and ceremonies—have but one object, one beginning, one ending, one body, one soul, one everything, viz: the necessity of struggling to ESCAPE HELL and GAIN HEAVEN!!! I do not say that this forms the theme of *all* their sermons, exhortations, etc. But this is the foundation on which all are based—this is the feature that gives shape and color to all they utter. The great mass of believers in that doctrine form no higher conception of the object of religion. They can see nothing in it



more pure, spiritual, disinterested, elevated and honorable, than to snatch blind and erring creatures from the fury of—their Father in Heaven!!

Another evidence that these statements are correct, is the unbounded and really *unfeigned* surprise which so many express, that any class of men can be religious, who do not believe God has prepared a hell, where he will torment his children forever! They cannot imagine what such strange people can have to make them religious. As for loving, obeying, serving and worshipping God, not through fear that he will torment them forever, but from admiration of his character, reverence of his name and government, and gratitude for his blessings—they cannot conceive how *such motives* can make men religious!! Hence, we hear it so often said—"If I believed as some do—if I believed there was no endless punishment to be endured—if I believed all men will be saved—I would rush into sin—I would drink my fill of wickedness—I would cheat, steal, rob and murder, and riot all my life in corruption!!" What a depraved heart! Does not such language, which is often uttered, fully corroborate all I have said? Subtract the *fear of hell* from such hearts, and how much real, pure religion would be left? I sometimes fear, were an angel to descend from heaven, and proclaim to the world with a trumpet "God has no design to torment his creatures forever—there is no Endless Hell," that every evangelical church on earth would be instantly abandoned and left to silence and desolation. In such a case, according to their own showing, the moving spring which urges that class to worship would be wanting! Can it be believed the true religion revealed from heaven, exerts an influence so sordid and selfish as this?—[*Time expired.*]

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[MR. HOLMES' NINTH SPEECH.]

*Gent. Moderators and respected auditors* :—I have not for a single moment during this discussion, lost sight of the responsibility which rests upon me, as the advocate of important divine truth, in opposition to the insidious and malignant attacks of error. I hope I may still retain and never lose this feeling of responsibility. As the most of my last speech was employed in direct arguments for the affirmative of this question, I will devote my first time in this speech to a consideration of the opposing allegations and proofs of Mr. Austin.

In the gentleman's reply to my argument on the conditionality of salvation, he endeavors to convict me of teaching salvation *by works*, not by grace. If he cannot see the difference between *conditions* and *merit*, his obtuseness may furnish an apology for his misapprehension. I can account for it in no other way, only on supposition of general ignorance of critical and systematic

theology, or a deliberate design to misrepresent. He says the Methodists are in the *fog* on this point. Perhaps they are; but if so, they are not likely to obtain much relief from his theory. The truth is, Mr. Austin has allowed himself to make loose and random remarks on the subject of *grace*, as it stands connected with salvation, which convict him of great want of information as to what the Methodist view is. I will enlighten him a little on this head. The 9th and 10th Articles of Religion of the M. E. Church, read as follows: "We are accounted righteous before God, *only for the merit of our Lord and Savior Jesus Christ, by faith*, and not for our *own works* or deservings:—Wherefore, that we are justified by *faith only*, is a most wholesome doctrine, and very full of comfort."

"Although good works, which are the *fruits of faith*, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and *spring out of a true and lively faith*, inasmuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit."—(Discipline p. 12.) Here we have the truescriptural doctrine, plainly expressed, and cautiously guarded—the doctrine that salvation is "not of ourselves," but "by grace through faith," that faith which "works by love and purifies the heart." This view perfectly harmonizes with the language of St. Paul, (Rom. iii. 24.)—"Being justified *freely by his grace*, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith in his blood*." Also, (v. 1.)—"Being *justified by faith*, we have peace with God, *through our Lord Jesus Christ*." But Mr. Austin, it appears, is not able to see how salvation can be *by grace*, and yet by *faith*. He thinks, if we suppose the sinner has anything to do, his salvation is by the *merit* of works; that is, the beggar *earns* the favor he seeks, by *asking* for it, and *believing* his benefactor is willing to grant it. The fog and confusion is in his own mind, and probably arises from the blinding influence of his theory, which admits neither GRACE NOR FAITH as essential to final salvation. Punishment is the "*sine qua non*" of universal salvation; but Paul says it is "by faith, that it might be by grace."

Mr. Austin brings as an objection to the doctrine of a general judgment, that it sends people to hell before they are decided to be guilty. This charge is untrue in regard to my view of divine retribution, but holds good against Universalism, since, on the principles of that system, men are punished without being declared guilty by any process understood either by themselves or others. Indeed, in most cases, the more wicked the sinner, the less he seems inclined to admit the existence of moral retribution. But, as the above charge stands against a future judgment, it may be met as follows:

1. All men *are* guilty. They are (except so far as they are justified by faith in Christ,) *now* under the condemnation of the divine law, and only need the formal sentence of the judge, to hand them over to just and deserved punishment. To use language borrowed from judicial proceedings amongst men, they are under *arrest*, until the court which is to pass upon them shall convene.

2. In the mean time, a system of restoring mercy is brought in, through the redeeming agency of Jesus Christ, the object of which is, the relief of the guilty from the necessity of final condemnation and punishment. A dispensation of grace and pardon is allowed to intervene; hence, "sentence against an evil work," (sin and guilt,) "is not speedily executed;" but the gospel is proclaimed—it is announced as glad tidings, "he that believeth shall be saved;" and the sinner, "fore-seeing the evil," is allowed, if he will, to "hide himself" from the gathering storm, by obeying the gospel, and believing in Christ as his Savior. There is an *arrest of judgment* for the time being, to allow the gospel system to develop its influences and accomplish its gracious designs, in securing against final condemnation and irretrievable punishment, all who will repent and return unto "God, who will *abundantly* pardon."

3. As "sentence against an evil work is not speedily executed," (Eccl.) is *postponed*, that the sinner may improve a day of grace, and be saved from the results of that sentence; and as the day of grace afforded is to continue during the probation of each individual sinner, and in regard to the whole race, during the reign of the mediatorial kingdom; hence the propriety and necessity that the judgment should not take place, until the end of the dispensation of grace—when "the kingdom shall be delivered up to the Father"—when those who have not availed themselves of the offers of mercy, will be held accountable on the strict principles of law—"when the books will be opened, and another book will be opened, which is the book of life, and the dead will be judged out of those things written in the books, according to their works." The fact that the sinner passes out of this life before he stands "before the judgment seat of Christ," does not alter the case, nor create the least difficulty. He is still under the government of God, and approaching the judgment. As a sinner, he was unhappy *here*; and as he takes his sins and moral character with him into the future state, he is unhappy *there*. The only difference in his circumstances is, that in the future world he has passed the limits of his probationary state, and having rejected the offers of mercy, there is no hope in his case. Being "unholy," he must remain "unholy still," "reserved unto the day of judgment, to be punished."—(2 Pet. ii. 9.)

Nothing that we have said upon this subject, must be construed into a denial of the judgment of God in *this world*. The general fact

that God rules, reigns, and judges in this world, is an important item in my theology. For the most part, however, this judgment relates to those affairs which belong wholly to this world; such as his dealings with nations, communities and families—personal character, responsibility and destiny, not being immediately involved. We may also admit, that the judgment of God in this world extends to individuals, so far as to give them a prelude of what will be their final sentence and doom, if they appear before the Judge in the moral character which they have acquired here; that is, the influence of God's retributive administration is felt previous to the arrival of the "appointed" day, which shall measure out to every man a just award, "according to his works." I trust, now, I have satisfactorily removed the difficulty started by Mr. Austin, and which seems to have arisen in his own mind, out of the narrow and deficient views he takes of God as a moral Governor.

In reply to my argument from the conditionality of salvation, Mr. Austin says, "eternal life is something men enjoy in this life." This is true, though the conclusion he would draw from it is false. That conclusion is, that it is confined to this life. If Mr. Austin intends to say that eternal life is confined to this world, I wish him to say so distinctly, and not talk any of his non-committalism on this point. There are two questions I would be pleased to have answered. 1. In what does eternal life differ from final holiness and happiness? 2. Is eternal life confined to this world? Please give us a plain and direct response.

That eternal life is enjoyed by the believer in this world, is plain from John xvii. 3.—"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent. Also 1 John v. 11, 12.—"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life." But while these passages prove eternal life may, in its nature and essence, be enjoyed in this world, they also prove with equal plainness that it is conditional—"he that hath not the Son, hath not life."

Moreover, eternal life is not confined to this world. Mark x. 30.—Our Lord promises those who endure losses and persecutions for his sake in this world, that they shall receive, "in the world to come, eternal life." Rom. vi. 22, 23.—"We are told, the end of a course of Christian obedience is "everlasting [*aiōnion*,] eternal life." Now, I proved in my former speech that "eternal life," "everlasting life," "eternal salvation"—and salvation in all its aspects and relations to time and eternity, is conditional. The gentleman can no more disprove this, than he can move the earth from its axis. And yet he must say something; he therefore cavils and quibbles about eternal life being enjoyed in this life!! Who ever disputed this? Eternal life is enjoyed in the soul, an

the soul exists in this life; but does it not also exist in the future life? Eternal life is adapted to the spiritual and moral nature of man, and this never dies. Being imparted to the believer in this world, and cherished by him until the termination of life on earth, it is transferred with him to his endless state, and ripens into the full fruition of eternal glory.

The gentleman has again connected the subject of insanity with this discussion. His object is to make the religious views I advocate responsible for all, or *most* of the insanity which exists. This is a favorite theme with Universalists, especially in their harangues to those who are uninformed upon this subject. If they can make the ignorant believe that evangelical religion is by far the most fruitful source of insanity, they will succeed when the force of their arguments might not be felt. And no matter if it is at the expense of candor and fair dealing; the end justifies the means. But this is a species of trickery and special pleading, which is never resorted to by candid men, in defence of a cause which may be sustained upon its own merits. The gentleman touches the subject on this occasion with some caution. He is evidently aware that when the subject is laid open in all its bearings, there is not much capital to be made of it.

The occasions of insanity are various as the numerous subjects which claim the attention of the mind. In most cases, the cause, near or remote, is in the constitution, *latent* until revealed by some casual circumstance, which imparts a sudden or unusual excitement to the mind. In very many instances, the direct occasion is known to be a hereditary pre-disposition to insanity, which is almost sure to show itself at a particular stage of mental development, under all circumstances. In general, any subject which attracts attention and excites the mind beyond what is consistent with health of body or mind, tends to destroy the harmony of the mind and produce insanity. In some countries, cases of insanity are much more numerous than in others. Climate, diet and customs, become inducing causes, by the influence they exert over physical and mental developments. The exciting causes of insanity in a great majority of cases, are either of a business character, or arise from sudden and calamitous change, of one kind or another, in worldly circumstances and prospects. Recent investigations of this subject in Paris, confirm these remarks, and so does the last report from our own State Asylum. Out of 1609 cases, only 152 are put down as occasioned by "religious anxiety," leaving 1557 to be referred to other causes. And of these, 289 are connected with "ill health;" and "perplexity of business," "loss of property" and friends, are made responsible for 176. Out of 50 professional men affected with insanity, only 8 were clergymen; while the other classes range from 12 to 17: and scholars alone are set down at 44. That religious anxiety does in some cases lead to insanity, I have no disposi-

tion to deny ; but this fact is no argument against the causes of this anxiety. To suppose it is, would compel us to condemn all mental discipline, and all business transactions, because the anxieties and perplexities connected with such pursuits, are sometimes inducing causes of insanity. Moreover, I wish you to mark and remember, that for every *single* case of insanity produced by those religious feelings which arise out of evangelical views of Christianity, we may safely calculate upon the preservation of *two* from that affliction, by the salutary and conservative influence of that same religion. By far the greatest amount of insanity is amongst the irreligious and depraved. In so far as they are brought under the influence and power of true religion, are they reformed and preserved from those habits of dissipation, and acts of dishonesty and wild speculations in business, which lead to so many catastrophies, and become the inducing causes of insanity. This subject is beginning to be understood by those who have charge of the insane, who are recommending the exercises and motives of religion, as a means of restoration. The Christian religion is the greatest, the most lofty subject the mind of man can contemplate. It is founded on the revealed character of an infinite God, and is therefore adapted and intended to call into exercise the highest powers of the human mind. A religion incapable of interesting the mind, or exciting it to an extent that might, under some circumstances, induce insanity, would, in my humble judgment, be unworthy the attention of intelligent beings. Before I leave this point, let me ask why Universalists become insane and commit suicide ? Does this arise from the doctrine of endless punishment ? The gentleman will say no : if Universalists commit suicide, they must be insane. Well, allow it to be so ; I claim the same apology for all suicides. At least, I put it upon this ground : if they are insane, their self-murder cannot be connected with the doctrine I advocate ; if they are not insane, they do not believe the doctrine of endless punishment, because the same authority which teaches the doctrine, also declares, " no murderer hath eternal life abiding in him." The only rational conclusion is, that if men commit suicide in a sane state of mind, they do not believe the doctrine of endless punishment, and are therefore Universalists. The gentleman is welcome to all he can gain by the argument, viewed in either of its aspects.

Mr. Austin returns again to the Paternity of God, resolved, if possible, to make something out of that subject. Well, he has my consent to proceed to the full extent of his ability. He remarks to the effect that holiness would not be worth having, unless it were received through a state of discipline and trial. That a state of trial is necessary to the moral character and happiness of man, is what I have maintained during this debate ; and that a course of discipline is essential to develop, improve and strengthen the mental and moral powers, may also be affirmed. This

would have been as true if sin had never entered the world as it is now. But this trial and discipline can never change the nature of holiness, or make it more valuable than it is: and though these states involve a *liability*, yet neither imply the *necessity* of a state of sin and misery. But Mr. Austin's state of discipline and trial is a very different thing from this. It has been so fully unfolded during this discussion, that its nature cannot be mistaken. It is a state of "subjection to vanity [by which he means sin and its consequences,] not willingly," that is, against their will; or if not against their will, the will is itself *subjected, coerced*, so as to harmonize with this state of subjection. Through this state of sin and misery into which he has brought them himself, God is conducting the human family to regions of bliss and glory, to which the gentleman would have us believe they could not have been elevated without this course of discipline. It follows, those who plunge deepest in sin on earth, will rise highest in bliss and glory hereafter; not by the power of redemption, but ALL through the wonder-working power of disciplinary punishment!! I have frequently laid open to your view, the theological absurdity and moral rottenness of this theory, already. It makes God the author of sin—makes sin necessary to holiness—and robs the sinner of all motive to repent and lead a holy life. Indeed, it *pays a premium* for sin, in the increased holiness that shall result hereafter. Here you have Mr. Austin's McAdamized road, "leading through green meadows and aromatic groves, and beside gentle flowing streams. The sun always shines cheerfully upon it, and pleasant scenes present themselves on every hand. This is the *road of righteousness*:"\* that is, a state of subjection to sin and misery, is a road of righteousness!!

In answer to my argument on the "common consent of mankind," Mr. Austin says, "common opinion is not common sense." There may be a slight distinction between them, but they depend on each other, and cannot be separated. The common opinion of men arises out of the common intellect or understanding, as exercised upon the subjects presented to the mind; and when they are not aided by supernatural light, the result of their mental process, must be regarded as the common sense or opinion of men, especially is this the case where the conclusion at which they arrive is *uniform*.

I now take up my friend's *fourteenth* negative argument, viz. the Patriarchs and Apostles did not recognize the doctrine of endless punishment in their prayers. To this I reply,

1. There is in their prayers no recognition, (except by implication,) of a state of future endless bliss for the righteous. But that would be strange logic which would infer from this, that they did not believe the doctrine. Even the prayer of Christ

contains no direct recognition of a heaven of bliss, which is to be the final abode of the Christian.

2. There is no avowal in their prayers which *contradicts* the idea of the final perdition of sinners. Nor is there any principle brought out, which is inconsistent with it.

3. Though the prayers of prophets and apostles contain no declaration of endless punishment in so many words, yet the doctrine is deduced from them, by fair and unavoidable inference. They prayed for the spread of that gospel which they declared to be *indispensable* to salvation, and for that pardon without which there can be *no peace and happiness*. Our Lord prayed for Peter, that his faith might not fail, and for those who had believed on him, that they might be kept, and "might be with him to behold his glory." These prayers acknowledge the conditionality of salvation, and the possibility and danger of *failing* to enjoy the blessings prayed for. Why should an evil be prayed against, if that evil cannot happen? Why should a blessing be prayed for, if that blessing cannot fail?

4. Finally, we have very few specimens of the prayers of Prophets and Apostles on record, and these were not left us as the sources of information respecting the principles of revelation. We are exhorted to search the scriptures, and they abound with the plainest declarations of these same Prophets and Apostles concerning the point at issue between us.

The gentleman's *fifteenth* negative argument is, that it, (endless punishment,) consigns nine tenths of the human family to endless perdition. This, were it true, could not affect the merits of this question. The doctrine rests upon other ground than a consideration of the numbers involved in the results of a sinful career. To make out his case, Mr. Austin proceeds to hand over to hopeless despair, all infants, all idiots, and all heathen, together with a great majority of the Christian world. If we allow his premises, he has got his case. But as usual, the gentleman has *assumed* all the points necessary to his conclusion. As to infants, their salvation is made unconditionally sure through the atonement of Christ. They are not guilty on account of personal sin, hence do not need to repent and believe in order to be saved. Our Lord said, "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Here, then, is a large portion of the human family whose salvation in heaven is unconditionally made sure. In regard to those born idiots, I will not insult the common sense of this audience, by attempting a formal reply, since no one but Mr. Austin ever thought of holding them morally responsible.

Nor do I believe that the heathen will all be lost. On the declaration of St. Peter, "he that feareth God and worketh righteousness in every nation, is accepted with him," do I predicate my belief of the salvation of all heathen who fear God and work



righteousness, according to the light and knowledge they possess of their relations and obligations to God. Upon this broad ground of scripture and moral justice, it is perfectly clear to my mind, that when the final results of God's government shall be known, it will be found that a great majority of mankind are saved, through Christ, who is "the true light that lighteth every man that cometh into the world," and the influence of the "gospel of reconciliation." This is not a view taken up for the sake of argument; it is my settled conviction, and in this I am not alone. "It seems," (says Dr. Beecher) "to be the imagination of some, that the kingdom of darkness will be as populous and vast as the kingdom of light; and that happiness and misery of equal dimensions, will expand, side by side, to all eternity. But blessed be God, it is a mere imagination, totally unsupported by reason or revelation. Who ever heard of a prison that occupied one half of the territories of a kingdom? However vast the kingdom of darkness may be, in itself considered, it is certainly nothing but the prison of the universe, and small compared with the realms of light and glory. The misery of that unholy community, whose exile from heaven is as voluntary as it is just, when the eye is fixed upon that alone, fills the soul with trembling: but when, from this dreadful exhibition of sin, and display of justice, we raise the adoring eye to God, reigning throughout his boundless dominions, rejoicing in their joy, the world of misery shrinks to a point, and the wailings of the damned die away and are lost in the song of praise."—(Beecher's sermons.)

My friend's sixteenth negative argument, is that on my principles, moral men are sent to hell. But what does Mr. Austin mean by moral men? Whose standard of morality does he adopt? There are various standards, some of which leave God wholly out of the question, and others hold his existence and relations to men, by a slight and uncertain tenure. And yet many who have imbibed such sentiments are moral men: that is, moral in a general and worldly sense. They are in most respects good citizens, pay their honest debts, and sometimes are kind to the poor. They may not, by their acts, outrage the moral sense of community, or violate the conventional rules of society. In this sense, Abner Kneeland may have been a moral man, and many other atheists and infidels. If this is what the gentleman means by morality, I will not deny that the doctrine for which I contend will exclude them from the kingdom of grace and glory. There is another class of moralists who reject and despise the gospel. Their morality is the result of an effort to convince the world that the gospel is not necessary. The pains they take to maintain a fair exterior, is prompted by their contempt of God's method of saving sinners. They say to the world, "look on us and see how correctly we live without being indebted to the gospel at all, and be convinced that the agencies and appliances of Christianity are

wholly unnecessary." Is this the morality to which the gentleman refers? If so, I will admit the system I advocate does not secure the salvation of such moralists. The only true morality, is that which is based on Christian principles, and maintained by the motives, faith, and influence of the gospel. It is a morality which renders to "God the things which are God's, as well as to Cæsar, the things which are Cæsar's." And I deny that such are excluded, on my principles, from the kingdom of heaven.

The gentleman names a number of statesmen, who he supposes must be lost, if my doctrine be true. But to make out his case, he is obliged to assume that these distinguished statesmen lived and died in a state of sin and moral corruption. This is a responsibility I am not prepared to take. Mr. Austin can do so, if he chooses. But let us suppose the men to whom he refers, do spend their lives in sin and rebellion against God; while they show themselves well skilled in the science of human government, they refuse to acknowledge in any proper way, the lawful claims of the divine government; and suppose them to die in this state of moral alienation from God, and as a result, they are excluded from the blessings of God's spiritual kingdom. Can this be made the ground of a charge against God, or his plan of salvation? Do not these same men advocate the right of government to banish rebellious subjects? If it is wrong to shut them out of heaven in another world, then it was wrong to have shut them out (as they were) of the kingdom of heaven on earth. If it is wrong to punish such men because they are statesmen, the charge of injustice stands with as much force against limited, as endless punishment.

I beg leave to remind the gentleman of a fact that he seems to have entirely overlooked in these negative arguments, viz: "that God is no respecter of persons." In his eye, a statesman is no more than any other man. "The wisdom of this world is foolishness with God."—(Paul.) Indeed, if in the catalogue of wicked men, there is one more blame-worthy than another, it is he to whom God has given giant intellect, but who, instead of making suitable acknowledgments to God, in faith and humble adoration, maintains a

———"perpetual struggle, night and day,  
To prove he is his *own proprietor*  
And independent of his God, that what  
He has might be esteemed his own, and praised  
As such.  
And in the madness of his pride, he bids  
His god farewell, and turns away to be  
A god himself :—(POLLOCK.)

Another negative argument of Mr. Austin is, that my view makes religion a matter of mere selfishness and calculation. If, by selfishness, he means to say, orthodox Christians only serve

God out of fear of endless punishment—that this is the foundation on which they build a Christian character, he has entirely misapprehended the basis of true religion. Fear of punishment, or fear of hell, may act as a motive to deter from sin, but it can never constitute a foundation of Christian character. No such element of Christian character is recognized by any class of evangelical Christians. There is a kind of fear, denominated filial, which is an essential element of true religion. In this sense we are told the “fear of the Lord is the beginning of wisdom,” and are exhorted to “fear God and keep his commandments.” This fear embraces supreme love to God, hence, is not a mere matter of selfishness. If my friend refers to this, I do not dispute the point, but claim the argument to support my cause.

As to religion being a matter of calculation, if the gentleman means to say Christians calculate to serve God and secure endless happiness, I do not object. This has always been a characteristic of true Christians. Moses “chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season, because he had respect unto the recompense of the reward.” Abraham “looked for a city which hath foundations, whose builder and maker is God.” Even Christ is said to have “endured the cross, despising the shame, for the joy that was set before him.”—(Heb. xi. 10 : xii. 2.) If religious calculation is to be made an objection, we are glad to be found in good company. I suppose when the Lord Jesus Christ came to our world, it was his calculation to redeem it, to proclaim his gospel, and fix the terms of reconciliation. And when he said, “he that believeth, shall be saved, and he that believeth not, shall be damned,” he meant just what he said, and calculated to carry out these declarations to the very letter. So far from objecting to religious calculation, I take it upon me to say, that he who does not calculate to be a Christian, cannot be saved, so long as that state of mind continues. From the fact that the gentleman urges this objection to my theory, I conclude Universalists do not calculate to “fear God and keep his commandments.” And I here solemnly and emphatically charge it against Universalism, as a proof of its anti-christian and soul-destroying character, that it annihilates that Christian calculation, and religious purpose, which is essential to vital piety, and it furnishes no motives arising out of its own sanctions, which can counteract the natural carelessness and recklessness of depraved men, respecting the rewards of virtue, and the final consequences of sin.

Mr. Austin thinks Newton could not have been a Calvinist, because he was a Unitarian. Are not some Unitarians Calvinists?

MR. AUSTIN.—No.

MR. HOLMES.—This may be so. I am not sufficiently acquainted with Unitarians to justify a contrary assertion. Nor is it

material, since the charge of Unitarianism is as unfounded as that of Universalism. Dr. Brewster has proved him orthodox in his views, and humble and sincere in his religious character.

As this subject is up again, I may as well finish what I have to say on Mr. Austin's list of Universalists, in connection with his argument on *ancient Universalism*. This I should have done before, had not my time expired too soon.

I said in one of my speeches—"not the slightest evidence can be found of any such system of doctrine as that advocated by Mr. Austin," "during 1700 years." Mr. Austin, remarking upon it, leaves out the qualifying words—"as that advocated by Mr. Austin," and then charges me with deplorable ignorance of ecclesiastical history for making the assertion. I will not remark upon the argumentative honesty displayed in changing the sense of a passage in order to obtain a *pretence* for charging an opponent with ignorance. Such a course may serve the cause of Universalism, but any other, it could not serve. But as to the declaration *I made*, I here *distinctly repeat it*, and challenge the gentleman to show any proof to the contrary. I further state, if he will present adequate proof that any such *system of doctrine as that advocated by him*, was taught or believed by any respectable writer, or by any sect, previous to the reformation by Luther, I will acknowledge deplorable ignorance of ecclesiastical history, as publicly as I now make this statement. I did not deny that the Gnostics and some others taught that sinners might escape from the torments of hell, or that the "Sybilline oracles" are claimed by Universalists as supporting their cause. Mr. Austin says these "oracles" were written A. D. 150, "by certain Christians, to convince the heathen of the truth of Christianity." This is not true. They were not written by Christians. Mr. Austin has been led into this error by following the "ancient history of Universalism," from which he has extracted the most of his argument on this point. These "oracles" were a collection of heathen prophecies which existed long before the coming of Christ, and the only reason why they were noticed at all by Christians, was because they were supposed to contain *predictions of the coming of Christ*. If, therefore, they contained explicit information of the restoration of sinners from the torments of hell, (which is by no means clear,) there is no proof that any Christian believed these representations, since the only object they had in view in giving the heathen a reprint, was to *convince them out of their own prophecies*, that Christ was the true Messiah. Not only did the Christians not write them, but Origen defends them against the charge of having *corrupted them*, to serve their purpose. Bishop Horsley remarks of these "oracles" as follows:—"About a century before Christ's birth, the book of the Cumæan Sibyl was destroyed by a fire which broke out in the capital and consumed the temple where those writings were deposited. The Roman Senate thought it of

so much importance to repair the loss, that they sent persons to make a new collection of the ' *Sybilline oracles*' in different parts of Asia, \* \* \* for in all these parts, copies, or at least fragments of these prophecies, were supposed to be preserved. The deputies, after some time, returned with a thousand verses, more or less, from which collections were made" and deposited, to supply the place of the original. He further informs us that these "oracles" existed in the days of Julius Cæsar, and their authority was claimed by him as establishing his right to the supremacy of the empire.—(Horsley's nine Sermons.)

From this it follows, 1. These oracles were of heathen origin, containing some obscure prophecies concerning the restoration of the " *Golden Age*," which some of the ancient Christians supposed to be predictions of the advent of Christ. 2. These Christians took advantage of the existence of these oracles, known to be regarded as *sacred* by the heathen, to aid in convincing them that Christ was the Savior of the world. 3. There is no evidence that any ancient Christian wrote, believed, or in any way became responsible for the particular theological tenets inculcated in these books; hence, in quoting these oracles as proof that the Christian Church of that day rejected the doctrine of endless punishment, Universalism gives another proof of the frailty and insecurity of its foundation. 4. Should we allow Mr. Austin all he contends for on this point, the same authority which he quotes to establish the existence at that time, of the doctrine of restorationism, also proves that Christians of that day believed there is a future hell—that it is *endless*, and that sinners will be *tormented there*.

Mr. Austin claims Germany for Universalism. That the German rationalists (a species of infidels) believe it in some of its forms, is probably true, and my friend is welcome to all the credit his theory can gain from that source. It is also possible there is here and there one of the evangelical school who may partially yield to the skeptical pressure from without, and be indefinite in his views on this point. Let it be remembered, that Germany has been over-run with rationalism, for a century or more, and is but just beginning to recover. Some clergymen who are denominated evangelical, mix much "vain philosophy" with their teachings, and in fact occupy a middle point between rationalism and evangelical religion. In regard to Tholuck, I shall believe his own published declarations, in preference to any hearsay testimony that the gentleman can adduce. I have before me his *own testimony*, that he believes the doctrine of the *trinity*—*supreme* divinity of Christ—*vicarious* atonement—*salvation by faith*—a *future* and *general* judgment, and the punishment of the wicked *subsequent* to the decisions of that day. I have no doubt that Tholuck would regard American Universalism with no more favor than he does German rationalism.

Mr. Austin mentions "Rev. John Foster" as a Universalist,

calls him "one of the eminent theologians of Great Britain," and goes into extatic raptures. It is not true that he was "an eminent theologian;" he never distinguished himself in this department, and was far from being popular as a preacher. He was chiefly admired for his style and talent as a writer on general subjects.

In regard to Origen, in addition to what we have said elsewhere, we give the following extracts from standard authors. Dr. Mosheim says: The Christian doctors of the third century applied themselves to the study of letters and philosophy, soon abandoned the frequented paths, and struck out into the *devious wilds of fancy*. Origen was at the head of this speculative tribe." He tells us, Origen adopted as his rule—"the scriptures are of little use to those who understand them *as they are written*." Again. "He could not find in the Bible the opinions he had adopted, as long as he interpreted that sacred book according to its literal sense. But Plato, Aristotle, Zeno, and indeed the whole philosophic tribe, could not fail to obtain for their sentiments a place in the gospel, when it was interpreted *by the wanton inventions of fancy*. Hence, all who desired to model Christianity according to *their fancy, or their favorite system of philosophy, embraced Origen's method of interpretation*." (Vol. 1. p. 214. Note p. 218.) Dr. Milner says, in the hands of Origen the pure gospel suffered much by an admixture of Gentilism. (History of the church, vol. p. 243.)

Dr. Hawies remarks—"Indeed even *then*, (during his life time) many of sounder principles disputed his (Origen's) Platonic dogmas as heretical: and his own diocesan of Alexandria, in two councils, deposed and degraded him from the priesthood for false doctrines."—(Church History vol. 1, pp. 229-230. Such is the character of the man whom Mr. Austin and his brethren generally set up as the champion of Universalists in the third century. In what sense he was a Universalist I have shown elsewhere. \*

Mr. Austin says, there are many in orthodox Churches who *secretly* embrace Universalism. I will not dispute this. There is much secret infidelity in the land, and it would not be strange should there be some secret Universalism. Indeed, we have proof of this. The secret often comes out. A numerous class of those expelled from orthodox Churches, governed by their elective affinities, find fraternal relations in the Universalist order. Giving at the same time evidence of their secret Universalism, and an explanation of their Christian irregularity.

Mr. Austin claims Moshieim† as a Universalist; also, Dr. Burnet, Bishop Knewton, Bishop Tillotson, Dr. S. Clark, Dr. Young, &c. The bare mention of some of these names in such a connec-

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\* Mr. Austin has left this name, as well as that of Dr. Thomas Dick, out of the printed copy.

† Page

tion, is a sufficient refutation. For the remainder, as the gentleman has not given the first particle of testimony to support his declaration, a simple denial of the correctness of his statement will be sufficient for the present.

The gentleman still farther contends for the "Basillidians," and "Carpocratians" as ancient Universalists. These sects were branches of the Gnostics, whose corrupt and blasphemous character I have already described. In regard to the sects named above, let us hear Moshiem. After giving any thing but a flattering account of "Basillides," he remarks, "it is certain that he was far surpassed in impiety by "Carpocrates," who carried the Gnostic blasphemies to a more enormous degree of extravagance than they had ever been brought by any of that sect." \* \* \* "He maintained the *eternity of corrupt matter*, and the creation of the world from it by *angelic powers*." \* \* \* "But besides these, he prepropagated sentiments and maxims of a horrid kind. He asserted that Jesus was born of Joseph and Mary, according to the ordinary course of nature." \* \* \* "His doctrine, also, with respect to practice, was licentious in the highest degree. For he not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life as a matter, both of obligation and necessity: asserting that eternal salvation was only attainable by those who had committed all sorts of crimes, and daringly filled up the cup of their iniquity."--(Church History p. 74.) I might quote much more to the same effect, but this is enough in all conscience. Such are the characters with which Mr. Austin claims affinity, and on whose doctrines he builds his argument for the *antiquity* of Universalism. I am willing to allow there is a remarkable similarity -between these views, and some points in the theory he has advocated during this discussion, and I hope the audience will give him the full benefit of the relationship.

I have now finished what I have to say on my friend's "ancient Universalism," and the unfounded claims he has made to the suffrages of great men, unless he shall call my attention to it again. And let me here ask, "what dependence can we place upon the statements of a controversialist," who so far presumes upon the ignorance of community, as to use such arguments, and "deliberately make such assertions."

Allow the gentleman his *own premises*, undisputed, and the conclusion must be, that the present form of Universalism is the "*scasil remains*" of that ancient system of the Gnostics, which represented *Jehovah an apostate*:—dug up, white-washed, wired together, and wrought into a skeleton, by the anatomical skill of Ballou and his coadjutors; and being labeled here and there with scripture names and phrases, it is exhibited in the Universalist pulpits of the land, to delude the ignorant, and gratify the depraved,

as a sort of substitute for the BODY, SOUL, AND DIVINITY OF A GENUINE GOSPEL.

My *sixteenth* Argument is founded on

THE BIBLE VIEW OF THE FINAL CONDITION OF THE SINNER.

We have already seen that eternal life is conditional, and that the Bible places the sinner in direct contrast to the righteous, *in this life—in death—in the resurrection—and in the day of judgment.* We now proceed to show what the same unerring authority says of his *final condition.*

1. And first it declares, the unrighteous, or sinner, shall not see—shall not enter into—hath no inheritance in—and *shall not inherit*, the kingdom of heaven, the kingdom of God, or of Christ. The following passages will justify this conclusion.

John iii. 3.—“Except a man be born again, he cannot see the kingdom of God.” Verse 5th, it is said, he “cannot enter into the kingdom of God.” That this refers to the kingdom of heaven in a future state, is evident from the 12th and 13th verses, where our Lord tells Nicodemus that he is not speaking of earthly things, (only in the use of metaphors drawn from earth,) but of heavenly things, as distinguished from earth.

Matt. v. 20.—“For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall *in no case* enter into the kingdom of heaven.” That this refers to heaven and glory hereafter, is evident from the preceding passage, in which the kingdom of heaven *on earth* is spoken of, and certain characters in this kingdom are said to break the commandments of God, “and teach men so.” But the kingdom described in the passage quoted above, excludes all such—they shall not enter into it; hence, this must be the kingdom of glory in the future state.

Matt. vii. 21.—“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.” The heaven here spoken of must be in the future world—it is the same in which God the Father exists, as the centre of heavenly felicity: into this heaven none shall enter, save those who “do the will of my Father, *which is in heaven.*” This is still farther apparent from the following verses. “Many will say unto me in that day, [the day of judgment,] Lord, Lord, have we not prophesied in thy name? [in the kingdom of God on earth,] and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you [as genuine Christians:] depart from me, ye that work iniquity.” The remaining verses of the chapter declare, in fearful language, the consequences of disobeying the words of Christ.

1 Cor. vi. 9.—“Know ye not that the unrighteous shall not *inherit* the kingdom of God? Be not deceived: neither fornicators



tors, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit *the kingdom of God.*"

Eph. v. 5. "No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God and of Christ."

Here it is expressly stated, that the characters above described shall not see the kingdom of God, and shall not enter into it. Moreover, they *shall not inherit it*; and finally, they have *no inheritance there*. The term inherit, in this connection, has peculiar force. Christians are said to be "*heirs*, according to the hope of eternal life." Rom. viii. 17.—If *children*, then *heirs*; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." 1 Pet. i. 3, 4.—"God hath begotten us to a lively hope, . . . to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Here we see that Christians alone inherit the kingdom of heaven and glory, and that their inheritance arises out of their adoption—"if children, then heirs:"—and also that it is an inheritance not belonging to this life. If they are adopted children of God, they are already in the kingdom of God on earth; but the inheritance of the Christian is said to be "*reserved in heaven for those who are kept by the power of God, through faith unto salvation.*" Thus again, we have the Christian and sinner placed in direct contrast, in regard to the *final* possession of the kingdom of heaven. That which the Christian inherits, it is expressly stated, is no inheritance to the sinner, and that he *shall not inherit it*. How, then, let me ask, can the characters above described be finally holy and happy? Thousands live and die in the full indulgence of all these abominations. They do not enter into the kingdom of God on earth, in any sense; how, then, can they be holy and happy? Can they become holy and happy without so much as seeing the kingdom of God, or entering into it? Tell me, is the influence of Christ's kingdom essential to holiness and happiness? Can men be saved in the kingdom of heaven, without any inheritance there? and without being allowed to inherit it?

But Mr. Austin may say, the above passages are only intended to teach that sinners shall not enter the gospel kingdom on earth. Answer. This would be a direct contradiction of Christ, who, speaking of the *gospel kingdom on earth*, says—"the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. The gospel net, in the gospel kingdom on earth, gathers of every kind; men cannot discriminate between the bad and good;

both classes often have a place together. But the day of scrutiny is approaching, when the net will be drawn to shore, and we shall "discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." Hence, our Lord adds, "so shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Here we have a description of the practical workings of the gospel kingdom on earth—of its termination—and of the treatment which those gathered by the gospel net shall receive, according to their moral character—when the *bad*, the unrighteous, shall be excluded—and the *good*, the righteous, shall inherit the kingdom of eternal glory, "prepared for *them* from the foundation of the world."—(Matt. xxv. 34.) Into this kingdom, the ungodly not only shall not enter, but they "shall not inherit" it, and have "no inheritance" there. But, says Universalism, the term kingdom refers to the reign of Christ on earth, and has nothing to do with the final salvation of men. This sentiment I have found in nearly every Universalist book I have read. That Christ has established a spiritual reign on earth, in the hearts of all true believers, and that the Gospel dispensation is sometimes called the "kingdom of God"—"the kingdom of heaven," I freely admit. The kingdom of God is set up on earth, as the incipient state of that spiritual reign, which is to have no end with respect to those who yield to its moral sway, and are transferred to the heavenly state; but that this language is never applied to the future heavenly state, is most palpably false and absurd. Whether Mr. Austin will take this ground, I know not; but if he does, I wish him to give special attention to the following considerations.

1. If the kingdom of heaven, or of God, or of Christ, be *confined* to this world—then St. Paul was mistaken when he said, "flesh and blood cannot inherit the kingdom of God."

2. If it be confined to this life, then, as our Lord says it consists of "righteousness, peace, and joy in the Holy Ghost," it follows, that these elements of Christian character and enjoyment are *confined to this life*.

3. If it be confined to this life, why is it said to be *reserved* in heaven for those who are Christians *here*—who love God *here*—who are in this life "kept by the power of God, through faith unto salvation"—and why is this kingdom *promised* to those who love him, and are rich in faith? If they love God, and are rich in faith, they are *already* in the kingdom.

4. If it be confined to this world, how is it that the unrighteous shall not inherit it? To inherit the kingdom of God in this world, is to acquire a title to it by spiritual relationship. This is done by repentance and faith in Christ, and thousands of the unrighteous have inherited the kingdom in this way. But if we suppose this kingdom to be the future and heavenly—then this language

is consistent and fearfully true, since those who die in unrighteousness, have no means of acquiring an inheritance there.

5. If it be confined to this life, then that moral state of heart to which our Lord referred when he said, "the kingdom of God is within you," must terminate at death, for if it be transferred with the Christian to the future state, it follows, the same kingdom will exist there that existed here, and consequently the unrighteous shall not inherit it.

6. If the kingdom of God and Christ extends not beyond this life, then it does not embrace the resurrection; and on this hypothesis, how are men to be raised from the dead? and what is the condition of men between death and the resurrection? Are they under the divine government, or no government at all?

7. If the kingdom of heaven, of Christ, and of God, is confined to the narrow precincts of this world, then, how is it that Christ is to reign until he has put down all rule and all authority? how is he to destroy death, the last enemy, and *after the resurrection*, "deliver up the kingdom to the Father?"

When Mr. Austin has fairly disposed of all these difficulties, we can furnish him with as many more.

The conclusion which unavoidably flows from all this is, that as the unrighteous have no inheritance in the kingdom of God and of Christ—those who die in a state of corruption and impenitency, can never acquire an inheritance there, and hence *can never be saved*.

One word in regard to another point, before I sit down.

Anxious to crowd the usual quantity of matter into his fifth reply on this question, Mr. Austin has hunted up an old pamphlet, in which he finds, from my pen, a statement on the subject of depravity, no word of which I have ever seen occasion to alter. But in that statement there is one word, a qualifying word, which he thinks capable of being misconstrued, and forthwith he proceeds, as usual, to attach to it a meaning which I never intended. About one quarter of his entire speech is built upon the misapplication of that one word. It seems a pity to spoil so much of the gentleman's labor, on which he evidently prides himself considerable. But I must inform the audience that the word "*now*," as found in the statement referred to, was used with respect to the whole world, embracing every *descendant* of Adam: and was intended to distinguish their condition from what it would have been, on supposition of their existence, unconnected with the blessings of redemption. He remarks, that on my theory, the benefits of the atonement of Christ are *wholly conditional*, from which he endeavors to infer *infant damnation*. I am willing to make all the allowance required by his deficiency of information on the general subject of theology, but the rest must be put down to the score of designed misrepresentation. I have all along taught that the atonement took effect, and was available in behalf of sinners, from

the moment the promise was given—and that so far as the descendants of Adam (before as well as after the crucifixion,) are *unconditionally* (that is, without their agency) involved in the effects of transgression by their *federal head*, they are *unconditionally saved by virtue of the atonement*. No man will be damaged for Adam's sin; but, if at all, for his *own personal and voluntary transgressions*.—[*Time expired.*]

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[MR. AUSTIN'S NINTH REPLY.]

*Gentlemen Moderators*:—Mr. Holmes resumes his argument on the Day of Judgment, at the commencement of his last speech.\* Driven up by the overwhelming force of the the testimony I have introduced, he has at last been compelled to acknowledge that "to judge," signifies to exercise rule and authority over men, and that Christ does commence his "judgment" in this life." This is the first time, I believe, that a clergyman who calls himself orthodox, has acknowledged his belief in these views of Judgment. I think I can, therefore, claim the honor of being instrumental in converting our evangelical brethren to this important doctrine. But the Elder insists that Christ's judgment *continues* to the next world. That his reign, his kingdom, continues to the future existence, I have already declared to be my settled belief. But the Elder has not proved that any such events, as his particular *day of judgment* when all men are to be assembled, and a judicial sentence passed upon them, will ever take place in the world to come. All his efforts to prove such a transaction by strained constructions of Scripture, are but attempts to make God's word contradict itself. I have proved by the plainest declarations of Christ, that all his special judgments, in which the wicked are sentenced to punishment, take place in this world! The fact that some passages speak of judging the *dead*, is no evidence that such judging does not take place until after the death of the body. Nothing is more common than to represent men in a sinful condition in this life, as being *dead*. St Paul says—"You hath he quickened, who are *dead* in trespasses and sins."—(Eph. ii. 1.) Judging the *dead*, in Scripture phraseology, signifies exercising authority and rule over the sinful among men. This fact explains the passage in Rev. xx. 11-15, which speaks of the judgment of the dead, small and great. It is a highly figurative description of the condemnation of the Jewish people, in consequence of their rejection of the Gospel of Christ. The Elder, like most supporters of his doctrine, is fond of quoting from the book of Revelations. It is one of the most *uncertain* books of the whole Bible—its language is highly metaphorical, and difficult to be understood—and little dependence can be placed upon

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\* Omitted in his printed speech.

of cases, has been produced by a belief in the doctrine of endless wretchedness. Even if one thus crazed had been predisposed to insanity, it does not lessen the weight of the fact, that it was that monstrous error, which worked upon the poor creature's fears until it made him a miserable *maniac*. When was a mortal made crazy by listening to the preaching of Jesus or his Apostles—whether predisposed to insanity or not? The fact that their preaching never produced such a result, is the clearest proof that they did not proclaim the doctrine of endless tortures. He says orthodoxy has saved men from insanity. This bare *assertion* is really *cool*! Show us one well authenticated case, where the preaching of those sentiments which are peculiar to orthodoxy, ever saved a mortal from insanity. Did the proclamation of eternal woe ever save a human being from insanity? We know it has plunged hundreds into the depths of insanity! The Elder asserts that one great cause of insanity is depression of spirits on account of worldly affairs. This declaration contradicts the most positive and well attested facts. I have given the ratio of causes from statistical tables made at Insane Asylums. From these tables we learn that intemperance has generally reduced the greatest numbers to insanity, and that *religious excitement* stands as the next most prolific cause. These tables speak the *truth*, and are more to be depended upon than the *assertions* of any man. As to *suicide*, while it may not be caused the most frequently by religious depression, it is well known that believers in endless woe, are frequently driven to self-destruction through the influence that sentiment exerts on their minds.

Elder Holmes declares, that for every case of insanity produced by orthodox dogmas, at least *two* are saved by these sentiments from insanity! Show us the *proof*! Not a particle exists. This is one of those things which my friend so vehemently *asserts* when he is unfortunately lacking in *evidence*.

He says the preaching of christianity is found *beneficial* in Insane Asylums, to restore those who have lost their reason. I have no doubt the sublime, beautiful and soothing doctrines and principles of the true and pure religion of Christ, must exert a most salutary influence on the insane. But does the preaching of *endless punishment* exert such an influence? Never! It cannot. The proclamation of it to the insane would be but adding fuel to fire. I venture to say he cannot find an Insane Asylum in the United States, where that abhorrent sentiment is preached to the inmates. The keepers of those institutions know better than to allow so monstrous an error to diffuse its poison on minds already shattered into ruins, or just recovering a healthy tone. Nothing can benefit such minds but those beautiful views of God, of Christ and immortality, embraced in Universalism. My opponent asserts, moreover, that a religion that would not in some cases produce *insanity*, would not, in his estimation, be worthy the attention of intelligent

beings. I have no doubt this is his opinion. Of course, it follows that he rejects the gospel; for it never produced insanity. In no case did its proclamation by its divine Founder, deprive his hearers of their reason. I defy the Elder to produce an instance of this description. I have long suspected there was a broad tide of *skepticism* prevailing in the Evangelical ranks, which allowed them to hold and value christianity no farther than it would support partial and favorite creeds. Here we have additional evidence of this fact! At the same time my opponent declared that all who reject endless punishment are *Universalists*. This is as intelligent and candid, as it would be for me to insist that all who reject Universalism, sceptics, infidels, atheists, are *orthodox*! No man is a Universalist, even in theory, but he who believes in God, in Christ, in the Scriptures, in rewards and punishments, and in an immortal state of existence, where all men shall finally attain to holiness and happiness. And none are *practical* Universalists, but those whose lives comport with the pure and sublime precepts of the gospel.

My friend informs us that Unitarians are *Calvinists*! I thought I had obtained some knowledge of the sentiments of that class of christians, during a residence of ten years in their midst; but this is the first time I have ever heard they were Calvinists!

MR. HOLMES.—I said some Unitarians were Calvinists.

MR. AUSTIN.—Where can my friend have been all his days? Where could he have received his religious education? How profound his knowledge in theology! How edifying to hear him dash off his assertions, right and left, hit or miss, when it is evident he is in the most profound ignorance of the subjects to which they relate. A Calvinist must necessarily be a *Trinitarian*. How a *Unitarian* can be a *Trinitarian*, surpasses my comprehension! While in utter ignorance of the sentiments of Unitarians, he insists Sir Isaac Newton *was not* a Unitarian. Pray how does he know, when he cannot himself even tell what Unitarianism is? This is as consistent as his declaration that Newton did not reject endless punishment, in the face of the positive testimony I offered, that he wholly repudiated that heathen dogma.

The Elder haunted and tormented with the consciousness of past failures to sustain his cause, goes back to the second question, to deal with certain individuals, whose names I introduced on the affirmative of that question. He gives a long dissertation on the sentiments of Origen, and the Basilidians and Carpocratians. But his labors on this point, like most of his attempts at learned display, have proved wholly abortive, as a few words will show. That Origen, and the Basilidians and Carpocratians, had imbibed many errors, which they mingled with the gospel truths they held, I think I have acknowledged. But while these errors were condemned by their contemporaries, and in after ages, yet for several hundred years not

the slightest objection was made to their belief in the salvation of all mankind. In the enumeration of their errors, that doctrine was not named. This shows their Universalism was not considered an error, and is proof with other circumstances, that the salvation of the world was generally believed in the church of Christ, at that early age. This important fact Mr. Holmes cannot disparage.

Elder Holmes has taken a hasty glance at some of my Negative arguments, which I will notice, as far as my recollection of what he said will allow. In reply to my argument that Endless Punishment is not recognized in the devotional exercises of the Patriarchs, the Prophets, or Apostles, he says they did not pray *against it*! Really, if every religious chimera which these servants of God did not pray *against*, is true, the scope of our religious faith should be immediately enlarged. My friend, however, is greatly mistaken in his assertion. The Prophets and Apostles did pray against the doctrine of Endless Punishment. In the sublime prayer of David, recorded in the 86th Psalm, he says—"All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name. For thou art great, and doest wondrous things. Thou art God alone." St. Paul says—"I exhort therefore, that first of all, supplications, *prayers*, intercessions and giving of thanks, be made for *all men*." \* \* \* For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth."—(1 Tim. ii. 1-4.) Are not these prayers directly *against* the doctrine of eternal misery? If I am not mistaken, he said Christ did not allude to heaven, in the Lord's prayer. Let him look at that prayer again. How does it commence? "Our Father which art in HEAVEN."

Mr. Holmes complains that my fifteenth Negative Argument, in which I show the *number* which must inevitably be lost, according to his doctrine, is based on a *false* view. He says he believes *infants* will be saved, (although he contends they are full of *depravity*;) and that many of the *heathen* will attain to salvation. What have we to do with Elder Holmes' *opinion* on this subject? According to his own rule, as applied to me, his individual views are of no consequence in this discussion. His own creed, and the whole array of self-styled evangelical systems, lay it down as a fundamental principle of the gospel, that *faith* and *repentance*, in this life, are absolutely indispensable to salvation in the future world. No doctrine in their articles of faith is more frequently and positively insisted upon than this. Now infants, the insane, the idiotic, the heathen, *cannot* exercise faith in Christ, nor experience true gospel repentance, in this world. Hence according to orthodoxy, they must all be lost! And all attempts to dodge this conclusion, or shrink from its terrific decision, are made at the expense of the fundamental principles of modern evangelism!

My friend flies to Dr. Beecher for assistance. Affrighted at the

horrible aggregate of the number of the damned, according to their beautiful hypothesis, the Doctor strives to conceal it under a blaze of glory drawn from the great number to be saved among those who will be born by-and-bye. Their theology makes the past and present so black and terrific, that they fain would relieve the odious picture, by drawing imaginary light from the future!! But this is all moon-shine! We know, if orthodoxy is true, that the number already lost, in comparison with the saved, is immense, beyond all human conception. Of what avail to surmise in regard to the future. How does Dr. Beecher, or any other man know the proportion to be saved hereafter, will be any larger than heretofore? What assurance have they that the world will stand another century, or that even one generation more will ever exist on earth? The whole scheme is a cowardly attempt to skulk from the responsibility of charging God with casting into torment, so vast a majority of his own offspring, as they insist he has already done.

The Elder touches for an instant, my sixteenth Negative Argument, that the doctrine of Endless Punishment condemns multitudes of the best moral men on earth, to eternal perdition. He cannot gainsay this position. Its truth is self-evident. The most honored and loved statesmen in the annals of American history, who have labored, bled and died for our country's good, are now in hell, if modern orthodoxy is true! And they are there, not for any immorality—not because they were not strictly honest, benevolent, patriotic and pure, in their habits and lives; but because their good sense would not permit them to receive unquestioned, the dogmas which self-styled evangelism would impose upon them! My opponent asks what I mean by a moral man? I do not wonder he is at a loss as to the meaning of this phraseology, considering the views he propagates! Let me enlighten him. A moral man, is not one who joins some limitarian church, prays, shouts, runs down the Universalists, and then turns and cheats his neighbor, and indulges in his dealings, in all the trickery that he can and avoid the meshes of the law! But he is one who is honest, temperate, fair in his business transactions, pure in all his habits, benevolent and friendly in his intercourse with all men. Elder Holmes acknowledges his doctrine condemns all such men to hell, unless they bow down to the tenets of orthodoxy. At the same time it opens the gates of heaven to the most hardened of villains on earth, if they will repent an hour before they die, and adopt the evangelical creed! I ask the world what they think of such a doctrine?

Elder Holmes has several times declared that according to my views, the reformatory power of punishment is the only instrument of man's salvation. He must be perfectly aware that this is a sheer misrepresentation. Punishment is but one of the means of salvation. The teachings of the Gospel, the influence of God's spirit,



the displays of his love and grace, and a numerous catalogue of means, which Jesus brings to bear upon the hearts of sinners, all have a part in that most wise, benevolent and blessed process, whereby an alienated and sinful soul is brought to the love and obedience of God, and whereby all intelligencies shall at last be brought to holiness and heaven.

My friend insists his religion is not based on *fear*. This is a matter which may easily be tested. Take away *fear* of future torment, and how many revivals could our orthodox friends get up? How many converts could they make to their peculiar notions? Let that fear be banished, and how many would submit to their discipline, or remain in their churches? It is one of the strongest objections our opposers urge against Universalism, that it removes the fear of endless punishment, without which, multitudes imagine religion could not exist at all. Let *fear* be removed, and the whole superstructure of modern orthodoxy would fall into ruins in a single month."

The Elder, in his seventh speech, stung to madness at the tottering condition of his cause, asks, as he imagines, some "killing" questions.\* He inquires where are our Martyrs and our Missionaries? In reply, I point him to Christ and his Apostles and early followers, who were put to death, solely for proclaiming that God is the Father of *all men*, and Jesus is the Savior of the world! I would also direct his attention to *Servetus*, the eminent and pious Unitarian, who was burned at the stake by the *Evangelical* John Calvin. Neither would I have him forget the Quakers who were whipped, banished and *hung* by the *Evangelicals* of Massachusetts. Let me remind him also of that truly learned and christian Unitarian and Universalist, the renowned Dr. Priestly, who was driven from England by the persecutions of orthodox religionists. And now let me ask the Elder, where are his Methodist Martyrs? Come, friend, march them out. We would know who they are? As to *Missionaries*, we hold it to be our duty to cultivate first, the field at home. God knows there is a call for all the laborers we can obtain, to counteract the poisonous influences to corruption, hypocrisy and infidelity, which modern evangelism is exerting on community. While priests and elders have the presumption to stand up in the face of the world, and contend by the day, that men can riot in sin with impunity, and escape all punishment—while they will so blacken the character of God, as to declare that he will torture his own offspring forever for the frailties of a few years—while we see the deadly *virus* of these errors, diffusing itself through the community, and manifesting its fatal influences in the skepticism which is so generally prevailing in evangelical congregations, and in the foul corruptions, alas! so frequently seen among professors of religion—while witnessing all around us

\* See p. 582.

this sad state of things, we feel under obligations to tarry in our own country, and counteract heathen errors, and heathen vices here, rather than to spend our strength in distant lands! I am pained to make these allusions, and point the public to the well-known facts which justify them. It is only when in self-defence I am compelled, by the censure and reproach which my opponent seeks every opportunity to cast on God's holy truth, and those who defend it, that I lift the veil for a moment, and allow the public to catch a brief glance of the enormities which are continually taking place in the very bosom of that body who arrogantly assume the name of Evangelical. I warn my friend not to tempt me too far in this direction. His abuse may compel me to state certain **FACTS** in relation to orthodox morality, which will make his ears tingle!!

In commencing his eighth speech, Elder Holmes makes a desperate plunge at my *twelfth* Negative Argument, that Endless Punishment makes God *dependent on man* for the accomplishment of his purposes. He says this argument is "*stuff*." The pronouncing of such a word is very easy, and I must also say, very childish. My argument is composed of plain *common sense*—a kind of "*stuff*," in which my friend would seem to deal very sparingly. Does he attempt to overthrow the argument, or show there is a defective point in it? Not in the least. He pursues a more easy course. With solemn gravity he turns up his lip, and attempts to kill all I have said, by exclaiming—"*stuff!*"—Imagining, I have no doubt, that the community, in admiration of the profound depths of such logic, would catch up the death-dealing word, and from mouth to mouth, the echo would be heard, on every hand—"STUFF!!! After thus summarily disposing of my argument, in the only feasible way within his reach, he sets off in a long, rambling and prosy discussion, composed of musty assertions, which he has heretofore been in the habit of urging against *Calvinism*, in which there is a delectable compound of *sense* and *nonsense*, of consistent conclusions drawn from false premises, and false conclusions from true premises—all proving my friend skilful in murdering logic, and reason, and in perverting the Scriptures. But why start off in this tangent? To find something that would really bear against the plain proposition sustained in my argument? He had not the slightest hope of such a result. The object of this long journey, was to lead the mind so far away from the real point at issue, that it would lose sight of it entirely, and then *befog* it in such a wilderness of metaphysics, as to make it believe that God forms a definite purpose, and then selects such means to accomplish it, as shall totally defeat it! Come back my friend, from your tedious wanderings, and let us look at the point which separates us. The whole subject is comprised within a nut-shell, and can easily be comprehended by the most ordinary capacity. Elder Holmes has acknowledged throughout this discussion, that it was God's original Purpose, as well as Will and Desire, to save all mankind from

their lapsed condition. The fulfilment of *this* purpose, is all there is in dispute between us. Who cannot see that all God's purposes which Elder Holmes has enumerated, in regard to man's agency, obedience, the consequences of his actions, and the rewards and punishments inflicted on him, are *secondary* purposes, subordinate to the grand *original* purpose to save all men, and designed to promote that original purpose, and secure its final accomplishment? The idea that an infinitely wise Deity would deliberately purpose to bring all mankind ultimately into a condition of holiness and happiness, and then proceed to purpose such other things respecting the same creatures, as would totally defeat that great primary purpose, is an absurdity so glaring, that I declare before God, a man of common sense must be **WILFULLY** and **WICKEDLY** blind to maintain it!! That God's original purpose to save all men, was *absolute*—i. e. clear, positive and certain—is self-evident. Will my friend inform us how an infinite Deity can form any other than an *absolute* or *certain* design, so far as its results are concerned? *Contingency*, which is *uncertainty*, belongs to man's purposes and not to God's. Elder Holmes acknowledges it was God's original purpose to save the whole race of man. The *fulfilment* of this purpose—the *deciding* power—the *turning* point—must rest either in *God* or in *man*. If it rests in *God*, as I contend, then it is as certain of final fulfilment, as that Jehovah has infinite resources to accomplish his plans. But my opponent insists the *turning point* of this purpose of God, rests in *man*—in man's will and choice. If man will consent to be saved in a certain way—if he will *do something* to secure his own salvation, then God's original purpose respecting his final condition, can be accomplished. But if man refuses to do these things for a certain length of time, then God's purpose to save him **CANNOT** be completed. Thus it is as clear as sun-light, that according to the Elder's theory, Jehovah is *dependent* on his frail, ignorant and blind creatures, for the fulfilment of the most important and glorious purpose he has ever formed.

At the commencement of the Elder's journey to lead the people away from the true point between us, he acknowledged it was God's original purpose to save all mankind from their lapsed condition. At the conclusion of that ramble, he charges me with *assuming* the point in debate, viz: that it was God's purpose to save all men. That is, he charges me with *assuming* the very fact he had already *acknowledged*! This is a fair specimen of my friend's clearness of perception and logic, and of the dependence which can be placed on his most positive declarations. It shows moreover, the consistency of his assertions that I shift my grounds and assert and contradict the same thing! Blinded to the truth by the gross errors of heathenism, into which partialist theologians have unfortunately fallen, he gropes his way along, utterly uncertain whither he is going. Like the man who is lost in the

wilderness, when he crosses his own track he knows it not, but insists it must be the track of another. And when he runs reckless against the sharp points of my arguments, he cries out piteously, that it is not fair!—that I have changed my ground!!—when in fact, it is his own blunderings and tergiversations, which lead the poor man into all his troubles!! Let me add here, that it is lamentable to see the ignorance of the Scriptures manifested by my opponent, in quoting for the purpose he has, such passages as these—“He that believeth not, shall be damned.” “He that is unjust, let him be unjust still,” etc. I have already shown the true explanation of one of these passages,\* yet the Elder continues to give it the old and absurd construction, as though he had not been taught better.

Mr. Holmes catches wildly at my declaration, that if men will not enter heaven, when the way is prepared for them, “let them stay out.” The eagerness with which he seizes upon this declaration, shows his great want of capital for declamation. I am really glad I have given my friend something to enable him to indulge in a little *furor*. The idea, however, that mankind in another state of existence, having a full knowledge of the odiousness of sin, and the beauty and excellency of righteousness, will not enter upon the joys of heaven when the way is open for them, is foolish in the extreme. All the advantage my friend can obtain from such a supposition, he is welcome to enjoy. God will say to none, “let them stay out,” when he has the power to make them willing to come in!! Neither the Creator, nor the Redeemer, nor angels, nor good men, will say, “let them stay out!” but rather let them be prepared to come in! “Whosoever will, LET him come,” is the great declaration of the gospel, which will be inscribed over the gates of Heaven forever!!

The Elder's attempt to make out that Universalists believe *infants* will be tortured in fire for thousands of years, because one Universalist believed *adult sinners*, would experience future limited punishment, is supremely ridiculous!!† It is one of those melancholly instances in which my opposer has been driven, to manufacture that which is NOT TRUE, out of *whole cloth*!! I say this deliberately. Elder Holmes had Winchester's writings, and the writings of other Universalists, in his possession. He *knew* that neither Winchester, nor any other Universalist, believed that *infants* will be punished hereafter!! Hence he deliberately makes this charge knowing there is not *one word of truth in it*!! Again I ask the public what they can think of a cause which *demoralizes* its advocates to such a degree, as to compel them to utter the most hare-faced untruths?—and what dependence they can place on the assertions of a man who so wantonly tramples under foot the dictates of veracity!! The Elder also said, that God cannot *love sin-*

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\* See p. 512.

† See p. 590.

ners.\* I will stand aside, and St Paul shall exhibit the ignorance of the Scriptures which prompted such a declaration.—“But God who is rich in mercy, for his GREAT LOVE wherewith he loved us, even when we were *dead* in SINS, hath quickened us together with Christ.”—(Eph. ii. 4, 5.)

I think I cannot do better than to occupy the remainder of my time in this speech, in an explanation of the words, *aion*, *aionion*, etc. In the course of this discussion my opponent will quote several passages in which such phrases occur as *Everlasting*, *Eternal*, *Forever*, and *forever and ever*. These words, as most of my hearers are aware, are translated from the Greek word *aion* and its derivatives. It is a singular fact, that the whole philological argument drawn from the Bible, in support of the doctrine of Endless Punishment, depends almost entirely on the meaning of the words *aion*, *aionios*, etc. Let these words be set aside, and there are few men who would ever attempt to sustain that sentiment by the mere force of Scripture phraseology. Yet there are few words in the Bible, the meaning of which are so variable and uncertain as these. Professor Stuart considers them, as used in the Scriptures, with something like *ten* different meanings. Is it not most remarkable that the strongest words depended upon to support the doctrine of endless punishment, are so acknowledgedly indefinite in their signification? As much stress is laid on these words, I design to devote a short period to their exclusive consideration.

1. *AION*.—I have before me the opinions of some thirteen different Lexicographers, and all agree mainly, as to the definition of this word. Donnegan defines it as follows—“*AION*—Time—a space of time—life time and life—the ordinary period of man’s life—the age of man—man’s estate—a long period of time—eternity—the spinal marrow.” This agrees with most Lexicons.

It will be seen by these definitions, that *aion* is a word of very indefinite meaning—signifying sometimes a long, and sometimes a short period of time—sometimes an age, a life time, an era, and in some cases, Eternity. But in no passage in the Bible, where *aion* signifies strictly *eternal*, is it ever applied to punishment. I challenge my friend to cite such an instance.

2. *Scriptural usage of aion*. The manner in which the Scripture writers use this word, shows conclusively, they designed to teach no such doctrine by it as Endless Punishment. “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (*aioni*), but also in that which is to come.”—(Eph. i. 21.) Here *aioni* signifies *this world*. “Teaching us that denying ungodliness and worldly (*kosmikas*) lusts, we should live soberly, righteously and godly, in this present world”—(*aioni*)—(Titus ii. 12.) Here again, *aioni* signifies *this world*. Of course in these instances, (and many more might

\* See p. 557.

be given,) *aioni* signifies not time without end, but a *limited* period.

3. **AIONION—AIONIOS.**—Great stress is laid on these words, to prove that the punishment which God will inflict on his creatures, will be *endless*. But it will be seen, I trust, in this investigation, that they contain, not even presumptive evidence of the truth of such a doctrine. It is self-evident that a derivative can mean no more than the word from which it is derived. "Goodness" expresses no more of that which can be approbated, than "good." "Righteousness" means no more than "right." On the same principle I maintain that *aionion* and *aionios*, can signify no more than *aion*, from which they are derived. Now *aion*, although it sometimes means endless, yet in vastly the majority of cases, it signifies a *limited* period of time, as we have seen—an age—a life-time—any period of time, whether long or short. Hence *aionion* and *aionios* have the same varieties of signification. We find this to be the case in consulting Lexicons. Schrevelius gives the following definition—"Aionios—Of long duration—lasting—sometimes everlasting—sometimes lasting through life, as *aeternus* in Latin." I might quote other Lexicons, but it is unnecessary. They all substantially agree with Schrevelius. Here we learn that *aionios* and *aionion*, generally translated everlasting and forever, so far from *always* having the meaning of *endless*, have only occasionally that signification, while they very often mean life-time, or a *long* but not *endless* period of time.

4 **Scripture usage of Aionion and Aionios.**—The Scripture usage of these words will show that so far from signifying *endless* time, they are most generally used to designate a *limited* duration.—"What shall be the sign of thy coming, and of the end of the world"—*aionos*—(Matt. xxiv. 3.) Here the END of *aionos* is mentioned. If that word means literally and necessarily *time without end*, then the passage should read—What shall be the sign of thy coming, and the end of *forever*—or the end of eternity? Dr. Adam Clarke says that the word *aionos*, in this passage, signifies "*age*." He insists the inquiry of the disciples was, as to the end of the *Jewish Economy*. Let it be remembered, this is the *strongest word* the advocates of endless misery can find in the whole Bible, to prove it to be a Scripture doctrine. "Perhaps he (*Onesimus*,) therefore departed for a season, that thou shouldst receive him forever" (*aionion*)—that is a life-time.—(Phil. 15) "He that received seed among the thorns, is he that heareth the word; and the care of this world, (*aionos*—this life,) and the deceitfulness of riches, choke the word."—(Matt. xiii. 22.) In these passages, *aionos* means only this life.

We read of the BEGINNING of the *aionion*—"As he spake by the mouth of his holy prophets which have been since the world (*aionos*) began."—(Luke i. 70.) "The Restitution of all things,

which God hath spoken by the mouth of all his holy prophets since the world (aionos) began.”—(Acts iii. 21.) How would it do to read these passages, “since forever began?” Such would be their meaning if aionion signifies necessarily and literally forever.

We read of the END of the aionos—The harvest is the *end* of the world.”—(aionos)—(Matt. xiii. 39.) “So shall it be in the *end* of this world”—(aionos)—(Matt. xiii. 40.) “But now once in the *end* of the world, (aionion) hath he [Christ,] appeared to put away sin by the sacrifice of himself.”—(Heb. ix. 26.) “They are written for our admonition, upon whom, the *ends* of the world are come.”—(1 Cor. x. 11.) The aionion came to an end 1800 years ago. If aionion means literally forever in these passages, how would they read?—“the harvest is the end of forever.” “So shall it be in the end of forever.” “They are written for our admonition upon whom the ends of everlasting are come.” Substitute “age,” or “dispensation,” as the signification of aionion, and how plain and simple is their meaning. From these examples nothing is more evident, than that those words are very frequently used in the New Testament in a *limited* sense—indicating a time that comes to an end! And yet, let me remind you again, these are the strongest words the advocates of Endless Punishment can find in the Bible to sustain that doctrine.

When we turn to the Old Testament we find “aionion,” and “aionios,” used in the same limited sense, as the following examples will show. “For all the land which thou seest, [addressed to Abraham,] to thee will I give it, and to thy seed forever.”—[Hebrew, OLIM—Greek septuagint, AIONOS—English, FOREVER.]—(Gen. xiii. 15.) In this case, aionos could not mean strictly endless, for Canaan has long since passed out of the possession of Abraham and his descendents. “You shall keep it, [the passover,] a feast by ordinance forever,” (aionion.)—(Ex. xii. 14.) “They (Jewish slaves,) shall be your bondmen forever,” [aionion—life-time.]—(Lev. xxv. 46.) “The earth with her bars was about me forever,” (aionion—three days.)—(Jonah ii. 6.) “I will give thee the land of Canaan for an everlasting (aionion) possession.”—(Gen. xvii. 8.) “For their anointing shall surely be an everlasting [aionion,] priesthood throughout their generations.”—(Ex. xl. 15.) Many more passages might be quoted in which these words are used in the same manner.

Thus when we examine the Old Testament, we find these words translated forever and everlasting, frequently used to signify a limited period of time—one that comes to an end! Indeed it is evident that the translators of our Bible in the use of the English word forever, did not mean by it, in all instances, time without end. In more than *seventy* cases in the Bible, they mean by forever, a time of limited duration. Professor Stuart says—“It is indeed true, that these words, everlasting, forever, etc., may be

employed to designate a period which is in its own nature *temporary*.

5. *Classical usage of Aion*.—Let us look at the sense attached to aion by the early Greek writers. I am aided in this investigation by the labors of Mr. Goodwin, an accurate and ripe scholar, who made a thorough research into the meaning of aion and its derivatives, and published the result of his investigations in the "*Christian Examiner*," in 1831. He asserts on his reputation as a Greek scholar, that in the Ancient Classical Greek "*aion*" contains no sense of Eternity, whatever. "In the *Iliad*" and "*Odyssey*," aion occurs thirteen times only as a noun,—i. e. simply existence. I notice in "*Hesiod*," only two instances of "*aion*." "*This is certain*," asserts Mr. Goodwin, "*mean what it may, aion in Homer and Hesiod, never means Eternity*." These are the oldest Greek writings in existence. "In *Æschylus*," continues Mr. Goodwin, "I notice nineteen instances of aion. I believe no one will suspect that *Æschylus* ever imagined a sense of Eternity to belong to aion." He lived and wrote about 500 years before Christ. Mr. Goodwin found aion thirteen times in "*Pindars' Odes*," written 493 years before Christ. In "*Sophocles*," he found aion nine times. In those works of "*Aristotle*," which he examined, he found it twelve times. In "*Euripides*," he found it in thirty-two instances. He says, "as certainly as human life is not eternal, so certainly, aion did not contain the meaning of Eternity." And as the result of his investigations in regard to this word, Mr. Goodwin says—"The instances produced show plainly that aion, in these writers, never expresses positive eternity. In some few cases it may signify a term of duration; but more commonly, it expresses, either simply existence, or the person existing. And in many cases, the vital principal, or life, or the living spirit itself." Mr. Goodwin farther declares that the word aionios—(aionion)—is not found in any instance, in the Ancient Greek writings. When they desired to express endless duration, they used some other words than those our translators have rendered forever and eternal in the English version of the Bible. Hence the only word on which Partialist theologians build their philological argument in defence of endless punishment, was never used by the Ancient Greek writers to express endless duration.

*Usage of Aionion—Aionios—In the days of Christ*.—That these words could not not have been considered in the days of Christ, as always expressing endless time, is evident from the fact that the end of the time they represent, is expressly mentioned. The disciples inquired of the Savior—"What shall be the sign of thy coming, and of the end of the world?"—aionos—(Matt. xxiv. 3.) "They are written for our admonition, upon whom the ends of the world [aionion] are come."—(1 Cor. x. 11.) It is frequently said, however, that some of the sects among the Jews—the Pharisees and Essenes, were believers in Endless Punishment: that when



Jesus and his Apostles spoke of *aionion* punishment, and *aionion* fire, they must have known they would have been understood by the Jews, as using these terms to express a state of misery that would be endless; and that under such circumstances, if Christ did not design to teach that doctrine, he would have expressly disavowed it. This would appear plausible at first sight, but an understanding of the facts of the case, will show the position has no strength. If any of the Jews in the days of the Savior, believed in endless woe, they expressed it by words *entirely different* from any that Christ ever applied to punishment. Philo, an Egyptian Jew, of the time of Christ, was said to be a believer in Endless Punishment. But in expressing that doctrine he used the words, *aidios*, *athanatos*, *ateleutos*, and not *aionios*, which Christ applied to punishment. Josephus, the Jewish historian, who lived in the days of the Apostles, in describing the doctrine of the Pharisees, says they believed "the souls of the bad are allotted to an eternal prison, (*aidios ergmos*.) and punished with eternal retribution, (*aidios timoria*.)" In describing the doctrines of the "Essenes," Josephus says that "the souls of the bad are sent to a dark and tempestuous cavern, full of incessant punishment, (*adialeptos timoria*.)" From these quotations it will be seen that the Savior and the Apostles did not use the same phraseology, when they described the punishment of the wicked, as the Jews did. When Jesus spoke of punishment, he called it *aionion kolasin*, *aionion pur* or *puoros*, *aionion kriseos*. But when the Jews alluded to the punishment of the wicked, they called it, "*aidios timoria*, *adialeptos timoria*." Hence it is very certain Jesus did not adopt doctrines in regard to punishment, which prevailed among the Jews in his day; nor could they have understood him as approbating or favoring their ideas on that subject. If they taught the doctrine of Endless Misery, and Jesus desired them to understand him as inculcating the same, why did he not use the same words? The fact that he chose different phraseology, shows that he wished them to know he taught a different doctrine.

We have seen that when Jesus spoke of the time that punishment should endure, he used the words *aionios*. That this word was generally understood among the Jews as signifying limited duration, is evident from the manner in which Josephus uses it. He usually applies it to the affairs of the present life. Thus he speaks of the *aionios* name which the Patriarchs left behind them—of the *aionios* glory of the Jewish nation and heroes—of the *aionios* reputation of Herod—of the *aionios* memorial which he erected—of the *aionios* worship in the Temple of Jerusalem—of the *aionios* imprisonment to which John the Tyrant, was condemned by the Romans, etc. In all these cases *aionios* is used by Josephus, in a limited or indefinite sense—showing that such was its usual signification in the days of the Savior. Hence the simple fact that Christ applied *aionion* to punishment, was no evidence to

the Jews, that he gave the least countenance to the idea that it would in any case be endless. Philo, the Egyptian Jew, who was a believer in endless punishment, to express its endlessness, as we have seen, used the words *athanatos* and *ateleutetos*. At the same time, he used *aionios* in a limited sense. In describing an injury with which an offended neighbor will pursue us, if we incur his hatred, he denominates that injury, which can be but temporal, as *aionios kolasis*.

USAGE OF AIONION AND AIONIOS AMONG THE CHRISTIAN FATHERS.—It will afford no little light on the meaning we should give these words, as used in the Scriptures, to ascertain the manner in which the early Christian Fathers, who succeeded the Apostles, understood them. We have seen that Jesus and the Apostles themselves, frequently used *aionion* and *aionios*, to express a limited period—a time that came to an end. Jesus often spoke of the end of the *aionios*, or world.—(Matt. xiii. 39.) St. Paul declared that the end of the *aionion*, [world,]—(Heb. ix. 26,) and the ends of the *aionion* [world,]—(1 Cor. x. 11,) had come, in his day. It is evident the Christians, in the earliest ages after Christ, believed *aionion* punishment, was a limited punishment. In the "Sybilline Oracles," which were extant 150 years after Christ, the doctrine of Universal Salvation was distinctly taught. Yet they inculcated the belief in *aionion* punishment—showing plainly that they understood *aionion* as signifying limited duration. Clemens Alexandrinus, Origen, and other celebrated fathers, in the early ages of the church, who were well-known and open believers and defenders of the final salvation of all mankind, were in the frequent habit of applying *aionion* and *aionios* to punishment. They spoke of *aionion* (everlasting) punishment, *aionion* fire, *aionion* death, in precisely the same terms that the Savior used: yet they simply meant a long punishment, and not an endless one. Considering the early age in which they lived, this is strong evidence that the same phrases were used by the Savior and the Apostles, to denote limited punishment. This is confirmed by the authority of one of the oldest Greek Lexicons, written after the days of the Apostles. I call the attention of my friend to this fact, and ask an explanation in agreement with his theory. Mr. Goodwin says, "Hesychius, a Lexicographer of either the fourth or sixth century, is the oldest to which I have had access. His definition of *aion* is very short, and makes no allusion whatever, to any sense of eternity in this word."

In view of the critical examination I have given of the Origin and scripture usage of *aion* and its derivatives, it must be manifest to all candid minds, that their general meaning, is not *endless time*. Their primitive signification is "*continuous*," *uninterrupted*;" and as to *duration* their meaning is "*indefinite*" "*unrevealed*." From this primal signification sometimes extends, on the one hand to a meaning of strictly and literally endless time,

as when applied to God, or any of his attributes. On the other hand, they are frequently used in a sense more or less limited—as an age, or man's life time, and even three days.—(Jonah ii. 6.) Because these words are used in a limited sense in some instances, it does not follow that they limit the existence of God when applied to him. Nor because they signify strictly endless when indicating the being of Jehovah, is it an evidence they have the same meaning of endlessness when connected with man or the punishments inflicted on him. *Aionios* and *aionion* are used as adjectives when applied to punishment. It is well known that the same adjective has very different meanings, when qualifying different nouns. We speak of a *great* nut and a *great* mountain. Does the fact that "great" is applied to both these nouns, prove that a nut is as large as a mountain!! This is the reasoning of many astute philologists of the evangelical school. The simple fact that *aionios* when applied to God, who is eternal in his own nature, signifies endless duration, they gravely urge as evidence that it means endless duration, when used to qualify punishment, which has nothing necessarily endless in its nature. The substantives *mountain* and *nut*, qualify the adjective *great*, quite as much as the latter does the former. On the same principle, the adjectives *aionios* and *aionion*, are qualified in respect to the amount of duration they express, by the nature of the being, object, or subject, they describe. An understanding of these plain facts, opens the way for the adoption of the following—

**RULE.**—When *aionios* or *aionion* is applied that which contains within itself eternal existence, then it necessarily signifies literally time without end. As when applied to God in Rev. iv. 10—"Worship him that liveth forever and ever," (tous aionas ton aionon.) Or when applied to God's attributes—"His mercy endureth forever." (*aionos*.) But when applied to that which does not in itself possess endless duration then *aionion* or *aionios* does not import that quality of time to it, but signifies simply duration, longer or shorter as the nature of the subject requires. In relation to the duration of the Jewish Priesthood, *aionion* signified some thousands of years. In reference to Jewish slaves it signified a life time. In relation to Jonah it signified but three days!!

**ADMISSIONS OF ORTHODOX COMMENTATORS.**—McKnight says of [*aionion*, *aioninos*]—"These words being ambiguous, are always to be understood according to the nature and circumstances of the things to which they are applied \* \* \* I must be so candid as to acknowledge, that the use of these terms forever, eternal, and everlasting, in other passages of scripture, shows that they who understand these words in a *limited* sense when applied to *punishment* put NO FORCED interpretation upon them." This is the voluntary testimony of one of the most learned of the English commentators. Alexander Campbell says of *aion*—"Its radical idea is indefinite duration."

Profesor Stuart, says that "*aion* in the New Testament, most usually means an indefinite, unlimited period of time. \* \* \* The different shades by which the word is rendered, depend on the object with which *aion* is associated, or to which it has relation, rather than to any difference in the real meaning of the word. \* \* \* The question where the words are to have the meaning of *absolute eternity*, and where the sense of *ancient* or *very old*, is always to be determined by the *nature* of the case, i. e. by the context!!"

Rev. John Foster, the most eminent Baptist minister in the world, says—"I hope it is not presumptuous to take advantage of the fact, that the terms everlasting, eternal, forever, whether original or translated, are often employed in the Bible, as well as other writings, under great and various limitations of import, and are thus withdrawn from the predicament of necessarily and absolutely meaning a strictly endless duration! The limitation is often, indeed, plainly marked by the nature of the subject. In other instances the words are used with a figurative indefiniteness, which leaves the limitation to be made by some general rule of reason and proportion \* \* \* I therefore conclude that a LIMITED interpretation is authorized!!"—[Foster's Letter to a Young Minister.]

In this critical investigation, I have been actuated solely by a desire to obtain a correct understanding of the words under consideration. We have seen that these words possess a variety of meanings, as used in the Bible, and express different periods of time, from an *age* down to *three days*. I think I can consistently claim that words so *indefinite* in their meaning, cannot yield any support to the doctrine of Endless Punishment. Merely to introduce passages of scripture where *aiōnion*, or *aionios*—(forever, eternal, everlasting)—occur in connection with punishment, fire, damnation, (condemnation,) or other words in reference to chastisement, cannot be of avail to my opponent. Occuring as they very frequently do, throughout the Bible, in a *limited* sense, he cannot be allowed to *assume* that they mean *endless*, when applied to punishments inflicted on the wicked. I insist that by all rules of just interpretation, he must show in instances where he quotes such passages that there is a *necessity* of giving these words a meaning of endless time, from the *nature* of the case in which they are found. In other words, he must show that there is something in the *nature* of punishment, which makes it necessarily and unavoidably endless, before he can claim that *aionios* (forever,) applied to it, has the signification of time without end.—[*Time expired.*]

## [MR. HOLMES' TENTH SPEECH.]

Before proceeding with my main argument, I will devote a short time to a few points of limited importance in my friend's last speech. He says, "the judgment of God is in this world." That God performs a work of judgment in this world, is a fact I have not only admitted, but argued for. As the present is a state of retribution, it must in the same sense, and to the same extent, be a state of judgment. Retribution and judgment always go together. I have also established, by arguments which Mr. Austin cannot disprove, that this world is not a state of *perfect* retribution: that is, that the retributions of God run over into eternity, and find their *perfection* and *completion* there. Hence, though we see the incipient and preliminary stages of God's work of judgment in *this* world, the final completion, perfection, decision and *vindication of the whole*, is to be looked for in *another* world. With direct reference to this fact, the scriptures speak of "the judgment"—"the day of judgment"—the "judgment to come"—"the day in which God will judge the secrets of men"—"the judgment seat of Christ"—and also, that God "hath appointed a day in the which he will judge the world." Moreover, I have understood Mr. Austin virtually to admit, that sinners will be punished in the *future state*.

MR. AUSTIN.—When have I said so?

MR. HOLMES.—Perhaps the gentleman has not said so, in so many words, but I have understood him to use language in some of his speeches which *implies* as much. If I am wrong in this, I am quite willing to be corrected. I am pleased to get Mr. Austin to define his position on this point in any way, negatively or positively, directly or indirectly. I have pressed him to this point, as you all know, repeatedly; and why he has not seen fit to respond in a satisfactory manner before this late stage in the discussion, you can understand without difficulty. From this time I shall understand Mr. Austin as *denying* all future punishment, unless he shall distinctly notify me to the contrary. It will, therefore, devolve on him to reconcile this denial with the *seeming* admissions he has made, from time to time, of future punishment, and also to refute the arguments I have adduced, and shall still bring forward to sustain this fact. He must do this in order to remove the doctrine of a future judgment. Besides the *direct* and *positive* proof of a future and general judgment, all the evidence in support of future punishment, also, sustains the *same* scriptural truth. If there be future punishment, there must be future judgment; otherwise, we have punishment without law, and retribution without justice.

Mr. Austin says I build my argument for the doctrine of future judgment on the book of Revelation—quotes Clarke, who

says he does not understand it, and then proceeds to disparage the book as authority on doctrinal subjects. To all this I reply,

1. I have not built any argument on the book of Revelation *alone*, though I regard it as good and unimpeached authority on any subject of which it speaks, and bow with deference to its teachings. I have quoted only three or four passages from this book, during this discussion; and these are not obscure, but relate to subjects abundantly and most plainly revealed in other parts of the Bible. The great body of my scripture proofs have been drawn from other parts of the divine "oracles."

2. Clarke's declaration, that he did not understand this book, had no reference to the passages which have been quoted by me. These were perfectly plain to him, and he applies them just as I have done. He made this remark in regard to its prophetic, figurative and symbolical representations. Though the book of Revelation, as a *whole*, is obscure, and perhaps has never been fully understood by any one who has attempted to explain it; yet there are *parts of it*, which relate to personal religion, and the application of gospel principles, which are as plain and easy to be understood, as any other portion of the divine record.

3. In my friend's scriptural argument for the salvation of all men, he thought it perfectly proper to quote from the book of Revelation, and the little pamphlet denominated a "hundred arguments," which he has extolled so highly, contains a number of quotations from the same book. This book is of good authority, and it is perfectly proper to quote it, wherever a passage can be found, which, by hook or crook, can be pressed into the service of Universalism. But when I begin to adduce its clear and decided testimonies to fortify my position, the gentleman has all on a sudden, made an astonishing discovery! This book of Revelation is *obscure—not to be understood—and cannot be depended upon* as legitimate authority!!!! Truly, the old adage is correct, "circumstances alter cases." The gentleman has demonstrated to us, that he understands the difference between "*meum*" and "*tuum*;" and that his cause has a *this side*, without a *that side*.

Mr. Austin repeats again, the stale and stereotyped assertion of Universalism, that my doctrine sends people to hell before they are guilty. Surely, a drowning man will catch at a straw. Are not all sinners guilty *now*? And will they not remain so, as long as they remain sinners? And suppose they die in sin, as thousands do, carrying their sinful character with them into eternity, and suppose there is in the future state a place which the Bible sometimes denominates hell, where, according to Jude 6: 2 Pet. ii. 4-9, the unjust are "*reserved unto the day of judgment to be punished*," will it follow that sinners are sent to hell before they are guilty? Nor is the case altered materially, if we adopt the Universalist action of hell. If the sinner carries his hell with

him, as he prosecutes his sinful course, he will remain in hell as long as he remains sinful. And if he is transferred to the future world without repentance and reformation, he is in hell still; does it follow, therefore, that he is sent to hell before he is guilty? The *full* and *final* execution of the sentence is *delayed*, for reasons required by the government, and to allow time for the operation of that system of grace and mercy which has for its object, deliverance from *final* condemnation, of all such as embrace the offers of salvation. This subject has been so thoroughly discussed already, that to spend farther time upon it seems altogether unnecessary. There are a few other particulars which should have been noticed before, but have been inadvertently passed over.

In Mr. Austin's third speech on this question, he was seized with what the Latins would call "*furor*," in regard to the subject of total depravity. While in that state of mind he made a number of declarations, and performed some logical feats which may demand a passing notice.

1. He says I have contradicted myself on this point, since, in my "ninth reply on the second question, I distinctly repudiated the doctrine of total depravity." To this I answer, I have *no where* repudiated the doctrine of total depravity, as I have explained it in connection with this question, much less have I done so in my ninth reply on the second question, where I did not so much as *name* the subject at all.

2. He says, according to the doctrine of depravity as *sanctioned by me*, the infant whom the mother looks upon as the purest picture of innocence that earth can afford—is an **INCARNATE FIEND**! Perhaps the gentleman really thought he was uttering the truth. I will not say he did not, since it is impossible to tell what freaks his imagination played while his mental phrenzy continued. As a proof that my friend was not in "good case" when he made that remark, I need only state that he has elsewhere declared, that on my principles, infants come into the world in a state of "**MORAL PURITY**." Now, these declarations are so far from being both true, that they are really both false. I am neither responsible for the one, nor the other. But what I have said and endeavored to make plain, is in substance as follows:

1. Infants are not *totally depraved*, because subjects of the unconditional benefits of the atonement of Christ, who is the "true light which lighteth every man that cometh into the world."—(John i. 9.)

2. Infants are not born in a state of *moral purity*, because they possess a nature that has sinful tendencies. The moral nature is perverted, and shows its sinful bent at the early stages of mental development. Every mother in this assembly is a witness to the truth of this remark.—(Job xiv. 4.)

3. Infants are born in a state of justification. By this I mean, they are not personally guilty on account of that original sin by

which the world is enthralled, and the nature of man perverted. Yet they need the benefit of that inward change, denominated in scripture *regeneration*, or being "born again." Christ unconditionally justifies, and the Holy Spirit sanctifies and saves all such as die in a state of infancy. Hence Christ says, "of such is the kingdom of heaven." See also (Rom. v. 18.)

4. Mr. Austin wishes to know with what propriety I can exhort a "being totally depraved to repent and reform." I answer, I never exhorted such a being to repent, nor do I know that I ever saw one. The gospel makes no claims upon such beings. Though all men are *by nature* destitute of power to do works of righteousness, yet, by the atonement, are they so far raised above, and out of the disabilities of their *natural moral state*, as to be furnished with gracious ability to repent and do works meet for repentance. Hence, when the gospel comes to the sinner, demanding faith and obedience, it finds him already supplied with gracious aid to the extent of his obligations to obey. I wonder where the gentleman learned his theology.

5. Mr. Austin wishes to know how a being totally depraved can grow worse and worse. Answer. I have not said a totally depraved being would become "more and more sinful," though I believe such a declaration would be perfectly true. It is just as proper to say that the depraved man may "grow worse and worse," as that the Christian man may become better and better. As the Christian who has obtained freedom from all sinful tendencies, in his glorified and sanctified condition in heaven, may, nevertheless, rise in holiness, and improve and expand his intellectual and moral powers, so the man who may have cut loose from all moral restraints, and given himself up to "work all uncleanness with greediness," may also find a corresponding ratio of increase in the inveteracy of his moral disease, and the perfection of his depraved propensities.

6. Mr. Austin thinks we have sufficient proof that all men will be finally holy and happy, in the fact that some of the most depraved do reform in this life. Now, if there be any soundness in this argument, it is as strong for me as for him. His argument is, that because some men reform in this life, therefore all men will reform in another life. The same argument turned against him would read, because some men degenerate in this life, therefore all men will degenerate in another life. The conclusion is as strong in one case as in the other. But as this reasoning proves too much, it proves nothing. And this is not the argument from analogy, as the gentleman says. It is a mis-statement of it—an abuse of it. The argument from analogy runs thus: As sin and misery now exist under the established government of God, they may always exist—as the happiness of man is often forfeited *entirely* in this life, so may it be in the life to come—as God's government punishes men *without remedy here*, it may do



the same hereafter. The probability of this can only be overcome by *direct* and *positive* revelation. But another defect in Mr. Austin's reasoning is, that he overlooks the fact that all the moral improvement effected in this world, is by the efficacy of those gracious agencies which arise out of the atonement; and that those who persevere in their depravity, do so in *spite* of the moral means employed to reform them, and render their condition more desperate on that account. To correspond with these facts, the gentleman's argument ought to be stated thus: Some of the most depraved are reformed in this world, by the gracious appliances of the gospel; therefore, those who reject Christ, and all the agencies employed for their salvation, and thereby *increase their depravity and guilt*, will, in another world, be reformed *without any of these influences*. What desperate resorts are required, to sustain a desperate cause? How different this from the doctrine of Paul? who says in regard to those who reject Christ willfully—"There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."—(Heb. x. 27.) But the gentleman, dissatisfied with his own reasoning, enters into another speculation. He thinks "thoughts and reflections, a mature consideration of the past," &c. awakened by "that greatest of all changes, death," will induce a sincere and genuine repentance." That thoughts and reflections awakened at the approach of death, do sometimes lead to repentance I have no doubt; though in these cases, salvation is only obtained through the virtue of the atonement. But what shall we do with the numerous instances in which the sinner renders solemn reflections utterly impossible? Some proceed deliberately, and with "malice aforethought," to the awful work of self-murder: others, by a course of depravity, wreck their constitutions, throw themselves into insanity, and in that state put an end to their existence; and still others spend their lives in intemperance, and die with the "delirium tremens;" while yet another class end their lives in deadly strife, with depraved companions in the secret room of the gambler, or in obedience to the "law of honor," voluntarily risk and lose their lives in an attempt to take the life of a fellow being, sustained, by shutting their eyes to all moral and religious obligations, or it may be, encouraged, like Cilley, to proceed in their fiend-like purpose by the principles of Universalism. Where are the thoughts and reflections in these cases, which are to lead to genuine repentance? Not yet convinced that he has proved his point, he falls back on another subterfuge, which contradicts and overturns all he has said before. His argument here is, that sin arises from the "promptings of our animal propensities" and "tumultuous passions," which exist in our bodies "of flesh and blood;" but at the resurrection we shall have bodies "incorruptible, powerful and spiritual." I wonder if this argument imposed upon the gen-

tleman himself? Did he not detect the incongruity between this and his other predicates? If sin has its *origin* in our "animal propensities," and the "promptings of animal nature," what has the gospel to do with human salvation? and why should my friend talk so much of moral means, the influence of the Spirit, solemn thoughts, reflections, &c.? Nothing can avail to convert the sinner to a righteous man, but a radical change of his physical constitution; and this must be effected, if at all, not by moral means, but by physical laws. Can faith destroy animal propensities? Can mental or moral processes work a radical change in the laws of our bodily nature? If the gentleman's view of the origin of sin be correct, it is manifest that death must be our Savior. We are sinners, because we have bodies of flesh and blood, and must remain so until the body is dead. Our only hope is in death. He who has so long set "perched upon his throne of skulls," and with his iron teeth has gnawed the flesh and ground the bones of millions, must come to our aid. One touch of his potent arm will lay our bodies and our sins low in the grave!!

In connection with this subject, Mr. Austin has talked of the facilities for reforming the sinner in another world—"the new scenes and associations into which death will usher them." A "mature consideration of the past, its errors and sufferings," &c., he contends, will lead the most sinful to genuine repentance. Now look at this in connection with the notion of which we have just spoken, viz. that sin arises out of the body—the effect of "animal propensities" and "promptings." The body is dead, and consequently all sin is dead, and yet the sinner is to be reformed by "new scenes and associations," and memories of the past!!!! What need of reformatory influences, after we have thrown off our sinful natures and escaped from the promptings of sinful propensities? O logic! what strange gyrations men have perpetrated in thy name!! Mr. Austin says the doctrines of the trinity, vicarious atonement, total depravity, etc., were brought into the church during the dark ages. In making out his case, he first quotes history to prove what no one has ever thought of disputing, that there was a time in the history of the church and world, denominated "dark ages." He in the next place goes into a systematic effort to prove what is equally indisputable, and has never been denied, that there were in the third and fourth centuries, certain philosophers who sought to corrupt the doctrines of religion by an admixture of the philosophic notions of heathenism. These two points being established, he forthwith draws his conclusion that the trinity, vicarious atonement, total depravity, endless punishment, etc., were brought into the church at that time. To this I reply in two remarks. 1. Those Christian or semi-Christian philosophers who corrupted the gospel, were led on by Origen, whose method of interpretation they adopted. All ecclesiastical historians unite in placing him at the head of this "spec-

ulative tribe." The corruptions incorporated with Christian truth, from the third to the fifth century, came in through the instrumentality of Origen, and Mosheim and other historians declare that he derived his philosophy from Plato. Among these corruptions was the doctrine of purgatorial punishment, or that sinners might escape from the punishment of hell. The very man whom Universalists are most proud to own as a defender of their faith, is more responsible for the ancient corruptions of Christianity, than any other one man. Goodrich says of him, "he was a learned man, but *most unsafe guide*"—he held to a "hidden sense of the scriptures, and endeavored to give this, but always at the *expense of truth*." My second remark is, that neither the trinity, vicarious atonement, total depravity, nor endless punishment, were introduced into the church during the dark ages. We might leave the subject just here, since Mr. Austin has not adduced the slightest testimony to prove his assertion. So far as we have any clear and satisfactory account of the doctrines of the church for the first three or four hundred years, it goes to the point that the doctrines above alluded to, were generally, not to say uniformly, embraced in the church. This fact, so far as relates to future and endless punishment, we shall notice more at large hereafter. That the trinity was a doctrine of the church in the second century, is plain from a fact stated by Mosheim, viz. "the Christian doctrines concerning the Father, Son and Holy Ghost, and the *two natures* united in our blessed Savior, were by no means reconcilable with the tenets of the sages and doctors of Greece, who therefore endeavored to explain them in such a manner as to render them *comprehensible*." Here we have Greek philosophers caviling with the doctrine of the trinity—the very men whom Mr. Austin asserts brought this doctrine into the church. Another historian says—"From the writings of Justin, Clement, Theophilus, Ireneus, Tertulian and others, we have abundant evidence that the doctrine of the trinity was *strongly asserted by the church* in this [second] century, against the sectaries of every denomination."—(Ruter's Ecclesiastical History, page 39.) On the other hand, nothing is better supported by the united testimony of church historians, than that the peculiar notions of Origen were innovations upon the established faith of the church.

Having detained you thus long with these incidental matters, I will return again to the point at which I left the scriptural argument. My next step is, that the scriptures represent the happiness of the wicked as *confined* to this world, and that in this respect they have

#### THEIR PORTION IN THIS LIFE.

(Ps. xvii. 14.)—Here the Psalmist prays, deliver my soul, O Lord, "from men who have their *portion* in this life, and whose belly thou fillest with thy hid treasure." This is that class of

men whom Job (xxi. 14;) represents as saying to God, "depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" In most cases they live long, become "mighty in power:" they succeed in every earthly undertaking, and their seed is established in their sight.—(verse 8.) "They spend their days in wealth, and in a moment go down to the grave." He moreover says, "the rod of God is not upon them," that is, they are not punished in this life, nor even afflicted as other men. They have chosen the world for their portion, and God allows them to have their choice. But when they die, "their expectation perisheth."

David describes the same class of men, as the "ungodly who prosper in the world: they increase in riches." He says, "they are not in trouble as other men, neither are they plagued like other men." In the 18th verse of 73d Psalm, he describes their "*end*." "Surely thou didst set them in slippery places, thou castedst them down to destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors." St. Paul (Phil. iii. 19,) describes a similar class of men, "whose *end* is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." This same class of persons is described by our Lord in the parable of the rich man, who enlarged his barns that he might have room to bestow his goods. "Thou fool, this night shall thy soul be required of thee." The concluding remark is very significant. "So is he that layeth up treasure for himself, [seeks his portion here] and is not rich towards God."—(Luke xii. 20.) This scriptural view of those who have their portion in this life, is farther illustrated in the account our Lord gives of the rich man and Lazarus. The rich man is described as "faring sumptuously every day." He was "clothed in purple and fine linen." In his "life-time he had his good things;" his portion was in this world. He chose this as his *supreme* good; hence, when called to leave it, he left his only source of enjoyment, "and in hell he lifted up his eyes, being in torment." We need not multiply examples under this head. The plain import of all this is, that those who make worldly wealth and sinful pleasure their pursuit and *chief* good, forgetting God, and neglecting and contemning religious obligations, shall have no portion of joy or happiness beyond that state of existence in which their chosen portion is found. Here again, the righteous and wicked are brought in direct contrast. The righteous are every where represented as being introduced at death to a state of happiness, and the enjoyment of a glorious reward; while the wicked not only has no intimation of happiness hereafter, but it is said of him, he is "driven away in his wickedness"—"is consumed with terrors"—"goeth down into destruction"—"his expectation perisheth"—"his hope is cut off!!!"

Another point I make in this argument is, that there is revealed to us in the scriptures

#### A PLACE OF PUNISHMENT IN THE FUTURE WORLD.

The terms employed in the holy scriptures to designate the place of future punishment, are *Sheol*, *Hades*, *Gehenna* and *Tartarus*. The term *sheol*, which is Hebrew, is always translated *hades* in the Septuagint, which is a Greek version of the Old Testament. By these two words the ancients describe the state of the dead, and the scriptures, the spirit world. They are not in their proper sense used to describe the *grave*, but the unseen and invisible world. Plato described *Hades* as the invisible world, and *Plutarch* as a dark place where one sees nothing. "According to the notions of the Jews, says *Kitto*, *sheol* or *hades* was a vast receptacle where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior paradise, they supposed to be in the *upper part* of this receptacle; while beneath was the abyss or *gehenna* (*tartarus*) in which the souls of the wicked were subjected to punishment."

*Stewart* says, (*Essay on Future Punishment*), "while the Old Testament employs *sheol*, in most places, to designate the grave, the region of the dead, the place of departed spirits, it employs it also, in some cases, to designate along with this idea, the *adjunct* one of the place of misery, place of punishment, region of woe." "In this respect, says *Watson*, (*Theological Dictionary*), it accords fully with the New Testament use of *hades*. For though *hades* signifies the grave, and often the invisible region of separate spirits, without reference to their condition, yet, in *Luke xvi. 23*, "in *hades* he lifted up his eyes, being in torment," it is clearly used for a place and condition of misery."

The term *Gehenna*, by common consent, signifies the "Valley of Hinnom," a place near Jerusalem where children were cruelly sacrificed by fire to *Moloch*, the idol of the *Ammonites*. As in process of time this place came to be considered an emblem of hell, the term *gehenna* is frequently employed in the New Testament to designate the place of punishment reserved for the wicked in a future state.

The word *Tartarus*, from the Greek "*tartaros*," is but once used in the New Testament.—(*2 Pet. ii. 4.*) It is borrowed from the ancients, who used it in a sense corresponding pretty nearly to the signification of *hades*, and is applied by *St. Peter* to that state of darkness and misery in which the angels that sinned are reserved "unto the judgment of the great day." That both *sheol* and *hades* are employed in the scriptures to designate the grave, is a fact which no one disputes; hence *Mr. Austin* need not employ argument to prove it. The question which I now discuss, is, whether these words, as well as *gehenna*, are used with refer

ence to a place of future punishment. I say they are, and now proceed to adduce the proof.

Psalms ix. 17.—“The wicked shall be turned into hell (*sheol*), and all the nations that forget God.” Neither conscience, nor a state of punishment in this life; nor the grave, can be consistently understood here as the signification of the word *sheol*. The righteous go into the grave as well as the wicked, and the wicked no more than the righteous. There will be neither force nor appropriateness in the declaration, if we understand it to relate to the grave.

Prov. xv. 24.—“The way of life is above to the wise, that he may depart from hell beneath.” Here, *sheol* is used in such a connection, that it would destroy the antithesis, and do violence to the construction and obvious sense of the whole passage, to understand hell to mean the grave. (Prov. v. 5).—“Her feet go down to death, her steps take hold on hell.” On this Clarke remarks, “First the death of the body, then the damnation of the soul.” (Prov. ix. 18).—“But he knoweth not that the dead are there; that her guests are in the depths of hell,” (*sheol*.) Some of the most eminent Biblical scholars, among whom, if I recollect right, Dr. Campbell may be classed, render the term *dead*, *ghosts*. He knoweth not that the *ghosts* are there, that her guests are in the depths of (*sheol*.) hell. This rendering seems required by the sense of the passage. To suppose it to refer to the dead bodies only of those who had visited her haunt of vice, would weaken the force, and be inconsistent with the design of the passage, which is to deter from vice, by a consideration of its moral results. But allow the passage to stand as it does, and *sheol* must be understood as applied to a place of future woe.

Prov. xxiii. 14.—“Thou shalt beat him with a rod, and shalt deliver his soul from (*sheol*) hell.” The preceding verse says, “if thou beat him with the rod, *he shall not die*.” This verse explains the meaning of the other, and decides the application of *sheol*, to a place and state of punishment. The passage teaches the moral influence of chastisement in leading to reformation and saving the *soul* from perdition. No one ever thought of saving the body from dissolution, by beating it with a rod. Though other passages might be adduced, these examples from the Old Testament must suffice. With the candid they will have influence; others, we scarcely hope to convince.

Let us now inquire into the application of *hades* and *gehenna*, as employed in the New Testament.

“In the New Testament, (says Kitto) the word *hades* is used in much the same sense as *sheol* in the Old, only, that in a less proportion of cases, can it be construed to signify “the grave.” There are still, however, instances in which it is used in this sense, as in (Acts ii. 31.) (1 Cor. xv. 55); but in general, the

hades of the New Testament, appears to be no other than the world of future punishments." The following are examples. Matt. xi. 23.—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." This terrible declaration of our Lord embraces two particulars, and the fact that one of them has been fulfilled in the most signal manner, must settle the question as to the other. The first relates to temporal destruction, which this city experienced during the wars between the Jews and Romans; the other relates to that future perdition to which the Sodomites were doomed. Hence, the next verse says, "it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." The punishment and judgment here referred to, did not take place in this life, for two reasons. 1. The city of Sodom, as to its temporal destruction, had already been judged and punished. 2. The temporal destruction of Capernaum was more tolerable than that of Sodom. The meaning of the passage is, that in the decisions of the day of final judgment, and the punishments that shall follow, the inhabitants of Capernaum will be deemed more guilty, and deserving of greater punishment, than those of Sodom. And Jude 7th says, they are set forth an example, "suffering the vengeance of eternal fire." It is perfectly obvious, that the word *hades*, in the above passage, reveals a place and state of future punishment. Matt. xvi. 18.—"On this rock I will build my Church, and the gates of hell [*hades*] shall not prevail against it." The Latin word by which the Greek is translated here is "*infernus*," "the infernal shades," or spirits who inhabit the infernal regions. According to Jewish custom, the term gate was used as expressive of wisdom, counsel and strength. In this case it represents the machinations and powers of the Devil and his angels, whose centre of influence is *hades*, and whose character and conduct must ever doom them to the misery of the lost.

Luke xvi. 23.—"In hell [*hades*] he lifted up his eyes, being in torment." Whether the account of the rich man and Lazarus be a parable or a real history, need not be mooted here, since it can make no difference in the force of the argument. If it be a history, it is what *has been*;—if it be a parable, it is what *may be*; whether it be or be not a parable, the doctrine taught by it is the same—there is a place of punishment in the *future state*. To suppose this to be the grave in which the dead body of this man was laid, would outrage common sense, and can only be sustained by a mode of interpretation of the most wild and visionary character—one that would only be adopted by those who have resolved to maintain a particular theory at all hazards. The description of this man in *hades*, makes him conscious of unhappiness, and of

the facts connected with his own history, neither of which could be true of a dead body in the grave.

Rev. xx. 13.—“And death and hell [*thanatos* and *hades*] delivered up the dead which were in them.” Here an important distinction is made between the place of deposit for the body, and that place in which the soul is “reserved unto the day of judgment, to be punished.” Death delivers up its dead; that is, the *bodies* of men are brought from *their graves* by the resurrection; and hell [*hades*] delivers up its dead—the place of separate spirits, in which the souls of wicked men have remained, deliver up those spirits to be reunited to their bodies, and receive their final doom—when “death and hell”—that is, the bodies that have been held by the power of death, and the souls that have been kept in *hades*—“shall be cast into the lake of fire, which is the second death.”

But the word most frequently employed in the New Testament to designate a place of future punishment, is *gehenna*. It is used about a dozen times, and always with reference to a place or state of punishment. The following are examples. Matt. x. 28.—“And fear not them that kill the body, but are *not able* to kill the soul; but rather fear him which *is able* to destroy both soul and body in *hell*”—[*gehenna*.] Here we have the destruction of the soul distinguished from the death of the body, and the place of destruction distinguished from the grave—it is [*gehenna*] hell. Will my friend say here that hell means the grave? If he does, my reply is that *gehenna* never means the grave. There is no example of the kind in the New Testament. Does he say our Lord only speaks of being *able* to destroy the soul in hell? I answer, how could he *be able* to destroy both soul and body in *gehenna*, if no such place as this represents existed? Even this view of the subject would necessarily imply a place of future punishment. Matt. xxiii. 33.—“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell,”—[*kriseos tes gehennes*.] Parkhurst says “*kriseos*” in this place, “implies the punishment consequent on condemnation.” And this punishment, to which the characters here addressed were obnoxious, is inflicted in *gehenna*.

Luke xii. 5.—“Fear him, which after he hath killed, hath power to cast into hell [*gehenna*]: Yea, I say unto you, fear him.” This passage is parallel to Matt. x. 28. Mark ix. 43.—“And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.” Here Christ teaches the necessity of self-denial, in order to cultivate and acquire that Christian-character essential to life eternal; and the punishment of hell, as the consequence of refusing to practice upon this moral precept, is put in opposition to the “life” promised to the obedient and holy. We will not take time to adduce other specimens of the man-



ner in which the word is used, as the subject is fairly presented in these passages. And now, besides all the evidence furnished by the letter and construction of the text, and application of the term, we reach the same conclusion by the following process.

1. Christ used this word [*gehenna*] without any application, and without any design and meaning; or, 2. He used it without any honesty, intending only to frighten them, (if they were silly enough to be frightened,) by threatening them with the punishment of literal burning in the valley of the son of Hinnom, an infliction which they must have known they were no more in danger of, than of being thrown over the moon; or, 3. He intended to reveal to them the fact, that the ungodly would be consigned to a place of punishment in the future world. As neither of the former suppositions can be for a moment entertained, we are compelled to adopt the last, or do violence to every principle of reason and consistency.

We have one remark more on this point, viz.—the Jews not only understood Christ to use the term in the sense contended for above, but used it in the same way themselves, in explaining the Old Testament scriptures. This same word, *gehenna*, is frequently found in their “Targums,” or the paraphrases or expositions of the Jewish scriptures. The Chaldee Targums, are, some of them, traced back to the days of Ezra. They are known to have existed in the days of the Maccabees, and to have been re-published about a century before the advent of Christ, and generally read in the synagogues. Dr. Prideaux gives the most important of them an existence, and great influence and authority with the Jews, in the century before Christ.—(See Prideaux’s *Connections*, Vol. 1. p. 352.) Parkhurst says, *gehenna* was, in our Savior’s time, used by the Jews “for hell, the place of the damned.” This appears from that word being thus applied by the Chaldee Targums, and by the Jerusalem Targum, and that of Jonathan Ben Uziel. Clarke gives us an example, in connection with Ps. cxl. 10, where the Chaldee Targum, speaking of the tale-bearer, says, “he shall be hunted by the angel of death, and thrust into [*gehenna*] hell.” Thus we have arrived at a certain conclusion, concerning the signification and application of *gehenna* as employed by Christ in the New Testament, and by the Jews in their Targums before the coming of Christ. This use of *gehenna* by the Jews must have been known to Christ, and if they had been in error, he certainly would have corrected them; but so far from this, he used the term in the same way himself. Would he have done this, if he had not intended to confirm their views, and press upon them with additional force, the same truth? Let him believe this who can.

Having now shown that *sheol*, *hades* and *gehenna*, are scripture designations of a *place* of future punishment, my next step will be to direct attention to the fact that the unrighteous are con-

signed to this place of punishment. This, however, will be an easy task, since the same passages quoted to prove the place, also designate the character of its inhabitants. Indeed, the two facts are inseparably connected in the teachings of the Bible. The same voice which announces a future hell, also announces the punishment of the wicked in connection with it. An instance may be seen in Ps. ix. 17.—“The wicked shall be turned into hell, with all the pations that forget God.” (2 Pet. ii. 4.)—“For God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment.” Their punishment was not endured by the operations of conscience, nor was it inflicted when the sin was committed, but having rendered themselves unfit for the place they occupied, and obnoxious to divine punishment, God cast them down to hell, (tartaros.) God did not spare the angels. Mr. Austin thinks he *will spare* the ungodly sinner.

Matt. xxii. 13. —“Then said the king to the servants, bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. Rev. xx. 15.—“And whosoever was not found written in the book of life, was cast into the lake of fire.” Rev. xxi. 8.—“But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.” Besides these, there is a numerous class of scriptures which warn the sinner of his exposure to a future hell, and place his escape upon the ground of repentance and holiness. From all these, the plain implication is, that if they disregard the conditions, the punishment threatened, will be inflicted. The language quoted above, to which much of a similar character might be added, cannot be objected to as proof of future punishment on account of its figurative character. It is plain that it is descriptive of the punishment of the sinner; and the punishment thus set forth takes place either in this world or a future world. If in this world, these figures must nevertheless apply to it, and the objection would be stronger in this case, than on supposition that the punishment takes place beyond the present state. We have therefore, in this figurative language, not an objection, but an additional proof of the reference of these divine declarations, to the future doom of impenitent sinners. The “fire that never shall be quenched,” the “worm that dieth not,” the “lake of fire,” the “outer darkness,” “weeping, wailing and gnashing of teeth,” are expressions which correspond with nothing we know of in the inflictions of moral punishment on earth.

Still another fact worthy of attention is, that the scriptures represent the wicked as sent away, or doomed to punishment, *at the same time* that the righteous are blessed with future felicity.

Matt. xiii. 41-42.—“The Son of Man shall send forth his

angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (2 Thess. i. 7-10.)—In this place we are told that when Christ shall "come to be glorified in his saints, and admired in all them that believe," he will also "take vengeance on them that *know not God*, and obey not the gospel of our Lord Jesus Christ." Mr. Austin and his brethren generally, refer this passage to the destruction of Jerusalem. He thinks, by "everlasting destruction from the presence of the Lord and the glory of his power," we are to understand a deprivation of that presence and glory of God supposed to dwell at Jerusalem. What sense there would be in using such language to inhabitants of a heathen city, who knew nothing of Jerusalem, except by means of a few pestilent Jews, I leave to be determined by the wise and sagacious. To my mind, such applications of the word of God, are too ridiculous to merit a serious consideration. In the second chapter of Romans, we are told that God will render "eternal life" to those who continue patiently "in well-doing," and tribulation, anguish, indignation and wrath, to those who are "contentious and do not obey the truth"—and it will be done at *the same time*—"in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." I wonder if the gentleman will not apply this to the destruction of Jerusalem?

Matt. xxv. 46.—"And these shall go away into everlasting punishment, but the righteous into life eternal." These passages show the righteous and wicked as the subjects of God's retributive decisions at the *same time*. Whatever of perpetuity or immutability pertains to the rewards of the righteous, is also connected with the punishment of the wicked. If the endless punishment of the wicked is in this life, so also is the endless happiness of the righteous. If one is transferred to the other state, both must be. But as the reward of the righteous is in a *future heaven*, so the wicked will be punished in a *future hell*.

Another fact which stands out prominently in the word of God, is, that

#### THE CONDITION OF SOME SINNERS IS REPRESENTED AS HOPELESS.

Heb. vi. 4.—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." This passage relates to apostates from Christ and Christianity. They cannot be renewed again to repentance, *because* they have rejected the *only* channel through which the grace of

repentance can flow. Paul says it is impossible to renew them again to repentance. Their condition, therefore, must be *hopeless*.

Prov. xxix. 1.—“He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.” Mr. Austin thinks this should read, “shall certainly be *punished*, and that without *fail*.” But why make this radical change in the language and sense of the passage? The only reason under heaven is, that Universalism demands it. The gentleman's object is to escape the difficulty thrown in his way by the words “without remedy.” To do this, he substitutes *fail* for *remedy*. And yet the passage does not quite suit him: the term destroyed is too strong for Universalism: he therefore expunges that, and puts in *punished*. But all this is wholly gratuitous—an unauthorized change of words which express accurately the meaning of the original, for words which either pervert it, or express it in an ambiguous manner.

Ps. l. 22.—“Now consider this, ye that forget God, lest I tear you in pieces, and there be *none to deliver*.” This declaration follows a minute description of those who hate instruction, are dishonest, and licentious, and who “give their mouth to evil.” They are admonished that if this course be persisted in, the result must be *RUIN*, destruction inflicted by God himself, from which there is no deliverance. Let me ask here, can a punishment or destruction “without remedy,” or from which there is no deliverance, be intended to reform the punished? Here is a chance for the audience to choose between the word of God and the assertion of Universalism.

Matt. xii. 45.—“The last state of that man is worse than the first. Even so shall it be with this wicked generation.” In this connection, Christ gives a graphic description of the process by which the apostate makes shipwreck of faith—gives himself up to the control of evil influences and agencies. First, the unclean spirit went out—but when allowed to return, he came *not alone*; he brought with him seven other spirits more wicked than himself, and they enter in and *dwell* there: and “the last state of that man is worse than the first.” Can there be a *later state* than the *last state*? If the last state is the worst, where is the hope of final holiness and happiness? The concluding words are, “even so shall it be with this wicked generation.” The hopeless condition of the apostate in his individual and moral state, is made to represent the final condition of that generation. In both cases, the last end is worse than the first.

The same characters are described by Paul. Heb. x. 26-27.—“To whom there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” This description was not only applicable to individual apostates, but to the unbelieving Jews in general, who, by rejecting Christ and the gospel, rendered it impos-

sible that they should ever be saved; inasmuch as Christ is the only sacrifice for sin, and the only way of approach to God. Hence Paul asks this emphatic question. (Heb. ii. 3.)—"How shall we escape, if we neglect so great salvation?" On these words, Clarke remarks, "as there is but one remedy by which diseased souls can be saved, so, by refusing to apply that one remedy, they must necessarily perish." We do not deem it necessary to increase this list any farther. There are no words in the English language more plain and expressive, than those here employed to set forth the hopeless condition of impenitent sinners. These authorities cannot be set aside, except by some twisting, turning process, which perverts language, contravenes common sense, and proclaims a reckless disregard of fairness and candor at every step.

My next step in this argument is, that sinners are threatened with, and said to be in danger of

#### ETERNAL PUNISHMENT.

Mark iii. 29.—"But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." Clarke thinks we must not understand this to cut off the possibility of repentance and salvation for the soul. And this may be correct, though the conclusion can only be sustained by what I call a strained and unnatural interpretation. But this is wide of the mark. The object for which I introduce this passage is to prove, not that sinners of any grade may not repent during their day of probation, but that they are in danger of "eternal damnation," or of endless perdition. If we understand forgiveness in this passage as synonymous with the punishment which can only be remitted by forgiveness, the very least we can say of the meaning of the place is, that blasphemers are exposed to endless punishment. The emphatic words of our Lord are, "is in danger of eternal damnation." The perpetuity of this punishment is confirmed by the parallel passage in Matt. xii. 29, where the language he uses is—"neither in this world, neither in the world to come." If we suppose the "aioni" of this verse to mean age or dispensation, it will not help the case, since we know of no other age or dispensation beyond that "which is to come," in which mercy can be granted, or punishment remitted.

But Lightfoot says, the Jews employed this language—"in the world to come," to assert a state of immortality, in opposition to the Sadducees, who denied it. The punishment to which the blasphemer is exposed, is, according to this, as endless as that state of immortality believed in by the Jews. Mr. Austin says, to be forgiven, is to be restored to the favor of God, lost by transgression:—Christ says, certain characters have "never forgiveness"—therefore, on Mr. Austin's own principles, either Christ is mistaken, or impenitent sinners are exposed to endless misery,

since no man can be happy without the favor of God. Thus, you see, there is no way in which the doctrine of endless punishment can be expunged from this passage, without an arbitrary, violent, and wholly unsupported explanation. On this point, Tholuck, who is claimed by Mr. Austin as a Universalist, and who, without doubt, occupies the first rank as a Biblical scholar, remarks—"what Christ says concerning it, (sin against the Holy Ghost) seems clearly to imply a degree of opposition against holy truth, which leads to eternal unhappiness."

John iii. 36.—"He that believeth on the Son, hath everlasting life, and he that believeth not, shall not see life, but the wrath of God abideth on him." This language plainly implies, that to believe in Christ, is necessary to everlasting life.

John viii. 21.—"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. The reason is given in the 24th verse—"if ye believe not that I am he, ye shall die in your sins." Mr. Austin will probably meet me here with the words of Christ to his disciples, which are in some respects similar. But I wish you to observe two important points of difference. 1. Christ said to the Jews—"ye shall die in your sins," which he did not say to his disciples. 2. He said to his disciples—"Whither I go, thou canst not follow me now; but thou shalt follow me afterwards," which he did not say to the Jews.

Ezek. xviii. 26.—"When a righteous man turneth away from his righteousness, and commiteth iniquity, and dieth in them; for his iniquity that he hath done, shall he die. Here are two deaths. First, that of the body—expressed by the words, "and dieth in them." Secondly, the death of the soul after this life, expressed by the words, "for his iniquity that he hath done shall he die." Mr. Austin has demanded proof that the sinner will not enter upon his future state, under circumstances as favorable, if not more promising, than those existing here. Well, here he has it, in the fact that Christ says they shall die in their sins, and shall not come where he is—and also in the plain declaration of Ezekiel—that he shall die *for* his iniquity, *after* he has died in it.

Finally, the future punishment of the wicked is represented as being

#### THEIR END, THEIR PORTION, AND ETERNAL.

1 Pet. iv. 17.—"The question is asked, what shall the end be of them that obey not the gospel of God?" David learned their "end" when he "went into the sanctuary." Thou castedst them down to destruction—into desolation as in a moment; they are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image." (Ps. lxxiii.)

**Rom. vi. 21.**—"The end of those things is death." On Mr. Austin's principles, sin leads to punishment, and punishment leads to life—hence Paul should have said, "the end of those things is life." (**Heb. vi. 8.**)—Apostates are represented by the figure of thorns and briers—"rejected, and nigh unto cursing, whose end is to be burned." **Phil. iii. 18.**—The "enemies of the cross of Christ, are described, "whose end is destruction." The punishment of the wicked is their **FINAL PORTION.** (**Ps. xi. 6.**)—"Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup." (**Matt. xxiv. 51.**)—"The Lord of that servant shall come in a day when he looketh not for him, and in an hour, that he is not aware of, and shall cut him asunder, and appoint him his portion, with hypocrites and unbelievers; there shall be weeping and gnashing of teeth." (**Chap. viii. 12; xiii. 42; xxii. 13; xxv. 30.**) are parallel passages, which we will not employ time in quoting. While God is said to be the "portion of his people," and their "end is everlasting life," destruction is the end of the wicked, and their portion, "weeping, wailing and gnashing of teeth."

To these, we will add some of those passages which determine the future punishment of the ungodly to be endless. (**Matt. xxv. 41.**)—"Depart from me, ye cursed, into *everlasting* fire, prepared for the devil and his angels." Verse 46.—"These shall go away into *everlasting* punishment." (**2 Thess. i. 9.**)—"Who shall be punished with *everlasting* destruction from the presence of the Lord, and the glory of his power." **Jude 6, 7.**—"Sodom and Gomorrah are set forth an *example*, suffering the vengeance of *eternal* fire." Mr. Austin has contended that God never punishes, except with the view to reform the punished.

**MR. AUSTIN.**—I said one of the objects was for example.

**MR. HOLMES.**—But in this case there is but one purpose, and that, not reformation, but example. Will the gentleman explain how the Sodomites can be benefited by suffering the vengeance of eternal fire. (**Isaiah xxxiii. 14.**)—"Who of us shall dwell with devouring fire, who of us shall dwell with everlasting burnings?" On this verse, the Targum remarks, "Who of us shall dwell in Jerusalem, where the ungodly are judged and delivered into *hell*, for an *eternal* burning." (**Jude 13.**)—Speaking of certain scandalous characters, describes them as raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. (**St. Pet. ii. 12.**)—Speaking of similar persons, says they shall *utterly* perish in their own corruptions. **Rev. xix. 20.**—"The Devil was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented, day and night, *forever* and *ever.*"

**John iii. 15.**—"That whosoever believeth in him, should not perish, but have eternal life. Also verse 16, that whosoever believeth

in him, should not perish, but have eternal life. (Chap. x. 28.) Christ says respecting his sheep, who hear his voice, "I give unto them eternal life, and they shall *never perish*." (Rom. vi. 23.)—"The wages of sin is *death*, but the gift of God is *eternal life* through Jesus Christ our Lord."

In the four passages last quoted, the final condition of the sinner is put in opposition to the future blessedness of the Christian. And I maintain that by all usage, and established rules of language, as well as by the common sense of every reader, the condition of the sinner must be as perpetual and immutable as that of the righteous." Besides this, there are two other facts brought to view, viz. 1. Eternal life is *received by faith*; hence, the unbeliever has it not, and to him the *opposite* of eternal life is a necessary consequence. 2. The object of the death and mission of Christ was to *save men from perishing*, and he proposes to do this by giving them eternal life—if they don't have eternal life, they *perish*, and by consequence, death and the term *perish*, in this connection, express ideas which *contrast with eternal life*. Now, if eternal life means to be *finally* holy and happy; to *perish*, means to be *finally* miserable. In all the quotations adduced above, to prove the eternity of future punishment, except one, the word (*aionios*) in some form is employed. The primary signification of this word, and the one from which it is derived, is "*endless*," or "*always being*." We shall bestow some attention upon these words in our next speech, when we hope to bring out plainly their true import and application.

As the gentleman has perpetrated a criticism on the word *perish*,\* I must give the same word a moment's attention. The signification given to this word "*apoletai*," and the other forms of it which occur, is substantially the same, by Donnegan and Parkhurst. The first form of the verb is "*apoles*," compounded of *apo*, intensive, and *aleo* to destroy—the meaning, therefore, is "*to destroy*," to destroy *utterly*. Parkhurst, a little more systematic than Donnegan, deduces from it a second meaning, or rather application of the word, viz. "*to lose*." In the passive form it would signify "*to perish*," to be killed, or destroyed, "*to be lost*." This is the whole of it, so far as relates to its signification. Now for the criticism. The gentleman first thinks the Lexicographers are prejudiced. This is certainly unfortunate, especially as they all agree. If only one of respectable standing would so far yield the point, as to manufacture a definition to harmonize with Universalism, it would doubtless be a great relief. And yet my friend claims it as a triumph, that they do not say it means "*endless woe*." As this fact seems to afford him great consolation, I will for once be benevolent, and allow him to retain it. He next says the scripture usage of the term is the best criterion by which to

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judge of its import. Here I will not dispute him. He farther remarks that it means "to punish." Though disposed to agree with my friend as far as I can, yet at this point, the facts of the case compel me to say, *this is not true*, unless the punishment be that of *utter destruction*. The examples he has adduced, directly and flatly contradict his assertion. Nor can he find a *single place* in the New Testament where the word is so used. In every case it means destruction, by temporal death, or if applied to the moral interests of men, it means the *ruin* of their spiritual hopes and prospects, by sin and its consequences. It may be sometimes applied to cities, but in these cases, it signifies their utter destruction, or demolition. I do not wonder that the gentleman is so anxious that it should mean punish, since he has already substituted "punish" for "destroy," in one of his scripture quotations.

When this word is used to signify lose, or to be lost, it means, if applied to men, a condition of wretchedness, and hopeless destitution, as to their spiritual state. This is the sense in which it is used where it is said Christ came to seek and save that which was *lost*.—(Luke xix. 10.) When the term translated *perish*, or *destroy*, is applied to the temporal condition of men, it means the destruction of their lives by death. In this sense it is used in regard to the righteous and wicked, and does not determine anything as to the future condition, unless the destruction be inflicted on the wicked, on account of transgression. Now one remark more. When this word is used as it is in (John iii. 15-16) it implies the utter wreck of their souls in a moral state, which admits no remedy. This is just as clear as that eternal life means the salvation of the soul in heaven. The gentleman is very unfortunate in his criticisms.

But Mr. Austin says, God sent not his Son to condemn the world. Very true, because "he that believeth not, is condemned *already*." Again he says, "Christ came to save all men, the entire race of man," from the condition described by the word "*perish*." True, again. But "he that believeth not, *shall* be damned." A casual remark in one of my speeches, respecting the purgatorial character of the Universalist system of punishment, has almost thrown my friend into spasms. In the midst of his phrensy he calls it a "*base fabrication*." I am not here to bandy epithets, or return railing for railing. I hope the gentleman will keep cool. It is true, his task is a perplexing and difficult one. But inspiration says, "*tribulation worketh patience*," and it would be a pity indeed, if, after all, he should not realize this moral result. The only real difficulty I see in his way is, that his tribulation is not for righteousness sake, but for Universalism. I have no idea that patience, or any other virtue, can be *worked* out of that.

But why this fluttering, if I have not touched one of the sore spots of his system? Since my friend has in this way called attention to the subject, I beg your farther indulgence in a remark

or two. The Romanists divide sins into two classes, *venial* and *mortal*. Mortal sins are those which, in their estimation, expose the sinner to *endless* punishment, but venial sins may be expiated by purgatorial sufferings. Universalists have but one class of sins, and among them are no mortal sins, *all are venial*. And how are sinners to be purged from them? By punishment. Punishment is the "*sine qua non*" of human salvation. Every sinner *must* be punished to the full extent of his deserts. If it be not effected in this world, it *must* be in the world to come. And what is the nature of this punishment? Mr. Austin has told us, again and again, that it is inflicted, as a medicine is administered, and for the same end. And pray what is the object of medicine, if it be not to *purge* the system, and throw off the extraneous and corrupt matter which generates disease. And this is the object of the Universalist system of punishment, as to the depravity or moral disease of men. A purgatory is a purifying agency. The Roman Catholic purgatory is "a *state or place* after death, in which the souls of persons are purified, or in which they expiate such offences, committed in this life, as *do not merit eternal damnation*."—(Webster). The Universalist purgatory is "a *state or place* after death, (or in this life, or both,) in which the souls of persons are purified, or in which they expiate *all their offences*, committed in this life, which (Universalists contend) *do not merit eternal damnation*. The only material difference in the two cases is, that the Romanist purgatory provides only for expiating *venial* offences, while the Universalist purgatory embraces *all offences*. The Universalist system is, therefore, *more fully and emphatically* a purgatory, than that of the Romish Church. Mr. Austin can avoid this conclusion, only by denying all he has said on the first question, and much that pertains to the others.

There is another fact that must not be passed over, viz :—Romish purgatory is of *Universalist origin*. The man whom they claim as the most prominent advocate of their opinions, adopted a purgatory to help out his conclusion. Origen, of the third century, was the first man who broached the subject of purgatorial cleansings; and though the idea met with much opposition at first, yet it was subsequently adopted as a part of the machinery of the Romish Church. The Universalist system of punishment is a refinement upon this notion of Origen's, and through him is directly traceable to Plato. In this respect, Universalism and Romanism are off-shoots of the same parent stock. It is very evident the gentleman is becoming ashamed of his own theory—hence his sensitiveness when its real purgatorial character is brought out, and hence, also, his attempt to explain it away, by calling it a "high course of salutary, elevating, *purifying* discipline and instruction. I know the public are perfectly competent to judge of this, and to their decision I cheerfully submit it, after giving the judgment of John Murray on the same point. He is speaking of

that system of punishment which began to be advocated in his day, and has been taught by all the principal Universalists (with some variation as to place and circumstances, not nature or design) from Winchester to J. M. Austin.

"But as this does not seem to be glad tidings to every creature, we would say to the unjust who *must suffer for their sins*, that *their sufferings shall finally bring them to God*; that when they have suffered as much as the justice of God shall demand, so that on scrutinizing the account, it shall appear that the sinner has paid the uttermost farthing, then they shall come forth from the deep dungeon where, by the grace of Jesus Christ, they have been enabled to suffer so much, and give glory to him, who, by suffering so much in his own person, rendered it possible for them to obtain salvation by their own deeds and sufferings."—(Life of Murray, page 295)

Mr. Austin seems inclined to cavil as to the word *contingent* or *contingency*. As a theological term, it implies *conditionality*. In this sense *alone*, is it used in this discussion respecting God's will or purpose. God willed the perpetuity of the Jewish nation, but only on condition that they obeyed the law. God wills the salvation of every sinner, but only on the conditions set forth in the gospel. The contingency of human actions, implies no degree of *uncertainty* in the mind of God respecting the results of those actions, nor respecting his purpose to deal with men according to their works.

As I have now given the great body of those scriptural proofs I intend to adduce, I hope, if the gentleman has any of those strange and unnatural explanations to present, which are peculiar to Universalism, he will bring them out in his next speech. *Fairness* demands this, since if he postpones it longer, I shall not be able to reply. My closing speech must be devoted to other things.—[Time expired.]

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[MR. AUSTIN'S TENTH REPLY.]

GENT. MODERATORS:—Mr. Holmes' *sixteenth* Argument in the affirmative, he attempts to build on "the *final condition of the sinful*." There are some characteristics pertaining to this argument, which should be noticed. It will be seen the long string of passages he has introduced, is accompanied by little, or no *comment*, to show their meaning, or explain their bearing on the question in debate. Knowing as he does, that the great mass of community have been educated in the belief that certain passages of scripture inculcate the endless perpetuity of misery, he evidently depends on this early bias more than on any intrinsic force contained in the cited passages, on minds capable of thoroughly analyzing their true intent and meaning. I think, however, there must be a large class among those usually favoring his views, who will require more than this, to keep them in belief of a doctrine so revolting

to all the better feelings of their hearts as endless torment. They will see that simply to quote an array of passages where the words "eternal," "everlasting," and "forever" occur, is not sufficient. It will be borne in mind by them, that I have shown by the most abundant testimony, that these words are of a very *indefinite* and *uncertain* meaning; and that they are frequently used in the Bible to designate a *limited* period of time. Hence in introducing passages where they occur, it lies with my opponent to show that these words possess a meaning of *endlessness*, rather than of *limited* time. This is precisely the point for him to establish, in order to sustain the affirmative of this question. Unless he does it, his quotations will be of no avail.

He attempts to show in this argument, what the *final* condition of the sinful will be. But what connection have his scripture quotations with that point? They speak of the punishment of the wicked—in some cases declaring that it will be *eternal* punishment. But is there any intimation in these passages that they describe the *final* condition of those enduring punishment? Not in a single instance. My friend adroitly assumes this point. I insist that in no case do the scriptures describe a state of *punishment*, as being the *final* condition of the sinful. It cannot be. We have had abundant evidence during this debate, that the punishments of God's government are not vindictive, but *reformatory*. Those, therefore, who are enduring them, are in a state of *transition*, instead of being in a fixed and final condition. This phrase "final condition of the sinful," is very similar to another, so frequently heard from the orthodox pulpit—"the *finally impenitent*." These are words coined by men. They never occur in the Bible.

Christ was sent by his Father on a great mission in behalf of sinners, and indeed, of *all men*, viz:—to save them from sin, evil, and death. I know of no better way to learn the "final condition" of mankind, than to ascertain the state they will be in, when Christ shall have concluded his great and good work. That must necessarily be their final condition. The Apostle gives us full information on this point. He declares the Savior shall succeed in causing all men to bow in submission to his peaceful reign, and confess him Lord, to the glory of God the Father.—(Phil. ii. 10, 11.) He also informs us, that at the conclusion of the reign of Jesus, having brought all mankind into willing subjection to his gospel, he will deliver up his Mediatorial kingdom into the hands of the Father, and God shall be "ALL in ALL!!" Here is the "final condition" of all men! They are brought to the enjoyment of light, truth and love; and the spirit of God fills every capacity of their souls. If it can be shown that any are in sin and misery after this period, I will abandon my doctrine.

It will not be possible in the limited time allotted me, to notice all the passages my friend has collected, whether relevant or irrelevant, and thrown together in the argument now under consideration.

ation. But I pledge myself to the audience to take into consideration as many of the most important of them, as opportunity will allow. He first introduces a class of passages which speak of the "kingdom of heaven," and endeavors to show that there are some men who will never be permitted to enter it. Let us briefly consider this subject. 1. What is "the kingdom of heaven?"—or "the kingdom of God?" It is the Mediatorial Kingdom which was given to Christ by his Father for certain specific purposes, and which he established at his advent on earth. In other words, it is the reign of truth, righteousness and love, which was introduced by the Redeemer among men. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—(Rom. xiv. 17.) Dr. Adam Clarke says—"The kingdom of heaven and the kingdom of God, mean the same thing, viz: The dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus." 2. For what purpose was this kingdom established? It was to bring all mankind into a condition to serve, love and obey their Redeemer and their Creator.—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that ALL People, Nations and Languages should serve him."—(Dan. vii. 13, 14.) 3. Where is the kingdom of heaven, or the kingdom of God? "I tell you of a truth, there be some standing here, which shall not taste of death, till they SEE the kingdom of God."—(Luke ix. 27.) "The kingdom of heaven is *at hand*."—(Matt. iii. 2.) "Neither shall they say, lo, here! or lo, there! for behold the kingdom of God is within you."—(Luke xvii. 21.) The kingdom of heaven is here on the earth. It can be entered, it can be enjoyed, here. Yet as Christ does not finish his work in behalf of mankind in this life—as he completes in the world to come, all the influence he is appointed to exercise over them, and all the instruction he is to impart, to fit them for their high destiny—his work, his reign, his kingdom extends to the *future world*, and will endure until the purpose for which it was established, shall be fully accomplished. 4. When will the kingdom of heaven, or the Mediatorial reign of Christ, cease? It will cease when the grand and desirable object for which it was commenced, is perfectly completed—when Christ shall have destroyed unbelief, error, sin, and every enemy of man's happiness—yea, even the *last great enemy*, death itself—when he shall have subdued all wills to the Will of the Supreme, all hearts to God, and fitted all souls for the residence of Jehovah's spirit of Infinite Love!! Will this period ever arrive? It will, if there is truth in God's revealed word, "Then cometh the end; when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power—[all the power and influence of error and sin.] For he

must reign, till he hath put all enemies [all that can oppose or interrupt man's happiness,] under his feet. The last enemy that shall be destroyed, is death. \* \* \* \* And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be ALL in ALL!"—(1 Cor. xv. 24--28.)

Elder Holmes maintains that there is a class of men who will *never* enter the kingdom of heaven, and hence their final condition must be one of endless wretchedness. To sustain this position, he quotes several passages of scripture, which declare that the wicked and unbelieving shall not enter or inherit the kingdom of heaven. But it will very easily be seen that he seeks to make more of these scripture declarations, than they warrant him. What are we to understand when the Bible says wicked men shall not enter the kingdom of God? That they will *never* attain to that blessing? Not at all. The meaning is that they can in no wise enter the kingdom of heaven, *while they REMAIN in sin and unbelief!!* Not a word in the scriptures goes farther than this. The moment they forsake sin, abandon their unbelief, and become converted to the truth, they are allowed to enter and enjoy the kingdom of God—whether in this world or the next. This is the fundamental principle of the gospel. The Elder himself believes a man who is a sinner, may enter the kingdom of heaven, on repentance. Let him not deny it here, for the sake of gaining a point. St. Paul corroborates the view I have taken. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And SUCH WERE SOME OF YOU! But ye are WASHED; but ye are sanctified; but ye are justified, in the name of the Lord Jesus, and by the spirit of our God."—(1 Cor. vi. 9--11.) This shows us that although at one time, men may not be allowed to enter the kingdom of God, owing to their moral and spiritual unfitness, yet at another time, the same individuals, having turned away from sin, will be permitted to enter and participate in the enjoyments of that kingdom. This principle extends through all worlds—all existencies. It directs to the way by which men can enter the kingdom of God here, and the way by which they can enter that kingdom hereafter—for remember it is *the same kingdom* both in this world and the next. Though men may be so long blinded by sin and unbelief, as to die under their influence, yet hereafter they will still have the privilege of entering the kingdom of heaven *on the same terms*—through repentance and faith. This is the rule of the kingdom of heaven here, it will be the rule of the same kingdom of heaven hereafter! Does my opponent deny this? Then it devolves on him to show to the contrary. Let him point to the passage which declares if a man

does not enter the kingdom of God at one particular time, he cannot be allowed to at another time. Let him give the evidence that the principles on which men enter the kingdom of heaven in ~~the~~ world to come, are different from those on which that privilege is granted here. The Savior accused the Jews of seeking to *shut* the kingdom of heaven against men here; will he do the same himself hereafter? What worse is it to shut up that kingdom in this world, than it would be in the next? All men who do not from any cause, enter the kingdom of heaven in this world, will, on the clearest equitable and gospel principles, have the privilege of doing this, in the life to come, on complying with the stipulated terms. That they will in time avail themselves of so gracious a privilege, comply with the conditions, and be at length received into the kingdom of God, is the clearest deduction of reason and analogy. It is moreover supported by many declarations of the Bible, especially that most luminous passage in which Jesus declares that he will draw ALL MEN unto him!—(John xii. 32.)

The *Sin against the Holy Ghost*, (Matt. xii. 31, 32, and Mark iii. 28, 29,) is a portion of scripture upon which Elder Holmes relies for support of the affirmative of this question. I am constrained to express my conviction that he places his chief dependence for the aid this passage yields his doctrine, more upon the *ignorance* of people in regard to it, than their knowledge of its correct import. He calls the sin against the Holy Ghost, “the *unpardonable sin*,” by which a false impression is conveyed of its nature. It is by the utterance of such phrases—by the indulgence of absurd conjectures, and groundless and unauthorized descriptions of this sin—that the partialist clergy have very effectually succeeded in darkening the public mind in respect to its true nature, and clothing it in robes so black, as to drive multitudes to insanity and suicide, in the fear that they have fallen under its dread anathema! Yet the intelligent portion of these clergymen know better than to make the use they do of this passage of scripture. Their own minds have been enlightened in regard to its genuine intent. Have they enlightened the minds of their hearers? They know there is a general *misimpression* in regard to the nature and consequences of this sin. Have they taken pains to disabuse the public mind of the false views under which it has so long labored upon this matter? When was a clergyman of a limitarian sect, ever known to preach upon the sin against the Holy Ghost, without falling into the old track in which his benighted predecessors walked centuries ago? When has one ever taken the pains really to instruct and enlighten his hearers in regard to this subject? The same questions may be asked respecting several other disputed passages of scripture. In truth, many of this class of preachers would seem to be laboring more to keep their people *from* the light, than to lead them into it, as in duty bound!

1. What is the Sin against the Holy Ghost? It consisted in ascribing the power by which Jesus performed his miracles, to an imaginary evil spirit—to *Beelzebub*, an idol which the heathen Ekronites worshipped as "the god of *flies*"—instead of ascribing it to God. That this alone constituted that sin, is the opinion of all commentators. Dr. Adam Clarke says—"The unpardonable sin, as some term it, is neither less nor more than ascribing the miracles of Christ, wrought by the power of God, to the spirit of the devil"—i. e., to the idol *Beelzebub*, the devil of the Ekronites. Thus the sin was peculiarly a *Jewish* one. It was also a *national* sin. It was committed alone by those in whose midst Jesus performed his miracles. No other people—no other individuals—have committed it, or can.

2. What was to be the fate of those Jews who committed this sin? Elder Holmes would have you believe the guilt of this offence will never be remitted—that no forgiveness ever will be extended to them, but throughout eternity they must be plunged into unmitigated torment. The passage, however, so far from countenancing an idea of this nature, affords proof directly against it. Matthew says—"Verily I say unto you ALL MANNER of sin and blasphemy shall be forgiven unto men." In Luke it reads, "Verily I say unto you, ALL sins shall be forgiven unto the sons of men, and blasphemies *wherewith soever* they shall blaspheme." This language reveals the fundamental principle of the gospel, in regard to *forgiveness*. It declares that all *manner* of sin, of whatsoever name or nature—which assuredly includes the sin against the Holy Ghost—shall be forgiven unto men. This corresponds with the declaration of St. John—"If we confess our sins, he is faithful and just to *forgive* us our sins, and to cleanse us from all unrighteousness."—(1 John i. 9.) Not that they shall be saved from the just punishment of sin; but when they allow the punishments of the Divine Government to bring them to genuine *repentance* of sin—to turn them from its *practice* and its *love*, into the paths of obedience and righteousness—then the guilt resting upon them shall be removed, and they shall be restored to the approbation of God, and the enjoyments of virtue and piety. But while all manner of sin shall thus be forgiven, there was *one* kind of sin—this national sin of the Jews, of ascribing the power by which Christ performed his miracles, to *Beelzebub*, instead of God—that would not be forgiven for a long space of time, viz. "neither in this world, [to *aion*], neither in the world to come," [to *mellonti*.] The word *aioni* in this place, evidently has the meaning of *age* or *dispensation*. Dr. Adam Clarke remarks in regard to this phraseology—"Though I follow the common translation, yet I am *fully satisfied*, the meaning of the words is, neither in this *dispensation*, (viz. the *Jewish*), nor in that which was to come, viz. the *Christian*. The *world to come* is the constant phrase for the times of the *Messiah*,



in the Jewish writers." Thus Dr. Clarke supports the position I have taken on this subject, and flatly contradicts Elder Holmes, and all others who insist that "the world to come," refers to another state of existence. Has the Elder, has any Methodist clergymen, ever given the people who look to them for instruction, the views of their own Dr. Clarke on this subject? Why do they withhold such information from them?

But Mark says, he that "shall blaspheme against the Holy Ghost hath *never* forgiveness." Dr. Clarke assures us this word "*never*" is omitted in many of the oldest copies of the New Testament. He mentions *ten* different ancient copies where it is not found. Among others he says it is not in Bezae's New Testament, supposed to be written in the third century, or only about one hundred and fifty years after the death of the Apostles. It is also omitted in a copy by Athanasius, Bishop of Alexandria, who lived about two hundred years after St. John. But allowing the word "*never*," to be genuine, it is not a true rendering of the original Greek. The more proper translation of "*eis ton aiona*," is, hath not forgiveness to the age. The word "*never*" is frequently used in the scriptures in a limited sense. "The fire shall *ever* be burning upon the altar. It shall *never* go out."—(Lev. vi. 13.) Yet the fire on the Jewish altar of sacrifice, expired ages since. To David it was said—"Now therefore, the sword shall *never* depart from thy house."—(2 Sam. xii. 10.) The sword departed from the house of David thousands of years ago. The word "*never*"—*aiona*—in these and many other instances signifies an *indefinite*, but not an *endless*, period of time.

In Mark, the passage under consideration, concludes by adding—"But is in danger of eternal damnation"—[*aioniou kriseos*—age-lasting condemnation.] Dr. Clarke renders it, "everlasting judgment." He says that several ancient manuscript copies of the New Testament, have it—"shall be in danger of everlasting [age-lasting] sin or trespass."

The meaning of the whole passage is evidently this: That the sin of attributing Christ's miracles to the power of Beelzebub, is one in which the Jewish people would be involved for a long period of time—that from generation to generation, they would cling to the falsehood with the utmost pertinacity—that during the remainder of the Jewish age, its blindness would be upon them; and that in the Christian dispensation, as a nation they would still insist that Jesus was an impostor, and God was not with him in any of his great and marvellous works. While involved in this sin and clinging to it, they could not be forgiven, either under the Jewish or Christian era, but must suffer the punishment due their unbelief. But this is no evidence that Jews will not, in process of time, be brought to see their stubborn folly—repent of their sins, turn to Christ, and embrace his gospel. When that time comes—either in this world or the next—when

punishment has accomplished its work on that mysterious people, and due repentance has brought them to the foot of the cross—then their blindness will be forgiven them, and they will be received by Christ into his kingdom, and become heirs of all its promises. That such a blessed era will yet dawn on the descendants of Abraham, is clearly foretold by St. Paul—"I would, brethren, that ye should not be ignorant of this mystery, [an ignorance in which my opponent and his school seem still involved,] lest ye should be wise in your own conceits, that *blindness* in part, is happened to Israel, until the *fulness* of the Gentiles be come in. And so all Israel shall be saved, as it is written: There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins."—(Rom. xi. 25-27.) We will now advance to the consideration of other passages of scripture, which my opponent has introduced in support of the affirmative.

Heb. vi. 4-6—"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, \* \* \* \* \* if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In insisting this passage teaches that those who fall into sin, after once having been converted to God, can never be renewed again, the Elder denies one of the distinguishing traits of the religion of the Methodists. Their system teaches that men who "fall from grace," can be renewed again. And surely they have had experience enough in this matter, to test it thoroughly. Their Confession of Faith, lays down the following rule:—"Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may *depart from grace* given, and fall into sin, and by the grace of God, rise again and amend our lives." The class referred to by the passage under consideration, affords a case precisely in point to the words of the Methodist Discipline. They were not sceptics, infidels, scoffers of religion, and rejecters of Christianity; but were those who professed the Christian religion, but had in an evil moment, given way to temptation, and fallen into sin. In insisting that they cannot be renewed, the Elder violates his Confession of Faith, and lays himself open to the charge of *heresy*! The Confession of Faith is correct on this point. St Paul evidently did not design to convey the idea of the literal *impossibility* of renewing those who had fallen away from the path of christian rectitude. The Greek word rendered "impossible," is *adunaton*, which signifies weakness, infirmity, and sometimes *impossibility*. But in the latter use, it is evidently not understood in a strictly *literal* sense: Christ said to his disciples—"Nothing shall be impossible [*adunata terei*] unto you."—(Matt. xvii. 20.) The Savior could not have intended to use this word in its full and literal import. So

in the passage before us. To construe "*impossible*," in its rigid and extreme sense, would do violence to reason, analogy, and the entire current of the Bible. That the most wicked can be reformed—that it is an event within the reach of God's grace and power, cannot admit of a rational doubt. The Savior declares, in reference to a similar case, the supposed impossibility of a rich man being saved: "With God *all things* are POSSIBLE!"—(Matt. xix. 26.) At most we should understand the language of St. Paul as asserting that it is *much more difficult* to renew one who has fallen away from light and knowledge, than to bring those to repentance who had never made any profession of religion.

2 Thess. i. 6-10.—"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." My friend applies this passage wholly to the scenes of another world. But there could not well be a more marked perversion of scripture.

1. Who were those that were troubled? They were the Christian converts in the city of Thessalonica, to whom the two epistles to the Thessalonians were addressed. 2. Who were their troublesters? They were the Jewish residents in that city. By consulting the 17th chapter of Acts, it will be seen that the attempts of St. Paul to establish the gospel at Thessalonica, were most bitterly opposed by the Jews. In fact, the chief opposition to the gospel every where in that age, originated with the Jews. 3. What was the punishment denounced by the Apostle, upon these persecuting Jews? They were to be "punished with everlasting destruction, [*olethron aionion*,] from the presence of the Lord, and from the glory of his power." It is only from an ignorance of the terms the Apostle used, that this language can be supposed to support the doctrine of endless woe. It has already been shown that *aionion* has the signification of *indefinite time*, more or less protracted in duration, in accordance with the nature of the subject with which it is connected. In this instance, there can be no better construction of *aionion*, than *age-lasting*. The word "*olethron*," translated *destruction*, signifies pain, suffer of any description. That the scripture writers did not denote this word the endless torment of the soul, is evident from manner they used it.—"To deliver such a one unto Satan, adversary,] for the destruction [*olethron*] of the flesh, that spirit may be saved in the day of the Lord."—(1 Cor. v. 5.) scripture phraseology "*destruction*" usually denotes a state punishment, but not a condition from which there is no redem.

tion, as my opposer would have you believe. The Bible speaks of restoring and saving those who are *destroyed*. A few examples will clearly establish this fact: "O Israel, thou hast *destroyed* thyself; but in me is thy *help*."—(Hosea xiii. 9.) "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their *destructions*."—(Ps. cvii. 19, 20.) "Thou turnest man to *destruction*; and sayest, *Return ye children of men*."—(Ps. xc. 3.)

4. "*From the presence of the Lord, and from the glory of his power*."—One part of the punishment of these persecuting Jews, was to be removed from the presence of the Lord. Elder Holmes construes this declaration *literally*, and insists that "from the presence of the Lord," signifies being banished literally from God's presence, to realms of everlasting darkness and woe. But surely those possessing the least discernment, must discover the absurdity of such a thought. God's presence fills all space. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in HELL, [Heb. *Sheol*—Greek, *Hades*,] behold thou art there."—(Ps. cxxxix. 7, 8.) If my friend insists this punishment is from the presence of the Lord, then it cannot be in the *hell* of which he preaches so much. For God's presence is there. As the punishment cannot be in hell, will he inform us where it is experienced? It will be evident to all reflecting minds, that the phrase "the presence of the Lord and the glory of his power," has a peculiar and local signification. An acquaintance with Jewish customs and scripture terms, will afford all needed light on this point. The Jews believed God was peculiarly present in his Temple at Jerusalem, and that he manifested his presence in the light of the holy *shetina*, which glowed above the mercy-seat between the wings of the cherubim. Here God promised to meet the High Priest and commune with him.—(See Ex. xxv. 22.) Going into the temple was considered entering the *presence* of the Lord. "Let us come before his *PRESENCE* with thanksgiving."—(Ps. xciv. 2.) "Serve the Lord with gladness; come before his *PRESENCE* with singing."—(Ps. c. 2.) Going from any particular locality where God had held special communion with men, is denominated in scripture phraseology, departing from the *presence* of the Lord. After God had met Cain and pronounced his judgments upon him for the murder of his brother, it is said—"And Cain went out from the *PRESENCE* of the Lord, and dwelt in the land of Nod."—(Gen. iv. 16.) "But Jonah rose up to flee unto Tarshish from the *PRESENCE* of the Lord. \* \* \* The men [mariners] knew that he fled from the *PRESENCE* of the Lord, because he had told them."—(Jonah i. 3.-10.) The phrase "presence of the Lord," as used in the passage under consideration, should evidently be understood in accordance with its usage in the examples I have cited. Those Jews who "troub-

led" and persecuted the Christian converts at that time, would be banished from Jerusalem, and from the holy temple where God's presence was believed to be manifested in a peculiar manner to his chosen people.

5. When was this *eternity* [age-lasting] punishment, this banishment from the presence of the Lord, to take place? The Apostle declared it was to be "when the Lord Jesus should be revealed from heaven with his mighty angels," etc. When was this to take place? Let the Savior himself answer. "The Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here which *shall not taste of death*, till they see the Son of man coming in his kingdom."—(Matt. xvi. 27, 28.) "When they persecute you in this city, flee ye into another. For verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come."—(Matt. x. 23.) In reference to his coming with his holy angels, the Savior exclaims—"Verily I say unto you, *this generation shall not pass*, till all these things be fulfilled."—(Matt. xxiv. 34.) If we can receive the express declarations of Christ, we are *compelled* to believe that his coming with his holy angels, [which was unquestionably a *spiritual* coming,] was in that generation, soon after the epistles to the Thessalonians were written. Drs. Gill, Adam Clarke, Pearce, Cappe, Hammond, Knatchbull, and a host of other commentators, all unite in asserting the spiritual coming of Christ during the Apostolic age, to abrogate the Levitical dispensation, destroy the Jewish worship, temple, city and nation, and establish Christianity on a firm basis. Then it was that those who "*troubled*" the followers of Christ, were banished from God's presence at the temple—and carried far away, and scattered among all nations, where they remain enduring their age-lasting punishment, to the present day.

It may be said that the Jews to whom the passage under consideration was addressed, were not residents of Jerusalem or Judea, but of *Thessalonica*. Very true—but let it be remembered the Jewish residents in that city, and throughout the Roman empire, were involved in the same overthrow, and carried into the same captivity, and subjected to the same punishments, as their brethren in Jerusalem and Judea. The view I have taken of this passage is fully corroborated by Dr. Hammond and other commentators.

Elder Holmes introduces a class of passages where the word "hell" occurs. He says that the punishment of the wicked in hell, is their *LAST* state!! I must beg to differ from my friend on this point. Does either of the passages he has quoted, assert that the punishment of the wicked in hell is their last estate? No. He cannot find a passage in the scriptures which declares that hell itself, is to endure forever. On the contrary, the Bible expressly says that *hell* shall be DESTROYED—"O grave [Heb. *sheol*—Gr.

*hades*] I will be thy destruction."—(*Hosea* xiii. 14.) Here the same word *sheol*—*hades*—occurs, which in several of the passages the Elder quotes, is translated "hell." This declares emphatically, that hell shall be *destroyed*. "Death and hell were cast into the lake of fire"—i. e., were destroyed.—(*Rev.* xx. 14.) How can hell be the "*last state*" of any class of men when it is to be *destroyed*?

The word "*Hell*" is translated from *Sheol*, in the Hebrew, and *Hades* and *Gehenna*, in the Greek. The two first were used anciently to signify an *invisible world*, which was formerly supposed to exist in the centre of the earth, and whither it was thought in early ages, the souls of all men, both good and bad, went at death. These words were frequently used to signify simply the *grave*. Sometimes also they were used in a *figurative* sense—denoting a condition of darkness, anxiety and wretchedness, in this world. *Gehenna*, is compounded of two words—*Gi Hinnom*, or the valley of the son of Hinnom. It was situated near Jerusalem, and was desecrated to the vilest of purposes. It was the place of the execution of criminals by stoning and burning to death. Fires were also kept burning there perpetually, to consume the offal of the city. Professor Stuart says of this valley of *Gehenna*—"Perpetual fires were kept up in order to consume the offal which was deposited there. And as the same offal would breed worms, hence came the expression, "*where their worm dieth not, and the fire is not quenched*." This *Gehenna* was a place of great dread to the Jews. In some passages in the New Testament, where it is translated *hell*, it means punishment literally administered in that valley. In other instances, it is used in a *figurative* sense, as descriptive of the punishments inflicted on the Jews. I will notice a few passages the Elder has introduced under this head.

Ps. ix. 17.—"The wicked shall be turned into hell, (*sheol*.) and all the nations that forget God!!" *Sheol* here is used in a *figurative* sense, denoting pain and wretchedness. The meaning of the Psalmist evidently is, that the wicked, whether individuals or nations, shall most assuredly receive a just punishment for their sins. But not a word is said in regard to the length of time that punishment shall continue.

Matt. xxiii. 33.—"Ye serpents, ye generation of vipers, how can ye escape the damnation of *hell*?"—[*krisos tes geennes*—the condemnation of *Gehenna*.] Ye wicked Jews, how can ye expect to escape the sore punishment which is impending over your devoted city and nation?

Mark ix. 43.—"If thy hand offend thee, cut it off. It is better for thee to enter into life maimed, than having two hands to go into hell, [*geennan*] into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." You had better part with the most valuable possessions or enjoyments you have, and enter into the spiritual life imparted by the gospel, and be safe from the terrible commotion soon to transpire in Judea, than to cling

to them, and become involved in the Gehenna overthrow and punishment which is soon to come upon the doomed Jewish nation. This is the plain meaning of this greatly misunderstood passage. Dr. Clarke says, the words "fire that never shall be quenched," are not to be found in sixteen or seventeen of the ancient copies of the New Testament; and that some eminent critics believe these words to have been spuriously added by some copyist. As to the meaning of the words "where their worm dieth not and the fire is not quenched," I have above given the explanation of Professor Stuart.

Matt. x. 28.—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy (*apolein*) both soul and body in hell."—[*Geeune*.] The object of this language which Jesus addressed to his disciples, was to inspire them with courage and confidence, in the midst of the perils by which they would be surrounded in proclaiming his gospel. He would have them entertain no fear of any injury men could inflict upon them. The most they could do would be to kill the body. Farther than this they could not go. There was but one being who could inflict a permanent injury upon them and that was God. He *could* destroy [annihilate] both soul and body in the midst of the dreadful fires of the valley of Gehenna. But because God has the *power* to annihilate man, it is no rational evidence that he will do so. John the Baptist said to the Pharisees, "God is *ABLE* of these stones to raise up children to Abraham."—(Matt. iii. 9.) But he did not express any belief that God would do a work of that description. Jehovah is *able* to sink all men, and the whole Universe, into utter annihilation at a single word, but who apprehends he will speak such a word!

The "fallen angels," (Jude 6,) have been introduced by my opponent. I am surprised he should quote that passage for the use he has. Does he believe there was once actually a WAR in *heaven*?—That the angels in the abodes of infinite beatitude, really had a *fight*, and that a part of them were defeated and thrust out into darkness. If there has been such a war in heaven heretofore, there may be again. And if those who dwelt there at one time, were cast out, who knows but my friend and others of his school, if they should ever be so fortunate as to arrive in heaven, may in some future age, engage in a war there and in like manner, lose the field and be thrown over the battlements into hell! Is it not remarkable that men possessing ordinary intelligence, should cling to these old heathen notions, amid the light of the present age!! The Elder declares these angels *fell from heaven*! I deny this. We have no knowledge that they *fell* at all, from any place. The account simply declares they "left their habitation." It says nothing of heaven, or of a war ever having been there. These angels were "reserved

everlasting [*aidiois*] chains, unto the judgment of the great day." That this condition of captivity and darkness was not to be unending, is evident from the fact that they were reserved only *until* the judgment of the great day, when their chains would be taken off. The word "angel" [*aggelous*] signifies a messenger of any description, whether celestial or human. The angels who left their first estate, were unfaithful or apostate earthly messengers of God. The "great day" to which they were reserved for judgment, was the day, or time, when the Jewish nation was driven from their temple, city and country, and entered upon that *aionion* chastisement, which has continued to our own age.

Mr. Holmes has several times quoted in support of endless punishment, the well known passage in Mark xvi. 16.—"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." This language when properly understood yields not the slightest support to that sentiment. 1. What is the fact, the belief of which brings salvation, and the rejection of which leads to damnation? The answer to this enquiry can be found by quoting the preceding verse.—"Go ye into all the world, and preach the GOSPEL to every creature. He that believeth [what? Ans. the Gospel] shall be saved: but he that believeth not [the Gospel] shall be damned"—[*katakrithestai*—condemned.] 2. What the Gospel, which is to be thus believed? Let St. Paul answer.—"The scripture, foreseeing that God would justify the heathen through faith, preached before the GOSPEL unto Abraham, saying, In thee shall all nations be blessed. \* \* \* \* Now to Abraham, and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ."—(Gala. iii. 8–16.) This doctrine that in Christ, the seed of Abraham, all nations—all men—shall be blessed, constitutes the Gospel which is to be preached in all the world! Not that Christ will simply try to bless all men—or only *offer* to bless all—but that he will succeed in his heavenly mission—in him all nations "SHALL be blessed!" 3. He that believeth this gospel of Universal blessedness through Christ, "shall be saved"—saved from unbelief, alienation of heart, and the wretchedness which these things entail upon men. He that believeth not this gospel, "shall be condemned"—condemned to the darkness, the despair, the horrors, the dreadful uncertainties, which beset all who put the glorious light of this gospel from them, and continue to grope in the mists and shadows of the doctrines of men!

John iii. 36.—"He that believeth on the Son *hath* [in the present world] everlasting life; and he that believeth not the Son shall not see life; but the wrath, [punishment] of God abideth on him." He that believes not, shall not see life *while he continues in his unbelief*. But whenever he repents and believes, whether



in this world or the next, his punishment ceases, and he *will be allowed to see or enjoy life.\**

In his eleventh argument, Elder Holmes has given us a long dissertation on *traditions* respecting the flood, etc.† He reasons that because the traditions in regard to the flood grew out of an event that actually took place, therefore the traditions among the heathen that endless punishment was revealed by their gods, is a proof that such a revelation must have been made by the true God. This attempt to prove the truth of eternal woe by *tradition*, is exceedingly consistent. It exhibits about the degree of *intelligence* we should naturally expect from those who will volunteer to support *such* a sentiment before the public in this day. It must have great weight with an enlightened community, who of course will throw aside the dictates of their common sense, and the teachings of the scriptures, and the light and knowledge which now prevails, to receive sentiments which come so *highly* recommended. Especially is it an argument which will receive the unqualified admiration of certain elderly spinsters and venerable ladies, who of all things, most fear to doubt the teachings of *tradition*!! The Catholics too, will yield it their unbounded admiration. Nothing is more implicitly depended upon for the upholding of their sentiments, than the high decisions of *tradition*! But unfortunately for these enlightened advocates of *tradition*, it happens to be precisely the kind of evidence of the truth of doctrines, which the Savior, and the Apostles *condemn* in the most pointed terms.—“Well hath Esaias prophesied of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the *commandments of men*. For laying aside the commandment of God, ye hold the *TRADITION* of men!!”—(Mark vii. 6–8.) “Beware, lest any man spoil you through philosophy and vain deceit, after the *TRADITION* of men, after the rudiments of the world, and not after Christ.”—(Colos. ii. 8.)

The Elder, however, is mistaken in some of his facts in this *traditionary* argument. The heathen do not claim that the doctrine of infernal punishment was *revealed* even from their gods. They tell us very honestly, that they *invented* it, at an early age. Moreover they inform us *why* they invented it, viz: to keep the ignorant portion of their population in some restraint, through the sheer influence of *fear*! This doctrine once having been invented and proclaimed by artful priests, whose influence at that era, was unlimited, we can easily perceive how readily it could be made

\* The parable of the Rich Man and Lazarus, I have already noticed.—See p. 1. Also “Destruction without remedy.”—Prov. xxix. 1.—See p. 481. Also “if sin wilfully after we have received the knowledge of the truth.”—Heb. x. 26–7. See 567.

† See p. 536.

subject of general belief, and afterwards became a matter of *tradition*! Mr. Holmes says the Jews *always* believed in the doctrine of Endless Punishment. This is a bare-faced assumption, without one particle of truth. I deny it, most positively. I challenge my friend to produce the slightest evidence that the ancient Jews, in the days of their purity, when blessed with the instructions of patriarchs and prophets, ever believed that sentiment. He insists it was revealed to Enoch and Noah and the other patriarchs. What evidence does he offer! Simply the assertion of David Holmes—nothing more! The effort to force the language of Enoch (Jude 14, 15,) into the support of eternal agony, where he simply asserts that God will punish and “convince” (reform) the wicked, would be *laughable* in the extreme, were it not a serious matter to see a professed preacher of the gospel, deliberately distort God’s sacred word, to build up a theory so wicked and blasphemous as endless woe. If the Creator revealed that doctrine to the patriarchs or prophets of old, why have we not some record of the fact in the Old Testament? Not a word in favor of such a sentiment was ever uttered by the ancient servants of God; and yet a modern Methodist Elder *guesses* it must have been revealed to them, *because* the heathen generally, he asserts, believed it was revealed by their false gods. Does my friend imagine the public are so hood-winked by superstition, so blind and stupid, as to build their faith on his *guess-work*? The Elder has once declared that *Universalism* was found among the heathen. How did they obtain that doctrine? It must have been by *tradition*. All tradition in regard to religion, he says, can be traced to some common origin—some revelation from God to man. Hence *Universalism* must have been originally revealed from God, on my friend’s own theory! Come, Elder, it is a poor rule that will not work both ways. You must acknowledge that if the prevalence of endless punishment among the heathen, is evidence that it was originally revealed from God, then the fact which you assert, that *Universal Salvation* was believed by heathen, is proof equally strong of its divine origin.

Mr. Holmes in his ninth speech challenges me to show that any such system of doctrines as that which I advocate, was believed in the ancient christian church previous to the days of Luther. This is a tacit admittal that such a system did prevail at or near the time of Luther—some three hundred years ago. Yet he has not failed whenever the slightest opportunity offered, to reiterate Matthew Smith’s senseless *twaddle*, that *Universalism* was the work of a man still living, (Rev. Hosea Ballou,) and declares it is composed of the odds and ends of ancient Gnostic and other heresies, strung together by its modern author. *Universalism* contains not a single feature of ancient heresy, and incorporates none of the doctrines of the Gnostics, but those portions of their sentiments which they obtained from the New Testament. Indeed, in the early ages of the

Christian era, eminent believers in Universal Salvation, were sent out by the orthodox party, to preach against the Gnostics, and other heretics. History attests that the doctrine of the final salvation of the entire race of man, was believed for ages, by many of the most eminent of the early Christian Fathers. The attempt to distort and conceal this fact, on the part of Elder Holmes, shows him to be either profoundly ignorant of ecclesiastical history, or deliberately attempting to deceive the public.

My opponent asserts that the *Sibylline Oracles* were not written by professing Christians, but that they existed long before the days of Christ. He says there is no evidence that ancient Christians either wrote, believed, or in any way became responsible for the theological tenets inculcated in these books.\* I am astonished at these declarations. They show a want of information which I was not prepared to find even in my friend. That there were Sibylline Oracles extant among the heathen, previous to the advent of Christ, is a well known fact, which I have not thought of denying. But that that particular collection of "Sibylline Oracles," which foretold the advent of Christ, etc., was written before the christian era, is a declaration made in the face of all history. These were *forged* oracles, written by some fanatical and weak minded christians, under the pretence that they were found among the ancient "Sibylline Oracles." The authors of these forgeries supposed they could in this manner convert the heathen to christianity. That they were written since the christian era, is a well established fact. CAYE thinks some of them were written A. D. 130, and the remainder about A. D. 190. DU PIN dates them about the year 160. LARDNER believes they were written A. D. 169, or 190. That these forged "Oracles" were composed by professing christians, is a fact equally well established. Dr. Jortin says they were written by Christians, and as proof shows that they abound with quotations of words, passages and facts taken from the *New Testament*. How could they contain quotations from the New Testament, if they were not written after the days of Christ? Mosheim gives his testimony that these "Oracles" were written by professing christians. Mr. Holmes says they were never *believed* by christians. This is a great mistake. They were believed and quoted as genuine, by Justin Martyr, Athenagoras, Theophilus of Antioch, and other eminent Christian Fathers. Although these "Sibylline Oracles" were forged for a foolish purpose, yet we can obtain from them a good idea of the *doctrines* which prevailed in the christian church at that early day.

I omit reference to many points in Mr. Holmes' last speech, to which I was anxious to call attention, and proceed to introduce my *eighteenth* Negative Argument. Endless Punishment *destroys* the peace of those who believe it, and who strive to *realize* it. Fortu-

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\* See p. 649.

nately for their happiness, there are some *professed* believers in that doctrine, so constituted that they can keep it at a distance, and will not look it fairly in the face. But it is not so with all. Every sincere and real believer in eternal wretchedness, who is a candid man, will acknowledge that when he reflects upon it, his peace of mind is destroyed. How can it be otherwise? Putting aside entirely the peril in which he must ever feel that he is involved, when he views the condition of others, how can he find peace? When parents look upon their children, and children upon their parents, and reflect on the danger that threatens them, and the separation that may soon and forever take place between them, how can they be happy? How can any man possessing a heart of flesh, who believes this doctrine, enjoy life at any time? When he meets his neighbors, his associates, his friends, and thinks they may all sink to endless darkness and woe, what horror must thrill his frame. Yet I have frequently seen *believers*, yea *PREACHERS* of this doctrine, really *SMILE*—yea, even *LAUGH* outright and heartily, in the presence of those who, according to their belief, were going straight down to an endless hell!!! Where were their hearts?

Some of the most able preachers of endless woe, have acknowledged that it destroyed their happiness. Hear what the eloquent French Huguenot preacher *Saurin* says on this subject: “I sink! I sink! under the awful weight of my subject! I declare, when I see my friends, my relations, the people of my charge, this whole congregation: when I think that I, that you, that we are all threatened with these torments, when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought, a *mortal poison*, which diffuseth itself into every period of my life—rendering society tiresome, nourishment insipid, pleasure disgustful, and *life itself* a cruel BITTER. I cease to wonder that the *fear of hell* hath made some mad, [insane,] and others melancholly.”

Hear Dr. Barnes, of Philadelphia, one of the most eminent Evangelical Clergymen in the United States. He says—“That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven—that *any* should suffer FOREVER!—lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation and without end—that since God can save men, and *will* save a part, he has not purposed to save *all*—[Elder Holmes admits he *has* purposed to save all, but declares he will be defeated]—that on the supposition that the atonement is ample, and that the blood of Christ can cleanse from all and every sin, it is not in fact applied to all—that, in a word, a God who claims to be worthy the confidence of the universe, and to be a Being of Infinite Benevolence, should make such a world as this—

full of sinners and sufferers—and that when an atonement had been made, he did not save *all* the race, and put an end to sin and woe forever. \* \* \* I have read to some extent, what wise and good men [of the orthodox school] have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments—for my whole soul pants for LIGHT and RELIEF on these questions. *But I get neither!* And in the distress and anguish of my own spirit, I confess that I see *no light whatever!* I see not *one ray* to disclose to me the reason why sin came into the world; why the earth is strewn with the dying and the dead, and why man must *suffer to all eternity!* I have never seen a particle of light thrown on these subjects that has given a moment's ease to my *tortured mind!* Nor have I an *explanation* to offer, or a thought to suggest, which would be of relief to you. I trust other men—as they *profess* to do—understand this, better than I do, and that they have not the *anguish of spirit* which I have. But I confess, when I look on a world of sinners and of sufferers; upon death-beds and grave-yards; upon the world of woe filled with hosts to suffer forever! when I see my friends, my parents, my family, my people, my fellow-citizens—when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned—and when I feel that God can only save them, and yet he does not do it—I am struck dumb. It is all *dark—DARK—DARK*, to my soul, and I *cannot* disguise it!” —(*Barnes' Practical Sermons*, pp. 123-125.)

This is the effect the doctrine of endless suffering has upon the mind of Dr. Barnes. Why is the poor man involved in all these doubts, and overwhelmed in this darkness? Because he has not yet got a glimpse of the light of truth in regard to the destiny of man! Let him abandon his false theory—let him see and believe that God has not put in “jeopardy” the final welfare of a soul of men, but that through all the vicissitudes of this life—through the light and darkness—the enjoyment and suffering of earthly being—he is leading all, to final deliverance, to holiness and heaven—and all his gloom would depart—his darkness would disappear, and he would be enabled to “rejoice with joy unspeakable and full of glory!”

I might read pages showing the unhappy effects a belief in ceaseless agony exerts on the mind, but my time has expired. Think you the doctrine which produces so much wretchedness of heart in those who receive it, forms any part of that gospel which was declared by the angels, to be “good tidings of great joy to *all* people?”—[*Time expired.*]

## [MR. HOLMES' ELEVENTH SPEECH.]

*Gent. Moderators, and respected Auditors.*—Having quoted many passages of scripture bearing on the subject of future punishment, in which the Greek word "*aion*" occurs in some one of its forms, it seems proper that I should bestow some attention upon the philology, signification and scriptural use of this term, and its adjective form "*aionios*."

The proposition I lay down and intend to support in this, my *seventeenth* argument, is, that the proper, or primary grammatical meaning of the Greek words translated eternal, everlasting, forever and ever, is *duration without end*.

Mr. Austin has anticipated me some somewhat in this, having already given you an extended essay on the same subject. In commencing his argument on this point, he remarked that he did not expect it to be understood or appreciated by the audience, but he placed it in the discussion, that the reader might refer to it in the printed form, and read and understand it at his leisure, or words to this effect. To this I reply, when the reader shall have finished Mr. Austin's essay on "*aion*," and "*aionios*," he will consult his own interest, as well as aid his mind in obtaining a proper view of the subject in all its bearings, by turning over a few pages to my argument on the same words, and giving it a deliberate and thorough perusal. I hope, however, to make myself pretty well understood by this audience. And to avoid confusion by embracing too many things in the same view, I will *first* direct attention to the

## PHILOLOGY AND SIGNIFICATION OF THESE WORDS.

1. *Aion* and *aionios*, the first a noun, and the second the adjective form of the same word, are compounded of *aei* and *on*. The first of these signifies "*always*," or "*ever*;" the second "*being*:" in their compounded form we have *aion*, or *aionios*, "*always being*." The parts of which these words are composed, do, in their *separate* and *individual state*, convey the idea of *duration without limitation*. Thus, "*aei*" is from *a* and *eo*, "*to be*." The primary meaning is "*always*," or "*ever*." It has subordinate and accommodated meanings, but the true, essential, and first meaning, as given by Parkhurst, is "*always*;" by Donnegan "*perpetually*:" expressing in either case the idea of duration, without any prefix of limitation. So also, "*on*," which signifies "*being*," or existence, without any intimation of limitation or termination of existence. That this is the primary signification of "*on*," is confirmed by the fact that it is employed by the Septuagint in translating the Hebrew of Exodus iii. 14, where God says, "*I am that I am*." Also, in Revelation iv. 8, "*Holy, holy, holy, Lord God Almighty, which was, and is, [on] and is to come*." In both these places it is used to express the idea of absolute and underived existence. In regard to the passage in Exodus, Clarke

says, "it seems intended to point out the *eternity* and *self-existence* of God." Now, as *aei* and *on*, the components of *aion*, do, in their uncompounded state, convey the proper idea of duration, and of existence in duration without restriction or limitation, it follows as an irresistible corollary, that the same ideas must be expressed, if possible, with increased emphasis and certitude, by the word *aion*, compounded of these two. This remark will be found to be justified in the course of this investigation, by the decisions of the best critics, and the established usage of the word. *Aionios* being the adjective form, the above remarks apply to it with the same force as to *aion*.

2. This view is supported by the authority of lexicons, Greek, Latin and English.

Donnegan makes *aion* and *aionios* signify, "a long period of time, eternity, long duration, eternal, lasting, perpetual," with some other accommodated and subordinate meanings.

Parkhurst defines *aionios*—1. "Eternal, having neither beginning nor end," and refers to Rom. xvi. 26, Heb. ix. 14, as examples. 2. "Eternal, without end." 3. "Duration equal with the world." He makes *aion* to mean—1, eternity, whether past or to come—2d, the duration of this world—3d, the ages of the world.

Pickering makes the sense, "indefinite duration, everlasting." He says the verb "*aionizo*" signifies, "to make lasting, perpetual, to *eternize*."

Schluessner says, "*aion* answers to the Hebrew word *olam*, whose various meanings it takes. 1. Eternity, the whole duration, whether it be without beginning or end. Of duration without end, it is used in imitation of the Hebrew *olam*, in Matt. vi. 13, 'be glory forever.' 2. Every thing which is without end, especially what will come to pass after this life, and the end of the world. In this sense the word is used in all those places in the New Testament where the words eternal fire, eternal judgment, eternal condemnation, eternal punishment, &c., occur, for, by such expressions, the perpetual punishment of crimes, which the wicked suffer after this life, their future uninterrupted miserable state, is pointed out; and so the phrases of an opposite kind, eternal habitations, eternal life, &c., the state and condition of the constant happiness of the pious, is pointed out."

In translating the words "*aion*" and "*aionios*," the Latin lexicographers and other standard authors, employ *ærum*, *æternitas*, *aturnus*, *sempiternus*, *perennis*, and other words of like import. These Latin words signify duration without end, endless, perpetual, lasting, everlasting, never failing, uninterrupted, and so on. Besides this, it is well known that the English terms here named, which are employed to give the signification of both the Greek and Latin above referred to, have, as their *established* and *primary* signification, perpetual duration, or being without end. The first and radical idea of the Hebrew *olam*, and the Greek *aion*, as ex-

pressed by the Latin *æternus*, and the English *eternity*, is that of infinite duration; all other meanings are subordinate and accommodated.

3. That *aion* and *aionios* primarily signify eternity, I argue from the proof furnished by ancient versions of the scriptures.

1. The Septuagint. Kitto says this version of the Old Testament "is the most ancient extant in any language," and Horne says, "it was executed long before the Messiah, and was the means of preparing the world at large for his appearance." In this ancient Greek version, the word under consideration is uniformly employed to express the idea of unending duration, or unlimited existence. It is used to designate the eternity of God. Hence in Gen. xxi. 33, where Abraham is said to have called on the name of "the everlasting God," the Hebrew *olam* is translated by *aionios*—the *theos aionios*, "ever-existing God." So also Deut. xxxiii. 27, "The eternal God is thy refuge, and underneath are the everlasting arms." *Aionios* is used also in reference to the mountains and hills of this world, to mark their existence as co-extensive with that of the world itself. It is likewise applied to Jewish institutions and statutes, to show them of binding obligation during the continuance of the Mosaic economy. These latter, however, are examples of its use in an accommodated sense.

2. The Vulgate. This is the most ancient Latin version of the scriptures, made partly from the Septuagint and partly from the original Hebrew. It owes its origin to the labors of Jerome, who flourished in the fourth century. In regard to this, Horne remarks, "Though neither inspired nor infallible, yet it is allowed to be, in general, a faithful translation, and is by no means to be neglected by the Biblical critic." In regard to the use and meaning of the words under consideration, the Vulgate is an unexceptionable witness. And we have the authority of the Vulgate to sustain our position, that these terms primarily signify unlimited duration. Where the Septuagint translates the Hebrew by *aion* or *aionios*, the Vulgate uses a Latin word of corresponding signification. Thus in Gen. xxi. 33, where the Septuagint has *theos aionios*, the Vulgate has *Dei æterni*. In Deut. xxxiv. 27, the Vulgate has "*sempiterna brachia*," literally, the endless arms. So also Isaiah xl. 28, we have "*Deus sempiternus Dominus*," "God the eternal Jehovah." To these many other examples might be added.

3. Clarke appeals to the Syriac, Persian, and Chaldean, as sustaining the Septuagint. In Exodus iii. 14, where the Septuagint uses *on* in the passage, "I am that I am," he gives the sense of the Arabic to be, "the Eternal, who passes not away."

4. We still farther argue this proposition from the testimony of distinguished and most learned writers and commentators, ancient and modern, philosophers and Christians, who in their writings had no reference to Universalism, and cannot be suspected of any



thing like prejudice. Higher and better authority for the meaning of Greek terms need not be sought, than Plato and Aristotle. And it is well known, they make *aion* and *aionios* express the full and proper idea of eternity. The former in the *Phædon*, discoursing on the immortality of the soul, describes the pious as entering into the future state, and spending (*panaionion*), a whole eternity with the gods, and the latter says, (*De Celo* lib. 1, chap. 9,) that *aion* is compounded of *aei* and *on*, and signifies, always being. We have already seen that the Septuagint uses *aionios* to translate the Hebrew *olam*, and the Vulgate employs *æternus* and *sempiternus* almost constantly, to express the meaning of *olam* and *aion*. By the ancient Latin writers, *aion* is translated *ævum* and *aturnitas*: and *aionios æternus*, eternity. Sully translates *aion* by *æternitas*; Athanasias, Jerome, Hillary and Ambrose, render *aionios*, *æternus*. Chrysostom, speaking of the punishment which is qualified by *aion*, says, "it is a punishment from which they escape not." Theophylact declares, "it is not to be remitted here or elsewhere, but to be endured both here and elsewhere." The language of Cyprian is, "guilty of an eternal sin, never to be blotted out." He translates *aionios* by *æternus*. Jerome, in his commentary on Matt. xxv. 41, remarks, "Let the prudent reader attend to the fact that the punishments are eternal, and the life perpetual, that he may thus escape the danger of ruin."

Irenæus says, "the fire is external, which my Father has prepared for the Devil and his angels." In another place he says, "punishment is not only temporal but eternal." Hedericus and Schrevelius define *aion* and *aionios* by Latin words whose literal signification is, *eternity*. To the above authorities we add Clemens Romanus, Barnebus, Justin Martyr, Theophilus, and Polycarp, the disciple of St. John, all of whom use similar language. Clemens Romanus remarks as follows: "If we do not the will of Christ, nothing will deliver us from eternal punishment." These testimonies cover the history of the primitive Church for about four centuries, running back into the personal history of St. John, besides other periods of the Church's history. And yet the renowned author of the "*Ancient History of Universalism*," says, "Augustine (415) was the first writer who asserted that the Greek word *aion*, and its derivatives, meant endless duration." What shall we think of an author who will publish statements so void of truth, or of a cause which needs such support?

As to modern commentators, it would require a half hour to pronounce the names of those who have distinguished themselves in Biblical literature, and have sustained my views of *aion* *aionios*. I will mention only two or three for whom Mr. A. himself will acknowledge a friendship.

1. Dr. Paley, claimed by Mr. Austin as a Universalist. Paley has generally been deemed unsound on some points (not fundamental) of Christian doctrine, though, Mr. Austin is the first man I

have ever known, call in question his views of future retribution. I am happy, however, that I am able to correct the gentleman, and relieve my own mind from doubt, by reference to the published writings of Paley himself. If my friend Mr. Austin will turn to Paley's sermons on "This life a probation"—"Terrors of the Lord"—"Preservation and recovery from sin;" he will have abundant evidence of his belief in the existence of a future hell, the eternity of future punishment, and by consequence, of the unlimited signification of *aion* and *aionios*. Take the following as a specimen: "Let the bold and presumptuous sinner hear this text with fear and trembling. \* \* \* Let him, I say, be given to understand what he has to look for: he that doeth evil shall come to the resurrection of damnation; this is absolute, final and peremptory."—(Serm.—John v. 29.)

2. Prof. Tholuck. Mr. Austin has taken much pains to make it appear that Tholuck is a Universalist. He certainly can have no objection that the distinguished author should speak for himself. In his exposition of Romans and of St. John's gospel, he uniformly explains *aionios* to mean *eternal*, as any one may see by consulting his comment on John iii. 15, 16, and Rom. v. 20, 21, where he makes the *zoe aionios* mean the "*final issue*," in which "the whole work" of salvation "is consummated." In reference to the future perdition of the sinner, as qualified by *aion*, he remarks as follows: "Although God has an infinity of methods of effecting the sinner, as many as the sun has rays, (Rom. xi. 32, 33,) still men can *always resist*; and Matt. xii. 32, expressly declares that there will be those who will be *forever unsusceptible* of the spirit and of forgiveness. Indeed, this passage, more than any other may show that some will be *eternally hardened*."—(German Selections. Page 216.)

3. We introduce one authority more, and though he is a Methodist, Mr. Austin cannot complain, since he has already endorsed him as worthy of credit, by quoting him repeatedly during the discussion. I refer to Dr. Clarke. His liberality is proverbial, and as a critic on the Hebrew and Greek text, his competency cannot be questioned. In his comment on Gen. xxi. 23, Clarke says: "*The everlasting God*"—*el olam*, Jehovah, the strong God, the eternal One. This is the first place in the scripture, in which *olam* occurs as an attribute of God, and here it is evidently designed to point out his utmost duration; that it can mean no limited time, is self evident, because nothing of this kind can be attributed to God. From this application of the words, we learn that *olam* and *aion* originally signified *eternal*, or *duration without end*. *Olam* signifies he was hidden, concealed, or kept secret, and *aion*, according to Aristotle, is compounded of *aei*, always, and *on*, being—\* \* \* No words can more forcibly express the grand characteristic of eternity than these. It is that duration which is concealed, hidden, or kept secret from all created beings—which is always existing,

still running on, but never running out; one interminable, incessant, and immeasurable duration.

"In all languages, words have, in process of time, deviated from their original acceptations, and become accommodated to particular purposes. This has happened both to the Hebrew *olam*, and the Greek *aion*. They have been both used to express a limited time, but in general a time the limits of which are unknown, and thus a pointed reference to the original ideal meaning is still kept up. Those who bring any of these terms, in an accommodated sense, to favor a particular doctrine, &c., must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is *eternal*, and *all other meanings are only accommodated ones*, sound criticism in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language, and will determine all accommodated meanings by this alone. Now the first and best writers in both languages, apply *olam* and *aion* to express *eternal*, in the proper meaning of that word." In his comment on Matt. xxv. 46, "And these shall go away into everlasting punishment," he remarks, "some are of opinion that this punishment shall have an end; this is as likely as that the glory of the righteous shall have an end; for the same word is used to express the duration of the punishment, *kolasin aionion*, as is used to express the duration of the state of glory: *zoen aionion*. I have seen the best things that have been written in the favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word *aion*, is certainly to be taken here, in its proper grammatical sense, *continual being, never ending*."

5. Another point, and one not unworthy of notice, is, that if these Greek terms do not primarily signify eternity, the Greek language, which was carried to a greater height of perfection than any other language under Heaven, has no word adapted to convey this idea. Does this look likely? Is it likely that a people who believed in the eternity of matter, should have no words in that language to express that eternity, without torturing them from their original meaning? Is it likely that the language employed by the famous Seventy, who by the command of Ptolemy Philadelphus, engaged in the translation of the Hebrew scriptures, possessed, nevertheless, no word adequate to express the signification of those Hebrew terms in which God had revealed to the Jews the eternity of his existence, attributes and government? Is it likely the Apostles under the inspiration of the Holy Ghost, would employ a language so incompetent to the purposes they had in view? In setting forth the eternity of God, and his changeless attributes and nature, and the unending glory which awaits God's people, in the

house "not made with hands, eternal in the heavens," would they use terms which convey no just conception of those subjects, only by an *unnatural* and *forced* construction put upon them?—Finally, is it a fact, that we have no evidence by revelation, of the eternity of God, his attributes and government, and the endless state of felicity he has prepared for his people, except what is found in the improper, forced, and accommodated use of words? Such must be the case, if *aion*, and *aionios* do not primarily and grammatically express the idea of endless being. If any one is silly enough to believe this, his case may be commiserated, but it is useless to ply him with arguments; and any system of religion whose existence depends upon maintaining such a view of divine revelation, and the foundation of christian faith, holds out to the christian world the infallible sign of its own spurious and infidel character.

I know how Mr. Austin will attempt to meet this argument; he will endeavor to find some other word or words that may answer as a substitute for *aion*, and *aionios*, such as *amaranton*, unfading, *ametatheton*, immutable, *aphtharsia*, incorruptible, *athanasian*, immortality, *athanatos*, immortal, or *akatalutou*, indissoluble. (1 Pet. i. 4, Heb. vi. 18, 1 Cor. xv. 50, 1 Tim. vi. 16, 1 Cor. xv. 53, Heb. vii. 16.) But a single glance is sufficient to convince any discerning mind, that neither of these words are adapted to convey ideas of time or duration, and are not thus employed in the scriptures. They are all compounded with a *negative*, and their primary signification is directly contrary to the definitions given above. It would contradict the usage, and do violence to the genius of the language, to employ them as substitutes for *aion* and *aionios*.—The object of these words is to express another and entirely different class of ideas. This idea of having other words better adapted to express endless duration than *aion*, is a mere cavil, which no man who values his reputation as a scholar will allow himself to advocate. The paternity of this notion belongs, I think, to Mr. Vidler, and was subsequently used by the famous Abner Kneeland, when in his glory as a Universalist preacher. Mr. Kneeland thought the Greek word *akatalutou*, indissoluble, expressed the idea of eternity more forcibly than *aion*, and if it were connected with misery or death in the scriptures, it would go far towards proving endless punishment. The Rev. gentleman shed great light on the subject in the estimation of all Universalist readers, and before it went entirely out, he took advantage of it and ran off into open infidelity—where all others ought to go, who adopt his rules of interpretation. I will give Mr. Fuller's reply to the argument on *akatalutou*, and it will apply with the same force to any or all the other words given above, should Mr. Austin attempt to press them into his service. "It is true the term *akatalutos* is here applied to life; but not as you insinuate, to that life of future happiness which is opposed to punishment. The life here spoken of, is that

which pertains to our Lord's priesthood—which is opposed to that of Aaron, wherein men were not suffered to continue by reason of death. The word signifies indissoluble; and being applied to the nature of a priesthood, which death could not dissolve, is very properly rendered *endless*. It possibly might be applied to the endless happiness of good men, as opposed to the dissoluble, or transitory enjoyments of the present state; but as to the punishment of the wicked, supposing it to be endless, I question whether it be at all applicable to it. I can form no idea how the term indissoluble, any more than incorruptible, can apply to punishment. The word *kataluo*, to unloose, or dissolve, it is true, is said to refer to travellers loosing their own burdens, or those of their beasts when they are resting by the way; but there are no examples of its having been used in reference to the termination of punishment; nor does it appear to be applicable to it. In its most common acceptation in the New Testament, it signifies to destroy, or demolish—and you will scarcely suppose the sacred writers to suggest the idea of *destruction, which cannot be destroyed*.”—(Rev. G. Peck on Universalism. Page 94.)

6. That the words *aion* and *aionios* signify unlimited duration, and establish the eternity of that punishment to which the sinner is exposed has been admitted by some of the most intelligent Universalists. Murray believed the penalty of God's law was endless death, from which all men have been redeemed—that the security for their final salvation was in the *vicarious atonement of Christ*, a sentiment which Mr. Austin has ridiculed in a manner approaching to blasphemy. Murray admitted all those Bible promises in regard to eternal life (in which *aionios* occurs) expressed unlimited duration: and inasmuch as he made the *vicarious atonement necessary* to salvation, he must have admitted by inference if in no other way, that the punishment threatened and from which men were redeemed, was endless also. Hartly acknowledged the signification of these words as employed in the scriptures, to be that of unlimited duration; but in various ways sought to avoid the force of them as they relate to the wicked. The late Rev. John Foster had too much sense to adopt any of the usual expedients resorted to, to explain away the meaning of *aion*, and *aionios*, and too much self-respect to deny what he could not explain away. “I acknowledge myself *not* convinced of the orthodox doctrine,” but says he, —“If asked why not, I should have *little to say in the way of criticism*, of implications found or sought in what may be called incidental expressions of scripture, or of the passages *dubiously cited* in favor of *final universal restitution*.” —(vol. 2 p. 263) Winchester takes ground similar to that taken by Hartly—admits *aionios* means eternal when applied to the future condition of the righteous, but thinks when used in connection with punishment (though it means a very great while,) there are other passages which limit its signification. But still more em-

phatic and decided is the language of Dr. Huntington, himself a Universalist. He remarks: "Does the Bible say that sinners of mankind shall be damned to interminable punishment? It certainly does, as plainly as language can express, or any man or God himself can speak. It is quite strange to me that some who believe that all mankind shall in the end be saved, will trifle with a few words, and most of all with the original word and its derivatives, translated *forever*. All the learned know that this word in Greek signifies interminable duration, an age, a long period, according as the connected sense requires. They, therefore, who would deny that the endless damnation of sinners is fully asserted in the word of God, are *unfair in their reasoning, and criticism*." —(Calvinism Improved.)

Here we have all these Universalists, (and more might be named,) by plain avowal, or unavoidable consequence, on one side, and J. M. Austin on the other side. We have now proved the primary and grammatical sense of *aion*, and its derivatives, to be unending duration; by the philology of the word—by the authority of Lexicons—by the most ancient versions of the Bible—by the testimony of most learned and distinguished writers, philosophers and Christians—by the fact these are the only words employed in the Bible to express endless duration—and by the admission of Universalists, who have had too much sense or self-respect to assert the contrary. And now I dismiss this part of the subject with a single remark, viz: that I admit the words are sometimes used in an *accommodated sense* both in the old and New Testaments. I have never thought of denying this, and hence Mr. Austin might have spared himself the pains he has been at, in fortifying a point which no man of information ever thought of disputing. But recollect, the *limited* is always the *accommodated sense*—the *primary sense* is *endless*. A word may originally signify more than it is used to express in a given case; but it cannot be properly used to express more than its original or primary signification; hence all limited significations of *aion* are accommodated, and subordinate to its first and radical idea.

My eighteenth argument is based on

#### THE SCRIPTURAL USE OF AION AND AIONIOS,

In which I shall show that they are used in the endless sense, and also employed to express the unlimited duration of punishment. We have already admitted they are in some connections used in an accommodated sense, and express limited duration; but in nearly every such case, the nature of the subject to which they are applied, clearly determines the sense in which they are to be taken. On this point, I have no motive for disputing with Mr. Austin. The question I now consider is, do the inspired writers use these terms to express duration without end, and do they use them in this sense in connection with future punishment?

*Aion*, says Edwards, reckoning the reduplications of it to be but ~~one~~ instances, of its use, occurs in the New Testament in 104

places, in 22 of which it means a temporary duration, in 7 it may be taken in either the temporary or endless sense, in 65 it plainly signifies an endless duration.

The adjective *aionios*, is found in 71 places, and in all except two, to say the least, it may be understood in the endless sense.

Another writer gives 199 places in which these words are found, and he distributes their application in the following manner :

To the Mosaic dispensation,	9
The world, with its various ages and revolutions passed,	34
To God, Christ, the Holy Ghost, and reign of Christ,	46
To eternal life and blessedness,	65
Ascriptions of praise to God and Christ,	24
Eternal death and punishment,	21

I have examined this classification, and the application, of these terms, sufficiently to satisfy myself of its general, not to say exact correctness. If Mr. Austin is prepared to dispute it, and will adduce proof in time, it shall be considered. I pronounce it correct, and by summing up the several instances in which the words signify unending duration, we find that out of 199, only 43 are to be taken in the limited sense. In all the remaining 156, there is not only nothing in the connection requiring the limited signification, but the sense actually demands that they be understood as expressing the proper idea of eternity. Now take out the 21 instances in which the words are applied to punishment, and the classification stands 43 with the limited, 135 with the unlimited signification. Hence, if we were to decide upon the sense in which the words are to be taken in those places where they are applied to punishment, by the sense in which they are generally used, the evidence is favor of the unlimited over the limited sense, would be as 135 is to 43, that is, about 3 1-2 to one: pretty strong proof, I should think. There is not a man here who would ask for better authority in relation to other subjects, where his action is required. And that it may be seen that I am not mistaken in saying the one hundred fifty six instances above named require the unlimited sense, by the construction of the sentence, I will give a few instances as specimens of the rest. 1 Tim. i. 17.—“Now unto the king *eternal* (*aionion*) immortal, invisible.” Rom. i. 20.—“Even his *eternal* (*aionion*) power and god-head.” 2 Cor. vi. 5.—“We have a building of God, a house not made with hands, *eternal* (*aionion*) in the heavens.” Rom. vi. 23.—“The gift of God is *eternal* life.” The learned Tholuck on this passage makes the “*zoe aionion*” refer to the final consummation of a life of piety, in which holiness is to be rewarded. These references are enough to shew the character of the 156 places in which *aion* and its derivatives must be understood in the endless sense. What, then, shall we think of a system of theology professing to give an impartial view of God’s word, which, nevertheless, boldly asserts through its most distinguished advocates,

that these words are never used in the Bible in any other than the limited sense—that they express an indefinitely long, though always limited period? Does Mr. Austin take this ground?

There is another point to which I call the attention of the gentleman and the audience. It is the fact, that wherever *aion* is construed with the preposition *eis*, it must be taken in the endless sense. When the sense of the passage requires the endless signification, *aion* is construed with *eis*. Take a few examples. Matt. vi. 13.—“Thine is the kingdom, the power, and the glory, (*eis aionas*) forever.” Matt. xxi. 19.—“Let no fruit grow on thee (*eis ton aiona*) forever.” Phill. iv. 20.—“To God and our Father be glory (*eis tous aionas*) forever.” Heb. xiii. 21.—“To whom be glory (*eis tous aionas*) forever.” Rom. v. 21.—“Grace reign through righteousness (*eis zoen aionion*) unto eternal life.” The use of the preposition *eis* in these connections, seems to be to strengthen the sentence, and render it more definite. Donnegan mentions its use particularly in definitions of time, in which case it marks the scope and extent of meaning, and he illustrates it by an example from Homer.

In the whole New Testament it is used with this construction, about 60 times, including the places which refer to future punishment. In these places, as is seen in the examples given above, the word *aion* must be taken in the endless sense; but in those places in which the sense of *aion* is clearly limited, the preposition is not found: from which it is clear that this particular construction is intended to mark with emphasis the signification of *aion* as employed in the New Testament; and as it is construed in this way in its application to future punishment, it follows that this particular form is intended to mark the unending duration of that punishment.

We will give a few examples of this construction in connection with future punishment. Matt. xxv. 46.—“These shall go away into (*eis kolasin aionion*) everlasting punishment.” Mark iii. 29.—“Hath never forgiveness,” (*eis ton aiona*.) 2 Pet. ii. 17.—“To whom is reserved the blackness of darkness forever,” (*eis aionia*.) Rev. xx. 10.—“And they shall be tormented day and night (*eis tous aionas ton aionon*,) forever and ever.”

What we have said thus far on *aion* and its derivatives, may be summed up thus: It is proved to signify primarily and grammatically, duration without end. 1. By its etymology. 2. By the testimony of lexicons. 3. By the authority of the most learned writers, philosophers and theologians, ancient and modern. 4. By ancient versions of the scriptures. 5. By the fact that it is employed to translate those Hebrew terms which signify eternity. 6. From the fact that otherwise the Greek language would possess no word properly expressive of the idea of eternity. 7. From the fact that God has employed this language to set forth the eternity of his own existence and government. 8. The sense of those pas-



sages where these words are found in the New Testament, require the unlimited sense in three cases out of four. 9. When used in reference to future and unending duration, and future punishment, the words *aion* and *aionios* are construed with the preposition *eis*, making the signification more emphatic. 10. From the admissions of Universalists themselves, who though extremely anxious to sustain their notion of final restitution, have been nevertheless constrained by the irresistible force of truth, to admit that the doctrine of endless perdition is taught in the Bible. To conclude, I remark, God has, in using these terms, employed the best that could be selected, and in their proper sense, or he has not. If he has not, then he has given us no definite revelation of his attributes or government, or the future destinies of men—he has trifled with the most sacred subjects and the dearest interests of mankind.

But if God has used the best terms, and in their proper sense in relation to these subjects, then Universalism gives the proof of its infidelity, in contradicting the sense in which inspiration employs the most important words—and attempts to build itself up before high heaven, on an assumed and false interpretation of the word of God. Mr. Austin may take his choice of these conclusions.

I will now pay my respects to what Mr. Austin, with much apparent self-complacency, denominates his “critical examination of the origin and scripture usage of *aion*.”

1. Definition. He says he has before him the opinions of some 13 different lexicographers, but he contents himself with giving the opinion of one only. Allowing all the others to agree with Donnegan, we have 13 authors uniting to give “eternity,” or duration without end, as the primary and radical signification of *aion*, with various other subordinate and accommodated meanings. I have already shown that the accommodated meaning is embraced within the scope of the primary—the less is contained in the greater: the primary being the most comprehensive.

2. Scripture usage. Here Mr. Austin spends much time and adduces a number of examples, to prove what I never thought of disputing, and have no motive for concealing, viz. that *aion* and *aionios* are often used in the Bible in an accommodated sense, with a limited signification as to duration. He says it is self-evident that a derivative can mean no more than the word from which it is derived. Very true. I have not said *aionios* means any more than eternal, the adjective form of eternity, the primary meaning of *aion*. After pursuing this “critical examination” in reference to the scripture usage of *aion* and *aionios* to considerable length, he comes to the following sage conclusion, viz. that the translators of our Bible, in the use of the English word forever, did not mean by it, in all instances, time without end; all which was just as clear before the gentleman had said a word on the subject, as it is now.

3. Classical usage of *aion*. Here the gentleman takes his whole argument from a Mr. Goodwin.

MR. AUSTIN.—Not all, I said from various sources.

MR. HOLMES.—The gentleman commenced by saying he availed himself of the labors of Mr. Goodwin. And who is this Mr. Goodwin? will Mr. Austin inform us?

MR. AUSTIN.—He is a Unitarian.

MR. HOLMES.—A Unitarian; and as he seems very anxious to explain away the meaning of the word *aion*, he is of course a Unitarian Universalist. We all know the liberty which Unitarians take with the language of scripture. In their zeal to rob Christ of his divinity, and the Bible of the doctrine of atonement, they adopt a method of interpretation which sets all sober criticism at defiance. And their reverence for God's word is not at all improved, by uniting with their own views the peculiarities of Universalism. Mr. Austin says this Mr. Goodwin is an "accurate and ripe scholar." This may be true, though it seems a little strange that the world has not known it before this. But the gentleman says farther, that his author made a "thorough research into the meaning of *aion* and its derivatives, and published the result of his investigations in (a newspaper) the 'Christian Examiner,' in 1831." And yet the Christian world has gone on in the even tenor of its way, just as if no such publication had ever been made. How strange that the merits of such an author should have been overlooked—that such important "investigations" should be allowed to sleep 18 years in the columns of a newspaper. The world has always been ungrateful to the learned, and the case of Mr. Goodwin furnishes another example. Justice, however, has come out at last. This discussion is the opportune occasion for bringing out the valuable services which this renowned author has rendered his generation. Henceforth the world will give him his due!!!

But, seriously, what is there in this "thorough research into the meaning of *aion*?" Mr. Austin says his author has read the "Iliad" and "Odyssey," "Æschylus," "Sophocles," and "Euripides," in which authors he has found *aion* used in a limited sense in connection with the subjects treated of in those works. The substance of this learned investigation is stated as follows: "as certainly as human life is not eternal, so certainly *aion*," (applied to human life) "did not contain the meaning of eternity." He farther asserts that in these writers, *aion* "never expresses a positive eternity." This may be true. Perhaps the idea of positive eternity was not embraced in the subjects on which they wrote. I have neither time nor means for correcting the errors of Mr. Goodwin respecting the authors above named, nor is it necessary.

This *thorough investigation*, by this "accurate and ripe scholar," is a milk and water concern. If we allow him all he contends for, it can weigh little or nothing in settling the question at issue between us.

4. "Usage of *aionion*—*aionios*, in the days of Christ." Mr. Austin says these words did not "always express endless time in the days of Christ." Who ever said they did? But if my friend means to infer from this, that they *never* express endless time in the days of Christ, I deny it, and have already and abundantly sustained this denial in my argument on these words. Mr. Austin says those who believed in endless punishment in the days of Christ, used other words to express it. This may be true. There are a variety of words employed *now* in common parlance to express the idea, though all the intelligent know the words forever, everlasting, and eternal, are the most expressive and appropriate. The gentleman concludes that Christ did not mean the same by *aionios* that Philo and Josephus did by *aidios*, *athanatos*, *altelutetos*, and *adialeptos*. This is a mere cavil, and one which Mr. Austin would not have employed, had he not been conscious of the essential weakness of his argument. On this point we make the following remarks: 1. Philo, Josephus, and others used *aion* and *aionios* in reference to punishment, as well as the other words referred to, a fact which Mr. Austin does not know, or knowing, wishes to conceal. 2. The above words, with the exception of *aidios* are compounded with a negative, and in their simple form, mean directly contrary to what they do in their complex state. The idea conveyed in their compounded form, is not expressed affirmatively, but in a negative way. These words are not properly employed to express duration, and when they are so used, it is an improper and accommodated sense, which usage has authorized in all languages. But in regard to *aion* and *aionios*, their first and radical idea is duration, and all other meanings are improper and accommodated. 3. The word *aidios* which Mr. Austin says was used by Philo, is a modified form of *aion*, as he must see by a moment's attention. It is compounded of one of the component parts of *aion*, viz. *ai*, always, and *dios*, "divine," or that which pertains to the celestial world. In using *aionios*, therefore, our Lord employs the same word that Philo did, only compounding it with *on*, being, in stead of *dios*—thus making it more emphatic in expressing the idea of eternity. In adducing this word, the gentleman has fallen into his own trap. 4. Finally, every critic in the Greek language knows that *aion* and *aionios*, are more properly employed to affirm a positive eternity, than either of the other words named, and when others are employed, it is not to get the idea out more clearly, but to avoid repetition. Men may change their phraseology to improve their rhetoric, but inspiration has a higher end in view. Hence

Christ says—these shall go away into (*kalosin aionion*,) but the righteous into (*zoen aionion*.)

5. Usage among the Christian Fathers. Under this head I find nothing worthy of notice except Origen, and the "Sybilline Oracles," and these have been sufficiently discussed already. As to Hesychius, the Lexicographer of the sixth century, I suppose he can scarcely be classed with the Christian Fathers. Nevertheless, if Mr. Austin will give me the definition of *aion* to which he refers, I will pay it a respectful attention.

6. Conclusion of the whole matter. 1. Mr. Austin admits finally, that the "primitive signification" of the words under discussion, is "continuous, uninterrupted." Here the gentleman has, after all, stumbled upon the truth. This is what I have contended for, and what I now claim. That which is uninterrupted must continue forever, and is therefore eternal—embraces the proper notion of "duration without end." 2. Mr. Austin has given us a RULE. "When *aionios* or *aionion* is applied to that which contains within itself eternal existence, then it necessarily signifies literally; time without end." This is a rule of his own making, and it is both false and foolish. It is foolish, because inconsistent with itself, and would leave the word without any meaning, in itself considered; it is false, because subversive of the proper use of language which is to convey ideas—it is false also, because it contradicts the acknowledged signification: even the signification admitted by Mr. Austin—"continuous, uninterrupted," proves his rule false. If the primitive signification of *aion* and *aionios*, be continuous or uninterrupted, it is obvious, this signification does not arise from the nature of the object to which it is applied. The word must have its primary sense in every case, unless the nature of the subject, or the connection in which it stands, be such as necessarily to restrain and circumscribe its meaning. The nature of the object to which it is applied may contract, but cannot expand the meaning of a word beyond its primary signification. 3. Admissions of orthodox commentators. I find no admissions under this head, which, understood in their proper connections, I have any objection to. I have myself made the same admissions already. Mr. Austin classes Rev. John Foster among orthodox commentators. This is quite candid. No doubt Mr. Foster is quite willing to make concessions in favor of Universalism, being himself a Universalist. The Baptists of this country will doubtless be amused when they learn from Mr. Austin, that Mr. Foster was "the most eminent Baptist minister in the world."

I will only remark further on this point, when I consider the length of time the gentleman has had in which to prepare his argument—the facilities within his reach—his known industry and perseverance—and the desperate effort he has made to sustain himself in this discussion, I am truly surprised and disap-

pointed, to find his authorities so few and irresponsible—his materials so scanty—and his whole argument on the meaning of *aion* and *aionios*, so confused and weak. It must, I think, be regarded by all intelligent minds, in the light of a signal triumph.

I must remark upon a few small matters in Mr. Austin's 9th speech. Commenting on Heb. ix. 27-8, quoted by me to prove a future judgment, he says, the language is purely *antithetical*: and then remarks, the apostle is running a parallel between Christ and the Jewish High Priests. How a passage can contain a parallel, and at the same time be antithetical, I leave Mr. Austin to explain. His interpretation of the place is a pure invention of Universalism, and shows, to excellent advantage, the desperate nature of the cause defended by my opponent, and the reckless course it requires to sustain it. The 27th verse reads—"And as it is appointed unto men once to die, and after this the judgment." Mr. Austin thinks the "*men*" who were appointed once to die, are the High Priests, who died, sacrificially, once a year. I answer, 1. The High Priest did not die sacrificially at all: he offered sacrifice for his *own sins*, as well as the sins of the people. 2. There was only one High Priest at a time, but the language of the passage is, "it is appointed unto *men*," the plural form being used. 3. The Levitical Priesthood had passed away, and the Priesthood of Christ was substituted in its place. All St. Paul says of it, shows it to be an obsolete arrangement. But this passage is in the *present tense*. It is *appointed*; the appointment is *present*, and to *continue*. But speaking of Christ, the apostle says he *was* offered. Will Mr. Austin say the Jewish High Priest is appointed to die, after Christ was offered? 4. If Paul meant the High Priest, why did he not say so? Why drop the term "Priest," which he had used so frequently, and use "*men*" in its place, which he had nowhere used in this sense before? Moreover, what does the gentleman do with the other parts of the passage?—"Once to die, and after this the judgment. So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time, without sin unto salvation." It is truly astonishing that a man of sense should commit himself to such ridiculous views of scripture.

Mr. Austin quotes me as follows:—"a religion that would not in some cases produce insanity, would not be worthy the attention of intelligent beings." This I never said, but what I did say is this: "A religion incapable of interesting the mind, or exciting it to an extent that might, under some circumstances, induce insanity, would in, my humble judgment, be unworthy the attention of intelligent beings." Mr. Austin alledges that I said, "Christ did not allude to heaven in the Lord's prayer." What I said, is as follows. "Even the prayer of Christ contains no direct recognition of a heaven of bliss, which is to be the final abode of the Christian."

Mr Austin says I "attempt to make out that Universalists believe infants will be tortured in fire thousands of years." What I said is this: "Mothers, will you hand your infants over to the tender mercies of a theory which subjects them to sin in this life against their will; and without a divine Savior, or the benefits of a vicarious atonement, plunges them into the miseries of future woe, to get out as best they may." You see from this, that all I said of the future woe of infants, was on supposition that they would grow up to mature years, become sinners, and die in impenitence. Why Mr. Austin should choose to mis-quote my words, and misrepresent my intentions, when he has before him the means for correcting himself, the audience and public can determine as well as I can.

There are several other things in Mr. Austin's 9th speech, which under other circumstances, I might notice. But I shall pass them for two reasons. 1. I have not time. 2. They were said in so bad a temper, I have no inclination to touch them. I have several times been amused, but not until my friend commenced his ninth speech, have I felt really mortified at the ebullition of bad feeling exhibited. I had hoped, as we were so near the close of the discussion, that the gentleman would maintain, at least, a moderate share of equanimity. But in this I am disappointed. It is true, there are palliating circumstances. It is no small provocation to have every argument one can present, whatever the labor in framing it, refuted by so slight an effort, and to be left without a single substantial dependence; and then to be plied with arguments so many and strong, as not to know which way to turn or where to begin the work of defence. I am willing to make due allowance for these trying circumstances. Yet my friend should have counted the cost, before he commenced the discussion, and should have prepared himself to meet all probable contingencies with firmness. It may not be too late yet. There is still a chance for the gentleman's mind to regain its equilibrium. Be this as it may, I wish to notify my friend of one thing, viz: he must not think to turn me aside from my course of argument by threats. I esteem his threats to be as harmless as his arguments.

In the last speech, Mr. Austin said he believed man in the future state, would be, as in this—a "progressive being." But what sort of progression did the gentleman mean? There may be progress without improvement. There is much of this kind of progress going on in the world now. This has been true of nations and of individuals in every age of the world. Egypt was once the emporium of the fine arts and of literature, but subsequently the "basest of the kingdoms." Subsequently Greece stood first, but is now ignorant and degraded; and Africa, what an example of progression we have in Africa. Babylon was the glory of the kingdoms, but is now blotted from existence. The

Jews degenerated in morals during a number of centuries before Christ's day, and then, those who had looked for the promised Messiah with eagerness, filled up the cup of iniquity by shedding his heart's blood. As to individuals, we might multiply examples of this kind of progression by thousands. Indeed, this is Universalism, as taught by Mr. Austin. He has taught us, God created man innocent, free from moral defect, and then *subjected* him to vanity, that is, to sin and misery. The unavoidable result is, though they *were* all innocent, they *are now* all guilty; and here is human progress. Surely Mr. Austin believes in human progression, only it goes the wrong way. And yet he says men will be progressive beings hereafter, as they have been here!!!

That man is capable of improvement, I have no doubt, but since he has become a sinful and depraved being, the only power of *moral* improvement he possesses, is derived from the atonement of Christ, conferred anterior to the crucifixion, by means of the Patriarchal and Mosaic dispensations, but *now* unfolded by the perfect dispensation of Christ. All *moral* improvement ever effected, has been produced through this instrumentality, and wherever men have neglected or rejected this "true light that lighteth every man that cometh into the world," they have degenerated, and always will. Those who despise divine authority, and the riches of God's grace, will degenerate in this life, and dying in this state, will have placed themselves beyond the reach of moral improvement.

Mr. Austin wishes to know if I believe in fallen angels. My answer is, I believe just what the scriptures say. Jude 6, 2 Peter ii. 4, is my authority for believing there is an order of beings denominated angels, some of whom kept not their first estate, and for their sins and rebellion are "*reserved* in everlasting chains under darkness, unto the judgment of the great day." This is not the first time the gentleman has insinuated that it is absurd to believe the plain statements of the Bible. For my own part, I aspire to no higher intellectual or moral dignity, than is acquired by those who, with humility and confidence, receive as infallible truth, the plain declarations of God's word.

I quoted the passage from Hebrews, on which Mr. Austin comments, to show the fact that some may so far apostatize from God as to put themselves out of the reach of mercy; and this fact, it shows conclusively; but it has no reference to common cases of backsliding.

In remarking on the sin of blasphemy, Mr. Austin concludes it may be forgiven, since our Lord says, "*all manner* of sins shall be forgiven unto men. But the facts in the case are these: 1. Our Lord *excepts* the sin against the Holy Ghost, declaring it shall *never* be forgiven "neither in this world, neither in the world to come," and 2. The forgiveness of *other sins* of which he speaks, is only conferred on those who comply with gospel conditions.

There is no intimation in all the Bible that the benefits of pardon will be granted to the impenitent. Hence the gospel declaration is, "repent, that your sins may be blotted out." From the nature of a condition, it may or may not be complied with; if it is ~~not~~ complied with, there is no forgiveness; if no forgiveness, no salvation.

Mr. Austin quotes from various authors who have had painful reflections on the subject of endless misery. But what has this to do with the merits of this question? He might have quoted as many more who have had reflections equally painful on the subject of *limited misery*; but after all, the facts remain the same in both cases. Any man of correct sentiments must be more or less affected in contemplating the *wilful* wickedness, guilt, and consequent wretchedness of his fellow men. And to my own mind, the painful character of these reflections would be increased a hundred fold, did I believe (with some of the writers quoted by Mr. Austin,) that God had unconditionally reprobated part of the human family to sin and misery; or did I believe as Mr. Austin has taught here, that God has subjected the human family to sin and misery against their will, and has thus become the direct author of this sin and misery—that his will respecting human character and conduct is absolute, is never resisted, and is always done—and, consequently, that men always have been, are now, and always will be, just as bad and no worse, and just as good as God would have them—and by farther consequence from these principles, that the measure of human happiness has always equaled the benevolent intention of the Almighty—did I believe this, there would be no alleviating element in my cup of sorrow. I should be robbed of the consolation I now have in believing that God is holy—that sin exists as the result of voluntary transgression on the part of his creatures, by the abuse of those high powers, given them with the most benevolent intentions, and of which they could not be deprived without losing the power of happiness. It is right that the mind should be stirred in contemplating the miseries of guilty men, either present or future; it incites to activity in the cause of human salvation. We can only escape from these feelings by an abandonment of all religious and moral principle, in the embrace of atheism; giving man no higher character than that of an intellectual brute, whose existence ceases at death, and who is only responsible to the regulations of human society—or, if we acknowledge a God at all, by regarding him as indifferent to the affairs of this world, placing no moral estimate upon man, and viewing

———"With equal eye, as Lord of all,  
The hero perish, or the sparrow fall."

I am quite willing the gentleman should appropriate to his system all the credit which does, or can arise, from the indiffer-



ence with which it looks upon the moral state of the world, and contemplates the wretchedness of guilty men.

In remarking upon death, the penalty of the divine law, Mr. Austin thinks he has shown the unsoundness of my argument to "a perfect demonstration." Of this you will be able to judge better, after a moment's attention to the process by which he reaches his conclusion. 1. He says I have not proved that death is, in its own nature, eternal. I answer, I have not attempted to prove it in any other way, than by stating the proposition as one of those axioms which are self-evident. A proposition can only be proved by drawing conclusions in its favor, from premises admitted to be true, or the truth of which is more evident than the proposition itself. But there is nothing more evident than that death is death, hence it cannot be proved by an appeal to anything more certain than itself. To attempt to prove that life is life, or that the man who is alive is not dead, would be an absurdity—and no less so to attempt to prove that life is an element of death, or that he who is dead is also alive. 2. He asserts that death is not eternal, and thinks his assertion as good as mine. On any doubtful point, I will admit that his assertion would be as good as mine; but should he assert, in opposition to me, or any other one, that the sun does not shine in a clear day, or that a man may die without parting with his life, I submit to this audience to say what such an assertion would be worth. 3. But, says he, death is not endless, because "it is not an entity—a thing expressly created to exist forever." This is truly a wonderful discovery!!! However, it is only so to the gentleman himself. I presume no one of this audience ever supposed death to be created at all. It is simply the negation of life. In a moral or spiritual sense, it is the negation of moral life—a separation from the source and fountain of moral life. Please attend here to another specimen of my friend's logic. Death, he says, "is not an entity," and yet he maintains that there is an element of life in death; that is, a non-entity embraces an entity, or nothing embraces something—there is in nothing a recuperative power, which is a sufficient pledge for the production of something, which will live forever. Most marvelous. 4. He still farther argues that death is not endless, because some who were dead have been brought into a state of life—and the words of Paul, "you hath he quickened who were dead in trespasses and sins," are quoted. But, let me ask, who quickened these dead souls? Was it death? Was it the element of moral life in death? Was it "the sheer exercise of its own energies" which destroyed death and produced life in this case? Let the language speak for itself. "You hath He quickened." God performed this work, in harmony with the principles of the gospel, and the conditionality of salvation. If this external, gracious, and divine power had not been brought into requisition, the

death here spoken of would have been eternal; and as this death is the penalty of sin, therefore, the penalty of the law is eternal. 5. Finally, Mr. Austin thinks the penalty of God's law against sin is not endless, because the Greek word *thanatos*, which is applied to physical death, is also applied to moral death; and the scriptures say, by the use of this same word *thanatos* that both physical and moral death shall be destroyed. Now, how *thanatos* can be made to exclude physical life, when applied to physical death, and at the same time embrace an element of moral life, when applied to moral death, I leave the gentleman to explain at his leisure. As to the destruction mentioned in 1 Cor. xv. 54, 55, it relates wholly to the death of the body, which will be revoked at the general resurrection. But this effects no change in the moral character; but, on the contrary, our Lord says, "they that have done evil shall come forth to the resurrection of damnation."

The foregoing are some, not all of the inconsistencies of the gentleman's reasoning on this point; and after this multiplication of words and flourish of trumpets, as though I were wholly demolished, or at best in a position where farther resistance would be fruitless, with a modesty only equaled by that of a certain general on the battle ground of Buena Vista, he calls upon me to surrender at discretion. I beg to be excused. I never surrender, much less in obedience to such a summons.

Mr. Austin says men fall into error and absurdity for the want of reason. This is true: it is the ground I have taken. It is the want of perfection, and infallibility in human reason, which makes revelation necessary. And the same deficiency in reason proves the point for which I contend, viz: that reason must not presume to dictate, negatively or positively, in regard to the plain doctrines of revelation. The truth of the doctrine should be determined by the testimony of revelation, and not by the approval, or disapproval of that reason which is so liable to err as to need the interference and corrective voice of revelation. If our reason sees occasion to approve a doctrine made known to us by revelation, we have additional satisfaction in receiving the doctrine as true: but if our reason fails to comprehend, or to perceive the principles, and facts which sustain a doctrine of revelation, the doctrine is not on *that account* false.

As to *pure reason* of which Mr. Austin says so much, no such reason can be predicated of man in his *sinful state*. In his best, and most improved condition in this life, he is liable to err on the most vital points. Against this there is no security except in humble reliance upon the infallible teachings of revelation. I suspect however, should the gentleman give us a definition of *pure reason* it would be,—"*that reason, which rejects orthodoxy, and embraces Universalism.*"

Mr. Austin's 11th negative argument is, that my doctrine repre-

sents God, as "perpetuating *voluntarily, unnecessarily, and forever*, that which is in opposition to his nature and the good of his creatures." This objection does not lie against my theory, though it may be maintained with effect against the theory of Mr. Austin. The gentleman here *admits* that sin is, *in itself*, opposed to the nature of God, and the best good of his creatures. The real difficulty therefore, is, to account for its existence at all—not to account for the *duration* of its existence. The *duration* of sin and misery is subordinate in point of importance, to the *fact of its existence*. The above objection, *a priori*, against the supposition that sin would ever exist, would have much weight; but after its existence, it can have no force as to its duration. Adam and Eve while yet in the bliss and innocence of Paradise, might have reasoned, upon this principle, against the idea that God would ever allow them to be sinful and miserable. After the destruction of the earth by the floods, Noah and his sons might have used this argument to quiet their fears respecting the probability that sin would ever again curse the earth, regenerated, and now rising anew from a state of chaos: and the reasoning would not have been destitute of plausibility. But after the existence of sin—its prevalence co-extensive with the race—and its duration for so many thousand years, the objection we are considering against the supposition that it may exist forever, is perfectly futile. Why does sin exist at all? Mr. Austin cannot answer this question, without contradicting the position taken in this negative argument. Sin does not exist because God loves it, for it is "in opposition to his nature;" it does not exist for the good of man, for it is opposed "to the best good of his creatures." Why, then, does it exist? Mr. Austin says, if it exist forever, God must perpetuate it *voluntarily*. I answer, if it exist *at all*, God must (on his principles,) perpetuate it *voluntarily*. Mr. Austin says, if sin exist forever, God must perpetuate it *unnecessarily*. I answer, (on his principles) if sin exist a *limited time*, God perpetuates it *unnecessarily*. Mr. Austin must take one of the following conclusions. 1. God does *now* perpetuate, *voluntarily* and *unnecessarily*, that which is in opposition to his nature and the good of his creatures: or, 2. Sin and misery, though "opposed to his nature and the good of his creatures," are, nevertheless, necessary to his glory and the interests of his creatures: or, 3. His theory is chimerical, his reasoning sophistical, and his conclusion false.

Mr. Austin's tenth objection to endless punishment is, that it represents God as violating "the moral principles he has enjoined on his creatures." That this objection is false, is sufficiently plain from the following facts. 1. It overlooks the nature and design of the gospel. In its nature it is adapted to the condition and wants of men as moral agents;—its design is to provide and offer salvation to men, not to compel its acceptance. 2. It assumes that God is bound to continue the means of grace and offers of life to sinners forever, however despised and rejected by them. But the scriptures directly and repeatedly declare the contrary.

God says his "spirit shall not always strive with man." He said of Ephraim, he "is joined to his idols, let him alone." God did not continue his warnings to the generations before the flood forever,—and his forbearance towards the Jewish nation ceased, when Christ said, "behold your house is left unto you desolate." Paul speaks of some who were given up "to believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 3. It presents a false view of the "moral principles God has enjoined on his creatures." It is true we should not be "weary in well doing," yet we are not responsible for the conduct of those whose benefit we seek, nor for the results of that conduct to themselves: but after a certain amount of effort to restore offenders, we are directed to have no more fellowship with them—to treat them "as a heathen man and Publican." 4. This objection assumes the very point in dispute, viz.—that the final perdition of the ungodly is inconsistent with the "principles God has enjoined on his creatures." This is so far from being true, that it agrees with the plainest declarations of his word, and harmonizes with his judicial proceedings in the present life.

In his reply to my argument on the common consent of mankind, Mr. Austin says he *esteems it the weakest* he has ever heard. This declaration was wholly unnecessary. I should have been led to suppose he regarded it in that light, from the *extreme weakness* of his answer. He repeats for the fifth or sixth time the declaration of Cicero, that the ancients "invented infernal punishments of the dead, to keep the wicked in some awe in this life." He might have quoted "Julian the Apostate," or Voltaire or Payne, to sustain the same point, and even to prove that Christ was an arch impostor, and the whole system of Christianity an "*invention*." Cicero was a skeptic; he did not believe in the doctrines of a future state at all. Warburton says, "In his letters to his friends, where we see the *man* (Cicero) divested of the politician and the sophist, he professes his *disbelief of a future state* in the frankest manner." But should we allow Cicero to be good authority, the gentleman is far from the point he aims at, since the quotation from Cicero speaks only of certain "infernal punishments"—not of the *doctrine or idea* of future retribution. As idol-worship was and is a corruption of true divine worship, so the infernal punishments invented by the ancients were a corruption of the important truth, that men will be held responsible in another life, for their conduct in this. Mr. Austin says my argument is "predicated on the assumption, that numbers decide the truth of doctrines." This is not true, though there is nothing more depended on than *numbers* to keep Universalism in countenance; hence the great anxiety to multiply converts. My object in presenting this argument was to show that the common sense of men, which is claimed in support of Universalism, is directly and decidedly against it; and, so far as it can have weight in the argument, it clearly sus-

tains the views for which I contend. In regard to future and endless punishment, *common consent* has great weight, since it connects itself with God's original communications of truth to the human family.

A comparison of what I said of the rich man and Lazarus, with Mr. Austin's comments on the subject, will show what pains the gentleman has taken to misrepresent me. This can be done without my assistance. Mr. Austin's explanation of what Christ says of the rich man and Lazarus, is so childish, contradictory and absurd, as scarcely to merit the least attention. It even lacks his usual ingenuity. For instance: he says the great gulf spoken of by our Lord, "signifies the *unbelief* of the Jews." If this be true, it follows, as this gulf cannot be passed over, the Jews are fixed in eternal unbelief, without the possibility of escape, and the Gentiles must believe, and cannot do otherwise. Yet these suppositions are directly contradicted by facts on both sides of the gulf. Thousands of the Jews have believed in Christ, and passed over one way; and thousands of Gentiles who once believed in Christ have apostatized from him, and passed over the other way. He says the rich man represents the Jews, especially their priesthood. And yet we are told in the Acts of the Apostles that "a great company of the priests were obedient to the faith"—and thus passed the gulf during Apostolic times, though Christ informs us it could not be passed over. The gentleman still farther says, the rich man in hell [*hades*] represents "the wretched condition of the Jews"—and "the beggar represents the Gentile world." If this be correct, why did not Mr. Austin extend his explanation a little farther, and tell us that the rich man (the Jews) has for 1800 years lifted up his eyes in hell, being in torment—that the Jews (represented by the rich man,) have acknowledged themselves tormented on account of their rejection of the true Messiah and his gospel, and have deprecated by piteous lamentations, the consequence of their unbelief, earnestly desiring to be delivered from it—that they have besought in vain that Lazarus (the Gentile world) might come to their relief, especially that he might be sent to the five brethren of the Jewish nation, lest they also should come into that place of torment—while, on the other hand, Abraham has refused them the least alleviation, declared the gulf to be impassable, their case to be hopeless, and will not allow Lazarus (the Gentile world) even to warn the five brethren of the Jewish nation, that they may be saved from that place of torment. And while on the subject, it would have been well if he had given the explanation of the 30th and 31st verses—"And he said, nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." Such are the wild and inconsistent views reached by those who sacri-

see no difficulty in reconciling the *existence* of sin and misery with the honor and integrity of God. But on Mr. Austin's principles, the end for which men were created is made sure in every case by an *absolute control* of the will, the conduct, and character of men. Without such control the end cannot be made sure in every case. Hence not only in the *first* and *last* act does God take pleasure, but in *every intermediate* act, which are the means he employs to bring about the end in which he has pleasure. Here then, not only is God make the *direct author* of sin, but he takes *pleasure* in all the depravity, sin, and wretchedness, which exist in the world. This is the way the gentleman's theory vindicates the character of God from dishonor. Let us state the case case on both sides. On my principles, God created man a moral agent, with a constitution free from defect—in a state of moral purity, with power sufficient to have stood, and by perseverance to have secured the end of his existence in immortality. If man is now miserable, it is because he is voluntarily sinful—if any part of the race shall be finally miserable, it will be because they "choose death in the error of their ways;" their perdition will be the result of a voluntary abuse of those advantages given them for nobler ends, and without which they would have been incapable of happiness. Man alone is responsible for the forfeiture of his own happiness. On Mr. Austin's principles, God created man with an imperfect constitution—"subject to vanity not willingly"—placed him in circumstances which rendered his sin and misery unavoidable—has the *absolute control* of his will, and conduct—perpetuates his sinful existence in this life—and in thousands of instances (according to some Universalist writers,) to an indefinite extent in the future state, and all out of sheer love, and for the purpose of making him more holy in the end. Yet he blames and punishes the sinner for being sinful—for obeying those impulses which God himself imparts to the mind. The substance of this is, that God *alone* is responsible for *every act*, and *every result*. Which of these theories dishonors God?

2. Mr. Austin says it disgraces Christ. How so? His argument is, Christ was sent to save all men, and if he does not succeed he will be *disgraced*. But let me ask Mr. Austin what Christ was sent into the world to save men from? Was it to save men from sin in this life? If so, on the principles of Universalism, he does not succeed, and must be disgraced. Was it to save men from sin in another life? Why then did he come into this life, to do what can only be done in the future state? Besides, as the gentleman well knows the standard writers on Universalism generally confine the work of salvation to this life, and assert there is no need of salvation in the life to come. Was it to save all men from endless punishment? Mr. Austin don't believe they were ever exposed to such punishment. Was it to restore final holiness and happiness? Mr. Austin don't believe

men ever lost final holiness and happiness. He don't believe advent of Christ *necessary* to the salvation of any man, or the single individual is *more sure* of heaven than he would have been if Christ had never existed. How then is Christ to be disgraced by failing to accomplish the object of his mission? The truth is, according to Universalism, Christ is in no sense a Savior of all men. He is degraded, and robbed of his titles and work, as effectively disgraced as the infidelity of men can disgrace him.—[*Time expired.*]

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[MR. AUSTIN'S ELEVENTH REPLY.]

*Gent. Moderators.*—Near the close of his last speech, Mr. Holmes introduced his *eighteenth* Argument in the Affirmative. It rests, he tells us, on the meaning of the words *everlasting* and *forever*, when applied to *future punishment*. It must be acknowledged by all who have witnessed this discussion, that Elder Holmes has been exceedingly unfortunate in his criticisms on the original words involved in our investigations. The same fault he will find awaits his efforts in the present instance.

He acknowledges that *aion*, *aionion*, &c., are frequently used in an *indefinite* and *limited* sense. This concession he could not refrain from making, because I had already introduced a large number of passages where they indicate a *limited* time. But on this acknowledgement, he allows all I can ask, to give the whole of this philological argument into my hands. If *aionios* and *aionios*, were very commonly used by the scripture writers, to denote a *limited* period of duration, as he admits, then the fact that these words are used to describe punishment, affords no proof that such punishment is *endless*. Let my brother and the public bear in mind, that he is in the *affirmative* on this question. Here are certain words, which, while they often signify strictly *endless* time, he admits they also frequently mean a *limited* period—time that comes to an end. Now when one of these *indefinite* words is applied to punishment, Elder Holmes *affirms* it means strictly *endless* duration. I deny it. Does it not follow, on every principle of logic, that he must proceed to *prove* his affirmation true? In no way can this be done, but by showing that there is something in the *nature* and *object* of punishment, that make it *necessarily* *endless*. Until he does this satisfactorily, he accomplishes nothing. Let me illustrate by the word "*large*." We speak of a *large* TREE, and a *large* PIN. Does "*large*," mean the *same* size in both cases. Suppose my friend should attempt to maintain, that in a certain country they manufacture PINS as *large* as TREES. When called upon for proof, he introduces a letter from a friend in that country, who writes that his neighborhood there is a manufactory of "*large*" pins; and proceeds to maintain by an appeal to logic that as the

"large," when connected with tree, means a tree at least an hundred feet in length, therefore the same word "large," attached to *pin*, proves that pins are an hundred feet long. Who could but admire such an argument! Would he not be required to show from the structure of the pin, that it was of that enormous length, rather than to depend on the indefinite meaning of "large." Yet similar is the reasoning of my opponent, on the subject under consideration. Because *aionion*, a word of the most indefinite meaning, signifies time without end, when applied to God, or his attributes, he contends that it has the same signification in connection with *punishment*, which of itself, has not the slightest element of endlessness!! Such logic cannot produce conviction on any enlightened mind.

Mr. Holmes maintains that the etymology of the word *aion*—its primary grammatical meaning—is *endless duration*; that such is its general usage in the scriptures; that those places where it is used in a *limited* sense, are only *exceptions* to the general rule of its usage, and that it devolves on me to prove that its application to punishment, is included within these *exceptions*. Allowing all his premises in this statement to be correct, it would give no weight to his argument. I have already proved that there are none of the elements of *endless duration* in the nature of punishment—that it is *corrective, reformatory*—and hence must *necessarily* cease. Moreover, I have shown that God has positively declared he WILL NOT cast off, nor contend [punish] forever!! This establishes the fact, that punishment is legitimately within the *exceptions* which my opponent allows exist to his general rule. But I dissent wholly from his rule, both in regard to general usage, and etymology. The general usage of *aion* and its derivatives, in the scriptures, I insist, is not *endless* duration, but *indefinite* duration, longer or shorter, in accordance with the object they qualify. In proof of this position to show that the *nature* of the subject with which these words are connected, must determine the duration they express—I could introduce the testimony of many of the most eminent scholars and commentators.—*Donnegan* gives the following definition of *aion*—"Time; a space of time; life time and life; the ordinary period of man's life; the age of man; man's estate; a long period of time; eternity." While he gives *one* sense of *endless* duration to *aion*, he furnishes *seven* different instances, where it has the meaning of *indefinite* duration. Schleusner gives the following as the definition of *aion*:—"Any space of time, whether *longer* or *shorter*, past, present, or future, to be *determined* by the persons or things spoken of, and the *scope* of the subjects; the life or age of man; any space in which we measure human life, from birth to death." Macknight, says in regard to *aion* and *aionios*—"These words, being *ambiguous*, are always to be understood according to the *nature* and *circumstances* of the things to which they are applied."



Professor Stuart says—"The New Testament usage differs from the classical one, in that *aion* in the New Testament most usually means an INDEFINITE, unlimited period of time; whereas, in the classics, the sense *ævum*, *seculum*, age, generation, in respect to time, appears to be its most usual meaning." MacLaine, in his *Mosheim*, says—"The word *aion*, or *æon*, is commonly used among Greek writers, but in different senses. Its signification in the Gnostic system, is not very evident, and several learned men have despaired of finding out its true signification. *Aion*, or *æon*, among the ancients, was used to signify the age of man, or the duration of human life. In after times, it was employed by philosophers to express the duration of spiritual and invisible beings." These citations might be greatly multiplied. They prove that a limited meaning to *aion* and derivatives, is not an exception to the general rule of its scripture usage, but clearly within that rule; and they establish the fact, that *indefinite* duration, and not *endless*, is the *primary* meaning of these words.

Mr. Holmes attaches great importance to the *etymology* of *Aion*, as supporting his position, that *endless* time is its primary meaning. He asserts that it is compounded of *æi*, ever, or always, and *on*, being—*ever-being*. It is not an established fact that these are the roots of *aion*. Some lexicographers insist that *aion* comes from the verb *aio*. Others contend that it is composed of *aia*, a poetical word, signifying the world, and *on*, to exist. Be this, however, as it may, acknowledging that *aion* comes from *æi* and *on*, it will be allowed that all its meaning of *duration*, is derived from *æi*. Now I maintain that this word is never used in the scriptures, to signify *endless* duration; but its scriptural usage or meaning is *continuous*, *uninterrupted*. It is found eight times in the New Testament, as follows:—"And the multitude, crying aloud, began to desire him [Pilate] to do as he had *EVER* [*æi*—always] done unto them."—(Mark xv, 8.) "Ye stiff-necked and uncircumcised in heart and ears, ye do *ALWAYS* [*æi*—continually] resist the Holy Spirit: as your fathers did, so do you."—(Acts vii. 51.) "For we which live are *ALWAYS* delivered [*æi*—continually exposed] unto death."—(2 Cor. iv, 11.) "The Cretans are *ALWAYS* [*æi*—habitually, uniformly] liars."—(Titus i. 12.) "They do *ALWAYS* [*æi*—continually] err in their hearts."—(Heb. iii. 10.) "Be ready *ALWAYS* [*æi*—constantly] to give an answer to every man that asketh you a reason for the hope that is in you."—(1 Peter iii. 18.) "Wherefore I will not be negligent to put you *ALWAYS* [*æi*—constantly] in remembrance of these things."—(2 Peter i. 12.) These, if I do not err, are all the instances where *æi* occurs in the New Testament. It will be seen that it has not, in a single case, the signification of *endless* duration. In every instance, it has the meaning of "constantly," "uninterruptedly."

The classical usage of *æi* seems to be similar to the scriptural.

The ancient poet *Cleanthus*, in a hymn to Jove, uses the following language:—"For thus hast thou connected the good with the evil in one system, that one *continually* existing [aien eonta] principle of reason is in all; from which, whoever of mortals are wicked, ill-starred, are endeavoring to escape, because, indeed, CONTINUALLY [æi—constantly] coveting the possessions of the good," etc. In the same poem, he exclaims—"O Jupiter, EVER [aiei] conquering all."—"I will sing your power CONTINUALLY [aien.] And again—"There is nothing more incumbent on mortals, nor on the gods, than justly to celebrate the universal law CONTINUALLY"—[æi.]

These quotations establish the fact that æi signifies *constant*, *continuous*, an indefinite period of time, and not strictly *endless*. Now as æi does not of itself, contain the sense of endless duration, how can it impart that meaning when compounded into aion or aionion. Will our hearers, will the public, reflect on this question? The Elder's position that the etymological or grammatical sense of aion or aionios is endless time, falls to the earth, to slumber with his other lame attempts at criticism.

Mr. Holmes says he has proved by the best commentators, that aion and aionios, signify eternal duration. He has only shown that sometimes these words have that meaning, and that at other times they have not. If any lexicographer declares they signify "endless time," when applied to *punishment*, he steps beyond the record, and asserts what cannot be sustained, as I have clearly proved already.

My opponent gives Edward's assertion that in sixty-five cases in the Bible, aion signifies endless time. That there are as many instances as this where aion is applied to things that are in themselves endless, and hence in these cases convey a meaning of endless duration, I have no doubt. But can Edwards, my friend Holmes, or any other man, show one instance where aion or aionios has a signification of time without end, when applied to punishment? This is impossible. I know he borrows a pompously arranged table prepared by some wise-acre, who gravely asserts that aion and aionion occur 21 times in reference to endless punishment. And the Elder finally musters courage, after some little hesitation, and valiantly endorses it, without in fact, having the slightest glimpse of knowledge or apparently the slightest care, whether the table is true or false. But what dependence can be placed on this man's assertion, or my friend's endorsement? Not the least. Professor Stuart holds up to the world the blundering ignorance both of the framer and the endorser of this wonderful table. He claims but SEVEN instances in the New Testament, where aionios is ever applied to future punishment. But if aionios is applied in a single case to future punishment, which I deny, it would not prove it to be endless. Recollect that is the only point before us. Instead of feeble and futile

assertions, let the gentleman buckle on the armour, and show a single passage in the Bible, where it is evident from the nature of punishment, and its designs, that *aionios* when connected with it, has the signification of endless time. This is the only true method to determine the duration expressed by a word so indefinite.

Mr. Holmes quotes several passages where *aionion* evidently means ceaseless time. But in all these cases it is connected with the being or attributes of God, or with things pertaining to an immortal state of existence.

The Elder introduces a few passages of scripture, in which he gives "age lasting," as the meaning of *aionion*, to show its absurdity. Among others he read the following—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—(2 Cor. v. 1.) He says I would read it "*age-lasting* in the heavens." I call the audience to witness that this is exceedingly unfair, and unworthy a high-minded controversialist. I have not taken the ground that *aionion* in ALL cases, signifies age-lasting, or an indefinite period of time. I have repeatedly defined my position to be that, when applied to punishment, and other things which from their nature are temporary, *aionion* signifies a limited duration. But that when used in reference to the Deity, his attributes, or to any thing connected with an immortal existence, it then conveys a meaning of strictly *endless* duration. Hence in the passage I have noticed, and other like places, *aionion* may properly be rendered—"eternal [unending] in the heavens." Let my opponent quote any passage where *aionion* is connected with *punishment*, and read it "age-lasting." In all such cases, it will be seen the reading is perfectly consistent and grammatical. The Elder is either so blind that he cannot, or so stubborn that he will not, see the ground I occupy on these original words. But this is of little moment. The audience and the public understand it, and that is sufficient to make me content.

Mr. Holmes gravely asserts that there is no evidence of the endless existence of God, if *aionios* does not signify duration without end!! How the man talks! Why, dear friend, it *does* mean *endless time* when applied to God! Is not that sufficient? Or do you insist that unless *aionios* when applied to *every thing*, however short—the Levitical priest-hood, the Jewish sabbath, a man's life-time, or the three days in which Jonah was in the whale—means strictly endless time, there is no evidence of God's eternal being? This idea that the eternity of Jehovah's existence does not depend upon his own infinite nature, upon the fact that he IS, from everlasting to everlasting, but upon the grammatical or theological construction of a single word, is so *childish*, that it can need no serious notice at my hands.

Another position taken by my friend is that if *aionion* when applied to punishment, does not mean strictly endless duration, then there was no Greek word by which the writers of the Bible could have expressed such a doctrine. This ground was first occupied by some rash defender of endless punishment, possessing more zeal than knowledge; and since that day, every volunteer advocate of that *beautiful* sentiment, has blundered into the same pit of ignorance. Why cannot these gentlemen do themselves the justice to investigate this point a moment, before they expose a stupidity so consummate. If there is no word but *aionion* in the Greek language to express duration that is endless, pray how did the early Greek writers denote unending time? We have seen they never used that word in any case. It is not to be found in their most ancient classics. Hence there must have been some other word or words, by which they conveyed that idea.

A brief examination will show us that the scripture writers used several Greek words beside *aionion* to signify endless time. The Elder has made a weak attempt to forestal the introduction of these words. Dreading to meet them in a fair field, he fired off his gun, coward like, before the enemy approached, and then ran away and hid himself. This is the second or third instance in which he has committed the folly so pointedly condemned by the wise man, (Prov. xviii. 13,) of answering a matter before he hears it. He was, however, undoubtedly satisfied he could answer this matter much better *before* he heard it, than afterwards. Come back my friend, and enter upon this investigation like a man. A few examples will show the Greek language possesses other words than *aion* or its derivatives, to express duration without end. 1 Cor. xv. 42,—“So also is the resurrection of the dead. It is sown in corruption, it is raised in INCORRUPTION”—[*aphtharsia*—immortality—an undying existence.] 1 Cor. xv. 53.—“For this corruptible must put on incorruption, [*aphtharsian*] and this mortal must put on IMMORTALITY”—[*athanasia*—endless existence.] 2 Tim. i. 9, 10.—“Who hath saved us and called us with a holy calling, *not according to our works*, but according to his own purpose and grace, which was given us in Christ Jesus before the world [*aionion*] began: but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought LIFE and IMMORTALITY [*zoen kai aphtharsian*—endless existence] to light, through the gospel.” Here *aionion* is used in a limited sense, and another word, *aphtharsian*, introduced to designate the endlessness of the life, which Christ brought to light.—1 Pet. i. 3, 4.—“Hath begotten us again into a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, [*aphtharton*] undefiled, and that *FADETH NOT AWAY*.” [*amaranton*—enduring, unending.”] Luke i. 33.—Speaking of Christ—“And of his kingdom there shall be NO END”—*ouk estai telos*—literally, WITHOUT END.] Can any man find a passage in

the scriptures, where this phraseology is applied to punishment? If endless punishment was designed to be revealed in the Bible, why was not it proclaimed in the unmistakable words—"and of this punishment there shall be *no end*." Heb. vii. 16.—"Who is made not after the law of a carnal commandment, but after the power of an **ENDLESS LIFE**"—[*zoēs akatalutou*—incapable of dissolution—unending.] Heb. x. 12.—"But this man, [Christ] after he had offered one sacrifice for sins, **FOREVER** [*diēnekes*—perpetually—endlessly] sat down on the right hand of God." Heb. x. 14.—"For by one offering he hath perfected **FOREVER**, [*diēnekes*] them that are sanctified."

Here are five different Greek words found in the New Testament, which most emphatically express *endless* duration, and not one of them was ever applied to punishment by a divine writer. Let it never be said hereafter, by any who value their reputation as Biblical scholars, that no Greek word could be found to express endless punishment, but that uncertain and indefinite word *aion*, and its derivatives. Mr. Holmes, it is true, takes this position. But my poor friend is to be borne with on account of his great ignorance in relation to the matter, and his distressed situation.—With pitiable fatuity he says neither of these words are adapted to convey ideas of time or duration. This is one of those hazardous expressions for which my friend has become noted. Who can be expected will believe so groundless an assertion? Do not "forever," [*diēnekes*] "incorruption," [*aphtharsia*]—"life and immortality," [*zoēs aphtharsian*]—"fadeth not away," [*amarenton*]—"no end," [*ouk estai telos*]—"endless life," [*zoēs akatalutou*]—convey ideas of time and duration? If not, what ideas do they convey? My friend says "the idea of having other words better adapted to express endless duration than *aion* is mere cavil, which no man who values his reputation as a scholar will allow himself to advocate." I reply, no man who is a gentleman, will wilfully mis-state an opponent's position. The point I labored to establish was not that there were other words *better* adapted to express endless duration, than *aion*, although I could well have taken that ground. But I aimed to answer the assertion so frequently made, that there were no Greek words which the scripture writers could use to express *endless punishment*, except *aion* and *aionios*. To show there were words which might have been thus used, if the inspired penmen had thought proper, I introduced the criticism in relation to *aphtharsia*, *akatalutou*, etc. These words are always used in the New Testament to signify *endless life*, *endless duration*—they have no disputed meaning. But they are never applied to describe the *duration* of punishment. The quotation Elder H. introduces from some writer in regard to *akatalutou*, does not effect in the least degree, the use I made of the word. And it has not the slightest bearing on the other four words I introduced, for the same purpose. Against these four words he urges nothing directly. Hav-

ing hunted up a few lines from some obscure author, who foolishly attempts to show that *akataluton* does not mean endless duration, the Elder's resources are exhausted, he gasps for further utterance, but nothing will come forth! He abandons the other words I introduced, and virtually acknowledges they contain the meaning of: endless duration. As to Abner Kneeland running into infidelity, I would inquire what it is that causes thousands to run from orthodox congregations and churches, into the lowest depths of skepticism? Where one man has gone from Universalism to infidelity, an hundred have been driven by modern evangelism into the same dark pool. His extraordinary pains to charge *infidelity* on Universalists, at every possible opportunity where he can lug the word in, is but a wretched device of a guilty heart trying to cover up the fact, that infidelity is festering every where at the very vitals of the orthodox sects!

I have had frequent occasions to call the attention of those interested in this debate, to the fatality which attends all Elder Holmes' attempts at criticism in the Greek language. I can account for this, in no way but that he takes the assertions of some superficial dabbler in the original, whom he blindly follows without having any means of knowing whether the declarations he copies are sound or unsound—thus exemplifying the Savior's declaration, "when the blind lead the blind, they both fall into the ditch." He has made a marvelous discovery in support of endless punishment in the Greek word "*eis*." He insists this word when used in connection with *aionios*, adds to its duration. But what necessity is there of adding any thing to *aionios*, if that word already, grammatically and primarily signifies *endless duration*? This great anxiety to give strength to that word, indicates clearly that he has no confidence himself in his attempts to make its original meaning to be endless time.

He says that wherever the sense of the passage requires an *endless* signification, *aionios* is construed with *eis*; and that in those cases in which *aionios* is clearly *limited*, the word *eis* is not found. Were we to allow the correctness of this position, it would prove fatal to my opponent in a variety of ways. 1. It takes from his hand several passages of scripture which he and others of his school frequently quote in defence of endless punishment. For instance, in 2 Thess. i. 9—"Who shall be punished with everlasting destruction, [olethron *aionion*,] from the presence of the Lord," etc. Jude 7—"Even as Sodom and Gomorrah, \* \* \* are set forth for an example, suffering the vengeance of eternal fire, [puros *aionion*.] Mark iii. 29—In reference to the blasphemy against the Holy Ghost, "but is in danger of eternal damnation"—[*aionion kriseos*.] In these passages "*eis*" is wholly omitted; and hence according to Elder Holmes' own rule, the word *aionion* is "clearly LIMITED" in its meaning. Yet this astute scholar is in the constant habit of quoting these passages to prove endless punishment.

Let no adventurous defender of the sweet doctrine of interminable burnings, ever quote them again in its defence. The Elder has decided that "*eis*" being absent, they mean a limited punishment. 2. His construction of "*eis*" destroys the eternity of the salvation effected by Christ, and of a future existence. Heb. v. 9—"And being made perfect he became the author of eternal salvation [*solarias aionion*] unto all them that obey them."—Heb. ix. 12—" \* \* \* He entered in once into the holy place having obtained eternal redemption [*aionian lutrosin*] for us." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." [*aionion en tais ouranois.*] "*Eis*" is not connected with *aionion* in these instances. The rule established by Elder H. proves that salvation, and redemption, and the house not made with hands, are to endure but for a limited time. He destroys, so far as any confidence can be placed in his criticism, all hope of endless salvation, and of endless being. 3. According to his enlightened criticism, God's honor and power, are to endure only for a limited time.—1 Tim. vi. 16—"Whom no man hath seen, nor can see: to whom be honor and power everlasting." [*tima kai kratos aionion.*] "*Eis*" does not occur here, of course my friend's rule limits the honor and power of Jehovah!

But the Elder's flourish in regard to "*eis*" amounts to nothing. His construction is entirely erroneous, and will assuredly mislead all who are sufficiently ignorant to put the slightest confidence in it. *Eis* never gives an endless meaning to *aionion*. In regard to time, it signifies to, even to, until—and no more than this.—"He that endureth to the end, [*eis telos*—i.e. the end of that age,] shall be saved"—[Matt. x. 22.] Or in Matt. xxv. 46—"These shall go away, into everlasting punishment"—[*eis kolusin aionion*—even to age lasting chastisement.]

My friend is so generous as to allow that I have given a true definition of *aionion*, when I construe it as signifying continuous, uninterrupted: although he thinks I have stumbled into it. If the Elder would even *stumble* into the truth, a little oftener in his exposition of scripture, I think he would confer a great obligation on those who are so unfortunate as to be disposed to follow him. But he thinks he has annihilated me with my own rule. He says, whatever is uninterrupted must continue forever. The degree of intelligence and logic manifested in this position, is entitled to the highest admiration. According to this philosophical opinion, when an individual says—"My sleep last night was uninterrupted," his meaning is, that it was endless!! Where is there a child who does not know that the words "continuous" and "uninterrupted," when spoken in reference to punishment, refer to its steady application, rather than its prolonged duration. The simple meaning is, that so long as it continues, it will be constantly inflicted, without interruption!

He says with great refinement of manner, that my "Rule," in regard to aionion, is both false and foolish. Its falsehood he declares, consists in its contradiction of my position that aionion signifies uninterrupted duration. This point I have already sufficiently explained. Its foolishness, the Elder maintains, is in giving no meaning to aionion. But I do give a meaning to aionion—viz: indefinite duration. Dr. Campbell declares its "radical idea is indefinite duration." When we say that large—small—high—low—are words of *indefinite* signification—to be understood according to the nature of the subject with which they are connected, can we be charged with giving no meaning to them? It would be as proper to make such a charge, as for my opponent to insist that if *aionion* signifies indefinite duration, it has no meaning!

I desire the public to weigh the labors of Elder Holmes on these original words. After wading through long and tedious paragraphs, what fact has he established in regard to their connection with punishment, which can yield any support to the affirmative of this question? He either has not seen the true point to which he should have aimed, or, seeing it, has cautiously avoided approaching it. Conscious of his inability to sustain himself in this critical argument, he has led the minds of our hearers on a long and tortuous journey towards every other quarter than that where they could arrive at a satisfactory conclusion. The whole subject can be brought to a single point. Even allowing all that Elder Holmes claims, that the primary, grammatical meaning of *aion* and *aionios* is endless time, (which is far from the fact,) still, inasmuch as he allows they are frequently used to denote *limited* duration, it results in the same conclusion, that their meaning in any given case, must be determined by the nature of the subject. Hence the only inquiry which can lead to any distinct result, bearing on this discussion, is the following—Is there any thing in the nature of punishment which gives to *aion* or *aionios*, the signification of endless duration, when describing it? This has been the sole question between us, during these long criticisms. All will bear me witness that my friend opposite, has not approached that point! He has studiously kept far off. And the reason is obvious—he *dare not* grapple with it! He is well aware there is nothing in the object or nature of punishment that can make it necessarily endless! This position I have heretofore established by the most convincing evidence. In avoiding this vital point, my friend has surrendered the argument into my hands! I claim he has not shown and cannot show a word in the Bible, which, when connected with punishment, has the meaning of endless duration.

Elder Holmes [p. 719,] makes the following declaration:—  
 "The renowned author of the *Ancient History of Universalism*, says Augustine (415) was the first writer who asserted that the Greek word *aion*, and its derivatives, meant endless duration.—



What shall we think of an author who will publish statements so void of truth, or of a cause which needs such support?" This declaration has been coolly and deliberately made by Elder Holmes. What will the public think, when I inform them that the *Ancient History of Universalism*, contains *no such passage* as that which is above *pretended* to be quoted from it? In view of this mean attempt to cast disparagement upon one of the most learned and worthy authors of our country, I am justified in turning home the Elder's own language on himself, with an emphasis that ought to make his ears tingle—"What will the public think of an author who will publish statements *so void of truth*; or of a cause which needs *such support*?"

My friend in his last speech, shows infallible signs of his bewilderment and despair. How pitiable to behold an individual desecrating respectable abilities, and violating the promptings of a heart naturally good, in the miserable work of endeavoring by trickery, by deception, by misrepresenting the language and arguments of his opponent, to build up a doctrine so blasphemous as that which charges God with inflicting endless agonies upon his own offspring. He feels that he has failed to sustain the affirmative of this question. This is evident to all minds of the least discernment. Every step he takes indicates it. In his delirium he rushes hither and thither over the field of our controversy, eagerly seeking something that he thinks he can *safely* catch up and turn upon me, to make a little capital in behalf of his bankrupt cause. In one of these *forays* he runs back to my *fourth* reply, delivered two days since, to carp upon my views of *moral death*. He says I declared that death is not endless because it is not an entity, etc. This is a very shallow attempt at distortion of my language. My position was that moral death is not endless, not because, it is not an entity, etc., but because there is a *recuperative* power in the soul of every individual, in the exercise of which, aided by divine influences, he can rally from the dominion of sin and overcome it. Moral death is a figurative expression, indicating not an entire extinction of moral capacities, but a bondage to sinful propensities and influences. The death of the body is not the annihilation of life. A germ (the soul) remains when the body dies, and that germ is re-clothed with another body, which St. Paul declares shall be incorruptible, powerful, glorious and spiritual. St. Paul (1 Cor. xv. 36,) compares the death of the body to the sowing of grain. The body of the kernel dies, but the life is not annihilated. A germ survives which springs up and yields a rich and abundant harvest. Another reason I assigned why moral death is not endless, was that the express work Christ came to do, was to save all men from the dominion of moral death. And that he will be successful in this work is evident from the repeated declarations of the Bible, that he shall *destroy* death, and swallow it up in victory!

In reference to my construction of St. Paul's declaration—"You hath he quickened who were dead in trespasses and sins"—my opponent inquires—"Who quickened these souls?—was it death?—was it the element of moral life in death?" My good friend, if you had studied your Bible as faithfully as you have your creed and discipline, you would not be left to ask questions so stupid.—The passage itself, explains who quickens the sinful to moral life—"You hath he [God] quickened," etc. The Elder's knowledge of the subject is so limited, that he does not see the question is not *who* quickens the wicked, but *what* is quickened! He maintains that moral death is an entire *extinction*, a total annihilation of all moral life and moral capacity. This would make St. Paul utter the most arrant nonsense. He says God quickened those who were dead in sin. To *quicken* any thing, pre-supposes there is *something* to be quickened. What is that *something* in the wicked? What can it be but the *element*, the *seed* of moral life, which the Creator had originally implanted in the soul, and which no death in sin could wholly destroy!! Mr. Holmes himself, has taken positions which fully support my view of this subject. He has said he does not believe men are now totally depraved. If this is true—if depravity is not total in the human heart—then there must be some *goodness* and *pureness* there, though dead in sin. What is that goodness, but an element of moral life in the soul? The Elder thus himself overthrowing his own position, another word is not necessary on this point.

The gentleman attempts a reply to my *thirteenth Negative Argument*, that the doctrine of Endless Punishment dishonors God, and disgraces Christ. His answer affords a specimen of analytical reasoning, which should entitle him to a Professorship of Logic in the Methodist University. Does he meet my argument in any respect whatever? Does he show it does not *dishonor* God to insist that he formed his plans of man's creation so unwisely, so imperfectly, that while he Desired, Designed, and Willed that all men should become holy and happy, an immense proportion fall into endless sin and misery? Does he make the slightest effort to show that it is not casting the deepest disgrace on the character of Christ, to assert that notwithstanding, he came to save the world—notwithstanding he declared in the most emphatic manner, he would draw all men unto him—yet he fails in this work, and millions of the race who might have been saved—who have minds that could be enlightened and hearts that could be touched, under a wise and perfect system of salvation—fall into irretrievable ruin? Does he deny that this doctrine charges the Redeemer with making false *pretences*, and uttering declarations in regard to the number he came to save, which have not proved true? No; he makes no attempt of this description. How does he meet my arguments on these points? Why he turns round and

falls fault with Universalism, and falls to work *misrepresenting* it, in the most reckless manner. But I wish the public to understand that all the false charges he brings against Universalism do not meet my argument—do not disprove the fact that endless punishment dishonors God, and disgraces Christ. Failing in this, he thus gives another argument into my hands, virtually acknowledging that he cannot weaken it.

Mr. Holmes' answer to my *eleventh* Negative Argument, is of a similar nature to that just noticed. I asserted that his doctrine virtually charges God with *voluntarily* and *needlessly*, perpetuating forever, sin and misery, which are in opposition to his own nature and the welfare of his creatures. My friend does not attempt to show that this position is not strictly true—does not even deny its truth. He, in effect, admits all I say on this subject, and allows my premises to be sound, and my conclusions just.—But to turn off the effect of my argument, and draw away attention from it, he commences expatiating on the *present* existence of sin—a point which he well knows, has formed a theme of difference and discussion in his own evangelical ranks, for ages past. The *gist* and *point* of his argument is this—Because it always has been a difficult question to determine why God should allow sin and misery to enter the world, *therefore* it is not true that he voluntarily and needlessly perpetuates forever that which is in opposition to his own nature and the good of his creatures! This is another specimen of my friend's logic!! He says it is a greater wonder that the Deity allows sin to exist at all. That is—it is a greater wonder that God should allow his creatures to be subject to the frailties and imperfections of the flesh for a little season, that the experience they thus obtain may enlighten, strengthen and benefit them—than that he should perpetuate sin FOREVER, when it can do no good to a living being throughout the universe!! His rule of measuring wonders, must be of a marvelous description.

The manner in which my opponent meets my *eighteenth* Negative Argument—that the doctrine of Endless Punishment destroys the peace of those who believe it, and strive to realize it—is similar to his course on so many of my other arguments. Instead of meeting and combatting the fact which I established, he strives to turn its point, by facing the other way and calling upon the people to hear him misrepresent the views of Universalists.—He does not deny that his doctrine destroys the peace of its sincere believers, that it *sears* the heart like red-hot lava—that it burns up every green thing in the soul, and leaves it a blackened desolate region, full of the most terrible forebodings. But he insists that it produces this effect only on believers in *election* and *reprobation*. How his Calvinistic brother evangelicals will relish the attempt to cast this odium on their peculiar sentiment, I know not. It is immaterial in what particular *phasis* those peo-

ple viewed the doctrine who were distressed by it—whether they believed men were to be endlessly tormented on the principles of “Reprobation,” or of “Free Grace.” It was the doctrine itself, (and not the principle on which they supposed it would be inflicted,) that crushed their hearts into despair, and made “life itself a cruel bitter.” I could introduce the cases of many Methodists and Baptists, as well as Presbyterians, whose peace of mind had been destroyed by this heathen invention—showing that the doctrine in *any* form destroys the happiness of those who sincerely believe it. My friend Holmes is either distressed by this doctrine, or he is not. If he is, it proves the truth of all I have said in regard to its wretched influences. If he is not, then his heart is harder and more insensible than a stone, or he does not *believe* the sentiment for which he is so stoutly contending. The latter suggestion I have no doubt comes nearer the truth than the former. The Elder speaks of finding “consolation in believing that sin exists as the result of voluntary transgression.” The idea of being consoled in view of the endless woe of our neighbors, and perhaps our families, by believing sin is voluntary, is certainly an original conception.

Mr. Holmes says Cicero was an Infidel. He was no more an infidel than all other heathen. If he was, it would not militate against the fact which he asserts—with the best means of information on the subject, that the doctrine of infernal punishment, was *invented* by the ancient heathen! The Elder strives to make a distinction between the doctrine of “infernal punishment,” and what is generally termed endless punishment. But this is too small a gimblet-hole for him to creep through. By “infernal punishment” the heathen meant the same thing as the modern orthodox by endless punishment, viz: pains and tortures inflicted in wanton cruelty and retaliation, without designing to benefit him who suffers it, or any other being in the universe!

In his melancholy wanderings in search of something that will avail him in this hour of his need, the Elder has run against the remarks I made several days since, upon the Savior’s language in John v. 28, 29—“Marvel not at this,” etc. My exposition of this passage affords him much trouble. It is so evident that in verses 28 and 29, the Redeemer is speaking of the same moral or *spiritual* resurrection, which all commentators admit was his theme in verses 24 and 25, that he feels he must make an effort to mistify this fact, to prevent its being adopted generally. But his attempt has proved abortive. He cannot convince any sound, well balanced mind, that the Savior would at one moment speak of a spiritual resurrection, which was then taking place, and the next moment, without any intimation of a change of subject, commence talking of a *literal* resurrection, which was not to take place until thousands of years shall have elapsed. His attempt at ridicule, is simply childish and silly in the extreme. The soil

on which such wit grows, must be shallow and sterile indeed.—The Elder believes Christ is speaking of a *spiritual* or *figurative* resurrection in verse 25. Why does he not paraphrase that language, as follows?—Verily I say unto you (*figuratively*.) The (*figurative*) hour is (*figuratively*) coming, and now is, (*figuratively*.) when the (*figurative*) dead shall (*figuratively*) hear the voice of the Son of God, and they that (*figuratively*) hear, shall (*figuratively*) live.” He could with the same propriety, ridicule the words of Christ, in this manner, as he has my language. And this is as fair a representation of Elder Holmes’ views of verse 25, as his is of mine respecting verses 28 and 29.

Mr. Holmes quotes with much triumph, the declarations of Vidler, Huntington and some other Universalists, in regard to aionion. But it should be understood that Relley, Murray, Vidler, Hartley and Huntington, were Trinitarian and Calvinistic Universalists. Some of them felt compelled by their peculiar calvinistic notions, to give those constructions to aionion which they would not, had they possessed a better understanding of the meaning of the word, and entertained the clear and consistent views of Universal Salvation which now so generally prevail.

My opponent says that “Rev. John Foster, (the eminent Baptist Universalist,) had too much sense to adopt any of the usual expedients resorted to, to explain *away* the meaning of aion and aionios.” He evidently means to have the public believe that Foster did not take those views of aionion which prevail among the Universalists generally. How am I to understand this? Will my friend compel me to believe he is dishonest—that he is liberately intending to deceive the public? How could he make such a statement after hearing me read the following language from the pen of Foster?—“The terms everlasting, eternal, never, original or translated, are often employed in the Bible, as well as other writings, under great and various limitations of import, and are thus withdrawn from the predicament of necessity and absolutely meaning a strictly *endless* duration. The limitation is often, indeed, plainly marked by the nature of the subject. In other instances the words are used with a figurative *indefiniteness* which leaves the limitation to be made by some general rule of reason and proportion. . . . I therefore conclude that a *limited* interpretation is authorized.”

For Elder Holmes to quote Dr. Clarke, or any other falsely styled orthodox commentator, to substantiate his positions, is simply ridiculous. It would be equally proper for me to introduce the opinions of the many eminent Universalist writers and scholars, whom I might call to my aid, were it necessary. As to the assertion of Dr. Clarke that he never saw any thing in favor of Universal Salvation worthy of notice, the probability is he

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\*See p. 674.

never saw much on the subject at any time; and what did fall under his notice, was probably a defence of Universalism on Calvinistic grounds. That he was ignorant of the views and arguments of Universalists, is evident from the fact that he supposes the "life eternal," mentioned in Matt. xxv. 46, is understood by us to refer exclusively to a state of endless glory and happiness in another state of existence.

I desire to call attention to the closing language of Mr. Holmes' *eleventh* speech.\* It is as perfect a specimen of misrepresentation and falsehood, as the annals of controversy can well furnish. If this is a sample of *EVANGELICAL honor and honesty*—if this is the influence which orthodoxy exerts on its believers and preachers—if such a reckless disposition to *belie* a large and respectable denomination of christians exists under the garb of piety and godliness, and in the hearts of those who *profess* to have been born again, and to be so much better than their neighbors as to deserve heaven, while they sink to hell—I do not wonder such multitudes have of late years, left *evangelism* in disgust, and declared that rottenness and corruption festered throughout its borders. There is not a word in the language to which I refer, which is not so framed as to misrepresent the real sentiments of Universalists, or utter that which is positively untrue respecting them.—Such declarations as that Universalists "assert that there is no need of salvation in the life to come"—that Mr. Austin "don't believe the advent of Christ *necessary* to the salvation of any man, or that a single individual is more sure of heaven than he would have been if Christ had never existed"—are unqualifiedly *false*; and Mr. Holmes must have known it, when he made them. We believe Christ will save every human being from sin and death.—Yet my opponent insists that according to Universalism "Christ is in *no sense* a Savior of all men." We believe that Christ is the Son of God and the Savior of the world—that next to Deity, he is the most exalted, powerful, glorious and worthy being in the universe—that he is a perfect Savior—a successful, triumphant Savior—that he accomplishes all his Father gave him to do—finishes his work—and reconciles a lapsed world to God. Mr. Holmes is aware of all this; yet with unblushing effrontry he charges us with *infidelity*, and insists that we degrade the Redeemer and rob him of his titles and works! I ask a candid public if such declarations as these do not indicate perfect desperation?

In his *ninth* speech [p. 651] Mr. Holmes says "there is much *secret infidelity* in the land." This is undoubtedly true. This *secret infidelity*, is to be found almost wholly in orthodox congregations. They abound with skeptics—made so by the absurd and unscriptural dogmas which are preached to them, under the name of Christianity. He says also, that "a numerous class of those

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\*Let the reader turn to page 741, and peruse it.

expelled from orthodox churches, governed by their elective affinities, find fraternal relations in the Universalist order." The Universalists are constantly receiving great accessions in every part of the land, from the best, purest, noblest minds, in orthodox churches, who leave them because they can no longer endure the false and ridiculous doctrines to which they must listen, is undoubtedly true. I set it down, as a credit mark to my friend, that he acknowledges it. But as to that other class of orthodox church members to whom he Elder attributes "Christian irregularity," the public know better than to look for them among Universalists. A very large deputation from them, including priests, elders, deacons, may be found patriotically at work in our prisons for the public good!

Among the scripture quotations introduced by Mr. Holmes in his *tenth* speech was the parable of the Sheep and the Goats.—(Matt. xv. 31–46.) He gives no original views on this portion of the divine word—he seeks to shed no new light as to its import, and the intent of the Savior in uttering it. Either his own mind is shut up in darkness and ignorance in relation to one of the most instructive lessons in the New Testament, or he is afraid to give the people the benefit of the advanced knowledge, which it would seem must, ere this, have forced its way even through mountain prejudices, into his understanding. Be this as it may, despite the light that has been thrown upon scripture phraseology, and the use of questionable words in the original languages, by eminent scholars and critics of his own school of theology, he plods along in the old track that has been pursued on this parable for centuries past. He absolutely strives to satisfy this audience that they ought to be no more intelligent than to take precisely the same low and gross views of the parable of the Sheep and Goats, that was entertained in the most ignorant periods of the Dark Ages, when Christianity was overwhelmed with heathen errors—when, with the rarest exceptions, neither priests nor people could read or write, and when they professed scarcely a glimpse of the first principles of Christ's religion. His attempts, however, to chain the public mind to the dark and wretched errors of past ages, must prove abortive in this, as in other cases where he has made a similar effort. I am confident this audience and the community in general, will not be content to bow down continually to past errors, and like galley slaves, permit themselves to be bound to religious sentiments totally unworthy an enlightened people, in an enlightened day. They will summon sufficient courage and independence to seek for higher and more consistent views of Christianity and its objects, than those to which they may heretofore unfortunately have given assent. I respectfully invite this class to accompany me in a brief examination of this Parable, which shall at least, have the merit of not depending upon ignorance and prejudice for its support.

1. What was the principle on which the *rewards* and *punishments* mentioned in this parable, were administered? Elder Holmes has strenuously maintained throughout this debate, that it is a man's *faith*—his belief or disbelief of certain *doctrines*—that decides his everlasting destiny. It is on this ground that he has so frequently made the enlightened attempt to *frighten* Universalists from their sentiments, a process so convincing to all well informed minds, that he will, undoubtedly, renew it in his closing speech. But it will be seen that *faith*—the belief of any particular doctrines, had not the slightest connection with the rewards or punishments to which the parable alludes. The king does not say to those on the right hand—"Come ye blessed," etc. because ye believed in the Trinity, or the Atonement, or Endless Punishment, or joined the churches of the Methodists, Baptists, or any of those sects who have given to themselves the name of Evangelical. Nor does he say to those on the left hand, "Depart ye cursed," because ye rejected those doctrines and believed in Universal Salvation. It is plain that both rewards and punishments were administered solely on the ground of *moral* desert. It was those who had administered to the wants of the hungry, the thirsty, the stranger, the imprisoned, and those who *neglected* these good works, that were rewarded and punished. Hence the most confirmed Universalist, who discharged these claims of benevolence, would be received on the right hand—while the rankest orthodox church-member, preacher, elder, or bishop, who had *neglected* these charitable duties, would unceremoniously be placed on the *left hand*!! If this parable is to take place in the future world, and decide the destinies of man, a very *different division* will be seen from that which our friends on the other side, are anticipating! I am constrained to say, there are multitudes of them for whose chance, under such circumstances, I would not give a *straw*!

2. To what event did the Savior allude, in uttering this parable? My opponent would have you believe that Christ referred to a Day of Judgment, in the future world, which will take place at the general Resurrection. He makes no attempt to *prove* this, in any manner whatever, but supposes the community is so unenlightened, and so wedded by prejudice to the errors of the past, that they will take this for *GRANTED without any evidence*!! In this, however, he is mistaken. The people will examine for themselves, on this point; and they will discover that the evidence is all *against* these suppositions. The passage says nothing in regard to *judging*—or to a Day of Judgment. It does not say that the events described will take place in the next world—nor that men go to another existence to assemble before Christ. But it declares that the Son of Man, comes *into this world*, to administer the rewards and punishments described—"When the Son of man shall COME in his glory," etc. Neither is there the slightest



allusion to a *Resurrection* day, or the raising of the dead in any form. The Bible describes the *resurrection* as taking place at a different time, and under circumstances very dissimilar!—(See 1 Cor. xv.)

To ascertain the nature of the event which Christ describes in this parable, we must understand the circumstances under which it was spoken. By consulting the commencement of the 24th chapter of Matthew, we learn that Jesus had been foretelling to his disciples the utter overthrow of the Temple at Jerusalem, which, of course, would abrogate the Jewish priesthood, and religion! This prediction greatly surprised his disciples, and they came to him privately, to inquire farther into this destruction that threatened the beloved temple and city of the "chosen people."—"And as he sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be?—And what shall be the sign of thy coming, and of the end of the world?" [*aionos*.]—(Matt. xxiv. 3.) It will be seen the inquiry was not, when a day of judgment should arrive, nor when men should go to another world to be judged, nor when the resurrection should take place. But it was simply what should be the sign of his coming, and of the end of the world, or *aionos*. The end of the *aionos*, cannot signify the end of our physical world or earth. The Greek word for this world or earth is "*kosmos*."—Thus in Matt. xiii. 38, the Savior says—"The field is the world," [*kosmos*.] This word *aionos*, Elder Holmes strenuously maintains signifies *everlasting duration*. But it cannot have that sense in this passage. If it has, then the inquiry of the disciples would have been—"What shall be the sign of thy coming, and of the END of *everlasting duration*?" To suppose they could make such an inquiry is to charge them with great folly. I have shown that *aionos*, and like words, are very often used in the Bible to signify *limited time*—a period that *comes to an end*! It is self-evident that *aionos*, has such signification, in the passage under consideration. Evidently its meaning is an *age*, or *dispensation*. The question was, what shall be the sign of thy coming, and the end of the *age*, or the Jewish dispensation. None but a very ignorant man will deny this. If my friend denies it, either *positively* or *virtually*, he will give a specimen of his knowledge of the scriptures, which will require no comment at my hand.—Dr. Adam Clarke renders the question as follows:—"What shall be the sign of thy coming, and of the end of the world—*for aionos*, or of the *age*, viz: the Jewish economy." Here Dr. Clarke was compelled to acknowledge that the question of the disciples had especial reference to the Jewish 'economy,' or age. Hence it could not refer to any thing connected with a future world. Although Dr. C. was anxious to press the whole subject into the support of his favorite doctrine of a future judgment day, yet his conscience constrained him to make the following admission: "But

there are some—[i. e. some able orthodox commentators] who maintain that these are but three parts of the same question ; and that our Lord's answers only refer to the destruction of the Jewish state, and that nothing is spoken here concerning the *last* or *judgment day*." It is evident from these considerations, that the disciples inquired of the Savior what would be the sign of his coming to bring the Jewish age or dispensation to a close, and set up his Mediatorial kingdom on earth.

3. The *time* for the fulfilment of this parable. This was the point on which the apostles were anxious to obtain information. The Redeemer proceeds to point out to them many "signs," which should indicate the speedy arrival of the time of his coming. At the 32d verse, he finally gives them a clear and positive data of the time—as follows:—"Now learn the parable of the fig-tree.—When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, [ye disciples to whom I speak] when ye shall see all these things, know that it is NEAR, even at the door. Verily, I say unto you, **THIS GENERATION shall not pass, till all these things be fulfilled!**" This declaration is the *Key* which unlocks to our understanding, with the utmost clearness and precision, the *time*, the *date*, of all these proceedings.—Every thing of which he had previously been speaking—everything he proceeded to utter in that discourse, including the parable of the Sheep and Goats, was to take place *during that generation!!* There is no other time mentioned—no individual is authorized to fix any other time. And he who coolly turns his back on this declaration, and asserts the events described in these two chapters, have not even yet transpired, and will not, for no one knows how many hundred or thousand years hence, deliberately **CONTRADICTS** his Savior!

4. Let us now consider briefly those parts of the phraseology of this parable, on which great dependence is placed as affording proof in support of the doctrine of Endless Punishment.

"Depart from me, ye cursed, into everlasting fire, [per to aionion] prepared for the devil and his angels."—[diabolo kai tois aggelois—your adversary and his messengers.] The Rule for understanding the meaning of aionion and like words, should not be forgotten.\* Is there anything in the nature of *fire*, that makes it necessarily endless? If there is, then aionion connected with it, would have that signification. But it is well known that fire is one of the most *ephemeral* elements in existence. It depends on the fuel by which it is fed, and when that is exhausted, it necessarily expires. Hence the fact that aionion is attached to that word can no more make it have a meaning of endless duration, than its being applied to the Levitical priesthood, or the servitude of the Jewish slaves, made them of endless duration. The only

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\*See p. 672.

meaning that can correctly be attached to the words *aionion* *pur.* is a fire that burns for an *indefinite* period of time. Or as Bishop Lowth. says—"For a certain period, known only to the infinite wisdom of God." This *aionion* fire, is a figurative expression, denoting the long and severe punishments which God would bring upon his rebellious people, the Jews.

5. "These shall go away into everlasting punishment"—[*kolasin aionion.*] Is there anything in the nature of *punishment*, which makes it necessarily *endless* in duration? This, my friend will not claim. It is simply an infliction of pain, depending for its duration, wholly upon the power and will of the being who administers it. God's punishments are frequently described in the scriptures as coming to an *end*.—"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is *accomplished*, that her iniquity is *pardoned*: for she hath received at the Lord's hand, *double* for all her sins."—(Isa. xl. 1, 2.) "The punishment of thine iniquity is ACCOMPLISHED, O daughter of Zion."—(Lam. iv. 22.) How can punishment be endless in its nature, when it is *reformatory*, as I have shown in abundance of instances. Moreover, it cannot be endless, because God has positively declared he will not cast off, nor contend [punish] forever!!—(See Isa. lvii. 16, and Lam. iii. 31.) Punishment being in its nature temporary and reformatory, the application of *aionion*, adds to it no signification of endlessness. It shows it to be a long punishment, but not unending.

That the Savior did not intend to inculcate the doctrine of endless punishment, in this phrase, is proved moreover, by the original Greek word he used for *punishment*. It is "*kolasin*." This word signifies a *reformatory* chastisement, instituted for the benefit, the restoration of those who endure it. Hedricus gives the Latin definition of *kolasin* as follows:—"Amputatio arborum luxurantium,"—i. e., the trimming of the luxuriant branches of a tree or vine, to improve it, and make it fruitful. The learned Grotius says—"The kind of punishment which tends to the IMPROVEMENT of the criminal, is what the [Greek] philosophers called, among other things, *kolasis*, or chastisement." Wyttenbock, in asserting that one of the objects of God in the infliction of sufferings, is the *correction* of the offender in order to his future amendment adds, "the Greeks frequently gave to such sufferings the name of *kolasis*." Philo, the Egyptian Jew, of whom I have already spoken, who lived in the days of Christ, uses the same words *aionios kolasis*, that Christ applied to punishment. Did he understand them as meaning a punishment which is strictly *endless*? Not by any means. He used those words to describe the injury with which an offended neighbor will pursue us, if we incur his hatred.—(Fragmenta, Tom. ii. p. 667.

In view of the testimonies I have offered on this subject, I feel authorized to insist the signification of the phrase under consideration, is this—"These shall go away into *age-lasting* chastisement." If the same word *aionos*, signifies "age," in Matt. xxiv. 3, as Dr. Clarke allows, it is evidently a correct principle to give it the meaning of *age-lasting*, in the verse which has just claimed our attention. But it is said the same word *aionion* is applied to the happiness of the righteous who were received on the right hand, as to the punishment of the wicked. This is acknowledged. But I have heretofore shown that the phrase "life eternal," or "eternal life," [*aionion zoen*] has no reference to the *duration* of happiness in another world. These words signify the present possession and enjoyment of a knowledge of God, and of Jesus Christ.\* A writer in the Christian Examiner, maintains that *aionion zoen* signifies a *spiritual* life—a life in the soul, the enjoyment of which is unknown to the world at large! As to the happiness of men in an immortal state of existence, that does not depend on the interpretation of any word, but solely on the goodness and mercy of God.

MEANING OF THE PARABLE OF THE SHEEP AND GOATS.—1. The coming of the Son of Man, at the end of that *aionos* or *age*, to abolish the old dispensation of Moses, and establish his own gospel kingdom in its stead, was a *spiritual* coming. A host of commentators, of all denominations, assent to the correctness of this view.

2. The gathering of the nations before him, was a figurative representation of the power, dominion, and authority with which Christ had been invested, by his Father, to rule-over the nations of the earth as their lawful Judge or King.—(See Daniel vii. 13, 14.)

3. The dividing of the nations, represented the distinction which would exist under the reign of Christ, between those nations which should receive his gospel, and allow its spirit to animate, and its light to guide them, and those nations who should reject his gospel. Those on the Right Hand, represented the Gentile nations who received the gospel. And the kingdom which they entered, and the eternal life [*aionion zoen*] they inherited, was the gospel of Jesus and its holy and blessed truths. Those on the Left Hand, represented the Jewish nation, who refused the gospel, and crucified its Divine Founder. The casting of them into *aionion pur* and *aionion kolasin*, represents the casting them away as the people of God, soon after the death of Christ, and the severe calamities and long protracted punishments which were inflicted on that nation, and which have continued to the present age.

My *nineteenth* and last Negative Argument is based on certain

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\*See p. 423.

statements, which I denominate CORROBORATIVE FACTS. Dr. Adam Clarke says of the apostle John—"It is evident that John was present at most of the things related by him in his gospel, and that he was an eye and ear witness of our Lord's labors, journeyings, discourses, miracles, passion, crucifixion, resurrection and ascension." There can be no doubt of the correctness of these declarations. Hence, if Christ taught the doctrine of Endless Punishment, John must have heard him, distinctly and repeatedly. If Jesus taught this doctrine at all, he taught it plainly and openly, so that there could be no mistaking his meaning. He must have made it a prominent and common subject of his discourses, instructions, and exhortations. I repeat, therefore, if Christ proclaimed such a doctrine, John not only must have heard him, but must have viewed it as one of the fundamental and all-important tenets of Christianity. And yet is it not most astonishing, that John never mentions in his Gospel, nor in either of his Epistles, the words "everlasting punishment," "everlasting fire," or "eternal punishment?" Nor do the advocates of the doctrine of endless woe quote from John's Gospel or Epistles, any passage upon which they rely with much confidence in support of that doctrine. Why this *silence* of John? Can it be explained on any other ground than that *he did not believe* the doctrine? Another remarkable fact is, that St. John's Gospel contains neither the parables of the Sheep and Goats, the Rich Man and Lazarus, nor any other parable, supposed to teach, or favor, the doctrine of Endless Punishment.—If these parables were uttered by Christ, specially to inculcate that doctrine, John must have so understood him. Why, then, did he omit them in writing his gospel? We explain it thus:—These parables were designed to represent the overthrow and rejection of the Jews, and the calling in of the Gentiles. John's Gospel was not written until after the overthrow and dispersion of the Hebrews. Dr. Clarke thinks it was probably written about A. D. 86, which would be *sixteen* years after the destruction of Jerusalem, and the rejection of "the chosen people."—The particular events which the parables were designed to describe, having taken place, St. John did not deem it necessary to insert them in his gospel.

Another remarkable fact is, that the word "*Hell*," is not found once in St. John's Gospel, or in either of his Epistles. So that those early converts who had no other Gospel but John's, (and undoubtedly there were thousands such,) would know nothing of the doctrine of Endless woe, nor of any such place as an Endless Hell. Nor is the word "*Hell*" once found in all the writings of St. Paul. What think you of that, respected audience? He was a preacher of the Gospel for *thirty* years, and he asserts that he did not fail to declare "the whole counsel of God." Yet he never, in a single instance, used that word. In fact,

the word "Hell," does not occur so often in the New Testament, as many suppose. In Matthew it is found *nine* times. In Mark but *once*. In Luke *three* times. In John not *once*. In Acts it is found only *once*, where it is applied to Christ, and signifies *grave*. Yet the book of Acts contains the history of the journeyings, labors, and preaching of the Apostles, for over *thirty* years. Hence it is certain they did not preach anything about *Hell*!! That word is not found at all in Romans, nor in 1st or 2d Corinthians, nor in Galatians, nor Ephesians, nor Philippians, nor Colossians, nor in 1st or 2d Thessalonians, nor in 1st or 2d Timothy, nor Titus, nor Philemon, nor Hebrews, nor in 1st Peter, nor in 1st, 2d or 3d John. I ask this audience how it is, if "Hell" means a place of Endless wo, that it was mentioned by the Apostles, in their preaching and writings so seldom. Some modern Revivalists use that word oftener in *one discourse*, than did Christ and his Apostles in all their preaching for *thirty* years!! If those who listened to the teachings of St. Paul, or St. John, or read their writings, were all exposed to an endless hell, is it not very singular that they did not mention it, at least *once*? How can any believer in endless punishment, account for these omissions? Are they not most convincing evidence that it is not a Bible doctrine!

There is not the slightest evidence that Endless punishment was preached, or believed, in the Christian church, until the third century, as I have already shown, when Tertullian, an African, first declared that the misery of the damned would endure as long as the happiness of the saints. Mosheim says that up to the *third* century, all the doctrines which were inculcated by the preachers of Christianity, were contained in the "Apostles creed," which it is claimed, was written either by the Apostles themselves, or by their immediate successors. It reads as follows—"I believe in God, the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ, his only Son, our Savior, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into *Hell*: the third day he rose again from the dead; he ascended into Heaven; sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the body, and life everlasting." In this creed it will be seen, there is not one word or even hint of Endless punishment, the Trinity, or Vicarious Atonement. And as the creed, according to Mosheim, contains all the doctrines inculcated by the early preachers of Christianity, we have thus, positive evidence that these sentiments were not believed in the church for over two hundred years after Christ. Is not this sufficient to satisfy all candid minds, that these doctrines must be

false notions smuggled into the Christian system amid the ignorance and corruption of succeeding ages!—[*Time expired.*]

[MR. HOLMES' TWELFTH SPEECH.]

*Gentlemen Moderators and respected Auditors:*—This is the last opportunity I shall have to address you on this occasion. I thank the moderators for extending the time for the last speech, and will endeavor to improve it to the best advantage, by making such selections from the abundant materials I have on hand, as may best serve the cause of truth.

Did time permit, I should present my *nineteenth* argument, founded on the parables of Christ, in which the doctrine of the final perdition of the ungodly is most plainly and emphatically taught. The parables of the *tares of the field*—of the *net*—and the *distribution of talents*, are amongst those which furnish a very strong and unanswerable argument in refutation of the dogmas of Universalism. For the present, however, I must forego the pleasure of presenting this argument, and attend at once to the work of closing this discussion. The question reads, "is there sufficient evidence for believing that any part of the human family will suffer endless misery in the future state." I have explained my understanding of endless misery to be, that it is both *negative and positive*. 1. A loss of the favor of God and the kingdom of heaven; and 2, positive unhappiness arising from personal and positive sinfulness. Mr. Austin, aware that it would be up hill business to contend against a proposition so plain and scriptural as this, has sought, from the beginning, to change the issue. His effort has been to separate it from its relations to God's government and the results of moral conduct, and make it a malignant and revengeful proceeding on the part of God, having no other object in view, and sustained by no other reason, than the gratification of a friend-like disposition to inflict torture on his *unfortunate creatures*. He has also employed the most extravagant and loathsome expressions he could select from his *peculiar* vocabulary, to give the whole subject a hideous aspect, and prevent a sober and impartial consideration of the grounds upon which the doctrine rests. The terms in which he has stated the question are as follows: "Millions of souls falling headlong into ceaseless tortures without the slightest forewarning, or the least intimation that such a doom awaited them." Again he says: "Crush a sentient being down to endless agonies, for failing to do what he had *no power* to do." Such is the view of the affirmative of this question which Mr. Austin has everywhere connected with his negative arguments, and labored to keep prominently before the audience. But if the gentleman has wasted his ammunition upon a creature of his own imagination—if he has been beating the air, while pretending to discuss the proposi-

tion with which we started, it is no fault of mine. I have endeavored to keep to the subject, as expressed in the terms of the question. Mr. Austin's statement and explanation of the question is a direct and gross perversion of the doctrine involved. To demolish the monster which he has conjured up, is one thing, but to refute or disprove the affirmative of this question, is quite another. He has my full consent to the demolition of his own man of straw, as soon as he chooses to effect the work; but as to the doctrine of the final perdition of the willful and incorrigible enemies of God, it stands upon a foundation which mocks the feeble efforts and futile objections of Universalism.

Let us briefly review the ground over which we have passed.

In sustaining the proposition that men may, and that there is sufficient evidence for believing some will, forfeit their final happiness, and be finally and forever miserable, my first step was to show that the human constitution harmonizes with the idea.—Hence, my first argument was drawn from the *moral agency of man*. This I prove by the moral government of God; the common consent of mankind as seen in the laws and judicial proceedings of all nations; the evidence of personal consciousness; the scriptures; and the fact that without moral liberty we are not morally responsible, and are incapable of moral happiness. The moral agency of man being established, it follows, there is, and must be, a *liability* to *forfeit* final happiness. Postpone the final state as far as you please, and still the liability to final unhappiness remains.—This liability can only be removed by taking from man his moral agency—that is, his power of moral happiness. Whatever man's final condition may be, if it is a moral condition at all, it will be, it *must* be, modified by his moral agency.

Mr. Austin, more cautious than Ballou and some other Universalist authors, does not venture to deny directly the moral liberty of men, but effects the same object in another way. He seems to admit human agency: but forthwith, as though alarmed at the consequences of his admission, proceeds to neutralize it by denying the power of moral liberty to modify the final condition of men. His language is—"I deny that his (man's) final destiny is within the sphere of his agency, or in any manner depending directly upon it." To this the reply is brief and plain. If man's final destiny is not within the sphere of his agency, it is not within the sphere of his moral character, but out of, and beyond the sphere of both. It follows, therefore, that in his *final* condition, he has no moral character at all: and as there can be no moral happiness without moral character, his final condition excludes moral happiness.—Thus, Mr. Austin in his zeal to annihilate hell, robs man of his moral character, and leaves him without the power of acquiring and enjoying endless bliss.

My second argument was drawn from the moral attributes of God—holiness, goodness and wisdom. These give character to



the Divine government. As there is an infinite opposition to sin in the nature of God, so must there be in the nature of his government. We may rest assured that sin would have been prevented, if it could have been, without subverting the nature of man and that constitution of the divine government best adapted to promote the happiness of the obedient and holy. The obedient and holy must not be robbed of the means of bliss, to accommodate the disobedient with "incapacity of pain." What may be looked for under these circumstances is, that God would make the strongest possible display of his opposition to sin, which the nature of the case would admit. His moral attributes would lead to the enactment of a penalty against sin which would involve *eternal loss*—the forfeiture of those positive blessings which are made sure to the holy and obedient. Anything short of this would fail to meet the demands of the case, as much as the difference between finite and infinite. In presenting this argument, I showed that the moral attributes concur in opposing and visiting sin by *capital punishment*—they give their united and decided suffrage to the doctrine of the irretrievable perdition of the ungodly.

My third proof is drawn from the analogy of nature. The laws of the moral world are uniform. We see the same results flowing from the same causes, during all the stages of our earthly existence. We have every reason to suppose this would be the case, were man to live on earth a thousand years, or were he allowed this world as his *eternal residence*. The great principles of God's moral government are the same in their nature, operations, and effects; at all times and in all places. In this world, the sinner often ruins his hopes and happiness beyond the power of remedy—is often punished by divine inflictions beyond the power of redemption. Unless there shall be an abrupt change in the administration of God after this life, the same result to the sinner in the future state is not merely possible, it is highly probable. But we have no intimation in nature or in revelation that any such change will take place; hence the doctrine of endless punishment is rendered credible by the analogy of nature.

My next argument was based on *human depravity*. On this point I showed: 1. Men are depraved, and that their depravity is so strong as to break through all barriers, both human and divine, which have been raised to stay its progress. 2. The fact that *moral evil exists* under God's government, is proof that it always will exist, unless there be *positive evidence* that it will be controlled and subdued by power external to itself. 3. Depravity shuts out moral light and love of virtue from the mind, and produces a state of heart and mind which constitutes a pledge of its perpetuity. "Men love darkness rather than light, because their deeds are evil." 4. Punishment cannot destroy depravity, because an effect cannot destroy its cause, and, also, because to the guilty

there is no grace in law. No *sinner* can obtain justification by the deeds of the law. 5. Depravity is increased by indulgence. "Evil men and seducers wax worse and worse;" they often break through every moral restraint, outrage every virtuous principle, and increase to the last in the inveteracy of their hatred of God, and contempt of all that is sacred. I insist that in all such cases, the presumption is decidedly against the idea of their final restoration. Nothing can assure us that such characters will ever be saved, short of a positive—"thus saith the Lord, every depraved man who does not repent in this life, *shall, without fail*, be restored to holiness and happiness in the future state."

The next affirmative proof was based on the *nature of the divine law*. The law is perfect, and the penalty is perfect as the law, and exists in eternal union with it. Whatever favor the law confers on the obedient, it confers *forever*, unless there be a forfeiture by *transgression*. So, also, whatever *disfavor* the divine law visits upon sinners is endless, unless a *reprieve* from just and deserved punishment be obtained. This, however, can only be obtained through the gospel, the benefits of which are made over to the sinner, on conditions which he may or may not comply with. From this it follows, that *in itself* considered, the penalty is endless. This also follows from the nature of the penalty, which is *death*. The only way in which Mr. Austin attempts to avoid the force of this consideration, is by denying that death is death.—He is not willing that *thanatos* should have its usual signification, but contends for a principle of life in *moral death*—that those who are dead can, by their *own energies*, bring themselves into a state of life. Such attempts to get out of a difficulty show the false and desperate character of Universalism, more forcibly than any thing that I can say.

My 7th argument was based on the *nature and design of the atonement by Christ*. Under this head I showed that the atonement is vicarious in its nature—and that its *design* was to *propitiate*, and so satisfy the claims of justice, that the penalty with which the sinner was threatened might be waived, and a dispensation of grace and pardon be granted to a guilty world. This I proved: 1. From the sufferings of Christ. As he was innocent, and holy, not involved necessarily in any of the penal consequences of sin with which our race has been visited, we can only account for his sufferings on supposition that they were voluntary, and vicarious. 2. From express scripture language, in which it is said, "he is the propitiation for our sins"—"he tasted death for every man"—"Christ hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savor"—"He was made sin (a sin offering) for us, who knew no sin, that we might be made the righteousness of God in him." To these, add all those passages in which he is said to *bear* the sins of guilty men. 3. It has also appeared from scripture, that the sufferings

of Christ do operate to deliver men from sin and death. "He was wounded for our transgressions"—the "Lord hath laid on him the iniquity of us all"—"by his stripes we are healed." Christ came to save us from perishing—that is, from *total and irretrievable ruin*. The terms redeem, redemption, ransom, reconciliation, as employed in connection with the blood and death of Christ, and with reference to the moral condition of the human race, show that Christ is the procuring cause of human salvation. Moreover, the scriptures represent the condition of the world, apart from the provisions of the gospel, to be hopeless, and that Christ's advent and atonement were necessary to the redemption of the world, and the salvation of sinners.

My *eighth* argument is drawn from the *moral turpitude of sin*. I have shown, in a number of instances, how Mr. Austin and his brethren explain away the sinfulness of sin, and make it a very small matter. Indeed, on the principles of Universalism, it is perfect nonsense to talk of moral guilt: no such thing can exist; the law loses its high moral character as the embodiment of the moral perfection of God, and man loses his accountability. On the contrary, I have proved sin to be an infinite evil, or offence; not from the character of the sinner, but from other and higher considerations. It is the violation of an infinite law, and of infinite obligations, and is an infinite evil, in the same sense that holiness is an infinite good. The endless loss of holiness and happiness would be to man an infinite evil. Hence, as sin displaces holiness and happiness, and never restores them, it is, in its nature and tendency, an infinite evil. Sin aims at defeating the highest purpose and design of the moral government of God, and as that purpose is one of infinite good to moral beings, sin is an infinite evil, because it stands opposed to the highest moral good contemplated by the divine government. Such being the moral turpitude of sin, those who love it, and voluntarily and understandingly promote it, are justly obnoxious to a punishment which would be infinite in the same sense that holiness and happiness will be an infinite good to the obedient. Such a punishment would correspond with the nature of the offence.

We have also seen that the moral attributes of God approve the inflictions of justice. The holiness, goodness, wisdom and love of God, have given their suffrage to the most marked and terrible inflictions of God upon offenders, vindicating his judicial and penal administration from the charge of injustice, even in those cases in which the sinner is destroyed without remedy, or utterly perishes "in his own corruptions."

We have also heard the voice of *human probation* proclaiming the liability and danger of *failing* to secure the highest end of our being. The doctrine of probation necessarily embraces in itself the idea of danger. Where there is more than one possible issue from a state or place, (as must be true of a probationary condi-

tion,) and where the event may be prosperous or adverse, and must be one or the other, there will, there *must always* be, danger of the *adverse* issue. This calamitous termination of probation in reference to things of this life, often operates an entire forfeiture of earthly blessings. The same principle extends to spiritual things, and applies to the future, as well as present existence of man. This world is a state of trial or probation for the future. Whether we terminate *this* life, prepared to enter upon a blissful one hereafter, is a question to be settled by the manner in which we employ and improve our probation. As is the moral character at death, so will it be *after* death, and exert a corresponding influence on the endless destiny of man. If there be uniformity in the divine government, immutability in the operation of moral laws, and truth in the teachings of direct and positive revelation, there is *liability* and *danger*, and sufficient evidence for believing that some *will* prove recreant to their own highest interest, and forfeit their future and final happiness.

My *eleventh* argument was drawn from the common consent of mankind. In presenting this, I had two objects in view. 1. The refutation of the allegation of Universalism, that endless punishment is contrary to common sense, and 2. To show that so far as universal suffrage may be claimed as proof of the truth of a doctrine, that suffrage goes to sustain the affirmative of the question under discussion. Besides this, the doctrine of endless punishment amongst the heathen has the force of positive truth, inasmuch as it stands connected with the original revelations of God to the human race. What I have said on this point, may be summed up thus: 1. Future retribution, with its endless consequences to the ungodly, is co-extensive with the history of our race. 2. The doctrine exists, and has existed, from time immemorial, not as an invention, nor as a truth which they themselves have discovered, but is referred to antiquity, and claimed, as are all their fundamental religious views, as having its origin, in ancient divine communications, and as owing its preservation to the agency of tradition. 3. A fact, or doctrine, which exists among all nations, and by the agency of a general tradition, must have had a common source. This common source we have seen to be a common revelation. In confirmation of this, the prophecy of Enoch respecting the judgment which God would execute upon the ungodly, is referred to by Jude, as the punishment of those "to whom is reserved the blackness of darkness forever."—(Jude 13-15.) All that Mr. Austin has been able to say in opposition to this, is, that Cicero and one or two others had intimated that the ancients had "invented infernal punishments of the dead," to keep the wicked in awe. Concerning this I have spoken sufficiently elsewhere.

My *twelfth* argument is deduced from the *conditionality* of salvation. By *conditional*, I mean salvation to men is suspended upon some recognition of obligation and duty on their part, without

which the gracious boon will not be conferred. The very idea of a condition, supposes that it may or *may not* be performed; and if not performed, then the promised, but conditional benefit, will not be enjoyed: that is, *that* which is made conditional to man, cannot be acquired by him, and will never be possessed, if the condition be refused, or neglected. Mr. Austin has admitted that salvation in this life is conditional, but has failed entirely to prove that it is not conditional in regard to our future and endless state. On the contrary, I have proved the conditionality of salvation in respect to both states. 1. From the *nature* of salvation. It is not physical, but moral. It is deliverance from a state of guilt and depravity, contracted and made *our own*, by voluntary sin; hence requires the action of the *will*, in the reception of that gospel provision intended to deliver us from it. Gospel salvation is always and everywhere the same, whether enjoyed in this life or after death, it is the same in its nature, and must be enjoyed on the same terms, if it be enjoyed at all. If not, then there is no uniformity in the Divine proceedings; the constitution of the Gospel will be different at some future time from what it now is, and that which is conditional at one time, will be unconditional at another. But these absurdities are not to be thought of. The constitution of the gospel will always remain the same; as long as salvation shall be offered to men at all, it will be upon the same terms: "He that believeth, shall be saved, and he that believeth not, shall be damned." 2. The same fact is confirmed by the absence of all evidence whatever, that any man who dies in a state of sin and depravity will be saved in heaven, either conditionally or otherwise. 3. We have seen the Bible abounds with direct and positive proof on the subject. Scores, if not hundreds, of passages, assert directly, and indirectly, the conditionality of present and *eternal* salvation, thus establishing, as truth, the liability and danger of failing in the attainment of final holiness and happiness.

The thirteenth argument offered by me to sustain the affirmative of this question, is drawn from the *contrast* exhibited in scripture between the righteous and wicked. "God's face is against the wicked," but "he takes pleasure in them that *fear him*." I have shown that in respect to the approbation of God and the enjoyment of moral happiness, this contrast exists in *this life*—is strongly marked in *death*: that on the principles of analogy and philosophy, the moral character must be the same *after death*, that it is when that change takes place, and must remain so, until modified by moral agencies employed for that purpose. I have also proved by the positive declarations of Christ, that the same contrast will exist in the resurrection state, as also in the day of general judgment, and will modify and give character to the decisions of that august occasion. "These shall go away into everlasting punishment, but the righteous into life eternal." As far into futurity as we can trace the existence of man, we find

the same opposition of character between the righteous and wicked, drawn by the hand of inspiration, and fixing its immutable stamp on human destiny. Where will this contrast end? In vain has Mr. Austin attempted to answer this question, and afford relief to this picture.

A strong and unanswerable argument has also been deduced from the doctrine of a future and general judgment. There is no one portion of Christian theology more hated by Universalists than this. The reason is obvious. If they allow a future and general judgment, they must also allow punishment subsequent to the decisions of that day, and then they have no data on which to predicate an argument for the final holiness and happiness of all men. The judgment is against Universalism, therefore Universalists are against the judgment. But the Bible has put this subject beyond all dispute with every honest mind. It is impossible for any unsophisticated mind to read the Bible with a sincere desire to know the truth, without being convinced of the propriety and truth of the doctrine of a future and general judgment. The outline of proof on this subject is as follows: 1. God has a right—it is his prerogative, if he chooses, to have a day of general judgment, for the general and final distribution of rewards and punishments. 2. Such an arrangement is necessary, to justify the ways of God to man. Scripture and matter of fact afford most positive proof that the present is not a state of *perfect* retribution. 3. On the Universalist theory of punishment, this world is not a state of *perfect* retribution, since, in very many cases the reformation of the sinner is not secured, but he becomes worse and worse to the last day of life. If the object of punishment in these cases, be attained at all, it must be in the *future state*. Hence there must be punishment, and consequently judgment, after this life. 4. This is farther confirmed by the fact that men cannot be rewarded nor punished according to their works, until the influence those works have exerted in the formation of human character shall be fully realized; and this will not be, until human probation is ended, and the gospel shall be preached to sinners no longer. 5. The Jews believed and taught the doctrine of a future judgment, as is abundantly evident from their historians and rabbinical writings. 6. This doctrine is most copiously and emphatically taught in the scriptures. The passages which relate to this subject fix the time of its occurrence *after this life*, and denominate it the day of judgment—the judgment of the great day—the judgment to come—the judgment seat of Christ, &c. They also declare God hath *appointed* a day in which he will judge the world—and that the wicked are “*reserved* unto the day of judgment to be punished.”

My next (16th) argument, is founded on the Bible view of the final condition of the sinner. Under this head, we have demonstrated from scripture, 1. That the unrighteous shall not inherit the

kingdom of God, or of Christ; that they have no inheritance there; that they shall not see God's kingdom, and shall not enter into it. But, if the sinner has no inheritance, and cannot acquire any, it follows he must fail of final holiness and happiness. 2. We have seen that the scriptures declare the wicked have their *portion* in that worldly and temporal happiness which pertains to this life, and that in this respect they are distinguished from the righteous, who have their chief reward in the life to come. 3. It has also appeared that the Bible reveals a place of future punishment, by the terms Sheol, Hades, Gehenna, and Tartarus, as well as by unavoidable inference from the general doctrine and teaching of scripture, and that the unrighteous are consigned to this place of punishment when they leave this world. 4. The word of God represents the condition of some sinners as *hopeless*. 5. Sinners are threatened with eternal punishment, and said to be in danger of it, which would be very inconsistent and improper, if no such punishment were possible. 6. The future punishment of the wicked is said to be their *end*, their *portion*, and *eternal*.

My 17th and 18th arguments having been presented in my last speech, are so fresh in the recollection of the audience, that they need not be referred to again, by way of recapitulation. In this review of my course of argument on this question, I have omitted many important points, for the sake of brevity, but the audience have had them in the course of the debate, and they will all be found in detail in the published form of this discussion. Taken as a whole, I have given you a chain of proofs which cannot be broken by any effort, either of logic or sophistry. That God's character, works, government and word, should furnish so many and strong proofs of the truth of a proposition, and yet that proposition be false, may be regarded a moral impossibility.

To break, or weaken the force of these affirmative proofs, Mr. Austin has presented the following *negative* considerations. 1. That the doctrine of endless punishment is not taught in the Old Testament. He quotes several authors with approbation, who say the "blessings and curses," promised in the Old Testament, "consisted altogether of *worldly benefits and punishments*," and yet he quotes from the same writings to prove the *final* holiness and happiness of all men; and farther states that the doctrine was contradicted by the Old Testament writers, though, if we are to believe him, there was no mention made of the subject. In my scriptural argument I have shown that the doctrine was taught there, in various ways, and that the Jews generally believed it; a fact which Mr. Austin has been compelled finally to admit. 2. He has argued that endless punishment is opposed to the dictates of reason. To sustain this position, he proceeded to exalt reason above revelation. On this point he took the ground occupied by every skeptic in the land, and fully justified their logical processes. If I mistake not, I have shown both the unsoundness

of his proposition, and the skeptical character of his reasoning, to the satisfaction of every candid mind. 3. In the next place he insists the doctrine of endless punishment is of heathen origin. In answer to this, I have proved that the heathen themselves (Cicero, and one or two others excepted, who did not believe in a future state at all,) claimed the doctrine in common with other religious truths, as a revelation from heaven. I have also traced its connection with God's ancient revelations to the patriarchs. Moreover, I have made it plain, that if this negative argument have any force, it must bear with equal weight against the doctrine of the Divine existence, and of future, endless felicity, since these truths were believed by heathen, and were of heathen origin, in the same sense as was the doctrine for which I contend. His *fourth* negation is, that it violates all natural sense of justice. His *fifth* is, that it violates that fundamental rule of God's government which ordains that men shall be punished according to their deeds. The weakness and folly of these positions have been made so apparent, that farther remark upon the point is uncalled for. Indeed, these two points embrace only one idea, which is founded in assumption, argued in sophistry, and contradicted by scripture and matter of fact.

Mr. Austin's 6th negative is, that endless misery destroys all certainty in the administration of rewards and punishments. The bare statement of this is a sufficient refutation. It comes so directly in contact with scripture, that it is a wonder the gentleman should make such a declaration. While it is asserted, "God is no respecter of persons"—"he that believeth *shall* be saved, and he that believeth not, *shall* be damned," it can never be uncertain whether the righteous will be rewarded, or the wicked punished. His *seventh* is, that the doctrine for which I contend, makes God's character repulsive to the better feelings of the human heart. Of course, he would have us believe that the better feelings of the human heart, are those possessed by Universalists. But to make out his case, he quotes a number of authors who have used strong expressions in regard to God's displeasure towards the sinner. However men may have represented God's character, I deny that the doctrine under consideration does, when viewed in its relations, and in connection with the reasons for it, represent the character of God in any aspect inconsistent with his justice or his love. And indeed, after all the pains taken to give us quotations from orthodox authors, he has presented nothing *more strong*, and emphatic, than the language of Jehovah himself, in respect to the moral desert and future punishment of the wicked. The *eighth* negative proof is, that the sentiment to which he stands opposed makes men hard-hearted and cruel. To prove this, he quotes Tertullian and two or three others who have employed extravagant language in regard to the final perdition of the ungodly. And this is the sum of his proof. While on the other



hand, the most of what is praiseworthy in self-denying and self-sacrificing efforts for the good of mankind, temporarily and spiritually, has been displayed by those who believed the ungodly would finally perish. But for the blessing of God on their labors, in a moral sense, the world would be a blank. Mr. Austin's *ninth* is, that endless punishment destroys the parental character of God. The paternal argument has been amply discussed during the debate, and I am more than willing to submit it to the judgment of the audience and public.

As a *tenth* point of opposition to the affirmative of this question, Mr. Austin says it violates the moral principles God has enjoined on his creatures. So far from this, we have seen it perfectly corresponds with the instruction given for regulating our intercourse with each other. The only difference is, that we are all in the same condemnation; hence, God may properly assume a position in respect to us, as the arbiter of human destiny, and the executor of his moral laws, which we cannot assume towards each other. The *eleventh* is, that it makes God perpetuate sin, *voluntarily, needlessly, and forever*. In reply, I have shown that this objection stands with all its force against Universalism, with the addition of that most blasphemous notion, that God is the direct *author* of sin, though it is in opposition to his nature and the best interest of his creatures. The *twelfth* negative argument of Mr. Austin is, that it makes the Deity dependent on man for the accomplishment of his purposes. In answer, I think I made it appear to your satisfaction, that this objection rests upon an assumed and false view of God's purposes, and also that he refuted the argument himself, by proving too much by it. The *thirteenth* objection of the gentleman is, that the affirmative of this question *dishonors* God, and *disgraces* Christ. Under this head I have turned the tables upon my friend, and demonstrated that it is *his theory* which dishonors God, by representing that he not only created man in such a state that he "*falls into blasphemy*," but actually and absolutely subjects him to it, against his will—that it is *his system* that disgraces Christ, by representing that he came to save men from that to which his own Father had subjected them against their will—by representing that he came to save all men in their final state, when on the principles of that system, no one was ever lost in any such sense—and finally, by placing him in such an attitude, that neither in this world nor in the world to come, is he, or can he be, the Savior of all men. His *fourteenth* negation is, that the doctrine of endless punishment is not found in the devotional exercises of Bible Christians. In reply, it has appeared that this objection is false in fact, and that if allowed to be valid, it would disprove many things which Mr. Austin himself pretends to believe. My friend's *fifteenth* negative argument is, that it consigns nine tenths of the human race to endless torments. To make out this point, he assumes that all infants

must be lost, because they cannot believe—that all idiots and insane persons must be consigned to perdition for the same reason—and that all heathen must fail of future felicity, because they have not the written word and preached gospel. These are declarations which he ought to know to be perfectly groundless—in direct opposition to the teachings of all evangelical Christians, and the plainest, and frequently repeated statements of God's word. As infants have never sinned personally, they are all saved unconditionally through the atonement—idiots are not at all responsible—and the heathen are only accountable for the moral advantages they possess. "In every nation, he that feareth God and worketh righteousness is accepted with him." The gentleman's *sixteenth*, which is that endless punishment consigns moral men to hell, bears with as much force against limited as endless punishment, in proportion to its duration. Besides, it assumes a false standard of morality, and overlooks the fact that God is no respecter of persons. Mr. Austin's *seventeenth* negative argument alledges that the affirmative of this question makes religion a matter of *selfish* and *sordid* calculation. Take from the above, the terms *selfish* and *sordid*, and to what remains I have no objection. I have sufficiently vindicated my views from the charge implied in this negative argument, and have also shown that as Universalism leads men to cast off fear and restrain prayer, it is open to one of the most serious charges which Almighty God brings against the enemies of truth and righteousness. The *eighteenth* negative argument of Mr. Austin is, that endless punishment destroys the peace of those who believe it. That the exposure of our fellow men to misery and danger of any kind, should affect our minds, is not strange. Were our minds not susceptible of such a feeling, we should be insensible to those motives which address themselves to the sympathies of our nature, and are intended to engage us in efforts for the good of mankind. But these feelings afford no more proof against *future*, than *present* punishment—against that which is *endless*, than that which is *limited* in duration. The expressions quoted from Saurin and Dr. Barnes, do not equal in the intensity of the feeling they disclose, those made by some of the inspired writers in respect to the moral condition of men. Jeremiah said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c. St. Paul had "great heaviness and continual sorrow in his heart." Our Lord wept over Jerusalem; and on another occasion, declared, "my soul is exceeding sorrowful, even unto death." What a pity that these blinded individuals had not been enlightened by Universalism. Instead of weeping and being sorrowful, they would have laughed for joy. They would have seen that all this misery, arising from depravity, is, after all, a *fine moral speculation*, which is being managed by the universal Father, for the benefit of his creatures, in which sin and

misery—are the *capital* invested, and the *profits* will consist in a corresponding amount of holiness and happiness.

In the gentleman's *tenth* speech, I find very little worthy of attention, or calling for reply, save a few fantastic Universalist expositions of scripture, in which, as a dernier resort, he flies to the destruction of Jerusalem for relief from the plain and forcible teachings of those passages which cannot be perverted in any other way. I really do not know what Universalists would do, were it not for Jerusalem. On their principles of interpretation, the destruction of Jerusalem is the key to the whole Bible—it is it is the principal business of revelation, to tell the world of the destruction of Jerusalem. The great pains Mr. Austin has taken in his comment on 2 Thess. i. 9, to run round and round the subject, and obscure and cover up the plain language of the passage before he ventures to bring out his *own views*, is itself a suspicious circumstance. But after all, his explanation of it must strike every intelligent mind, as so perfectly unreasonable and childish, that to name it, is a sufficient refutation. To be punished with everlasting destruction from the presence of the Lord and the glory of his power, he says, is to be banished from Jerusalem, and from the holy temple, where God's presence was believed to be manifested in a peculiar manner to his chosen people. That is, the Jews who resided at Thessalonica, a heathen city, were threatened by St. Paul with everlasting banishment from the presence of the Lord in Jerusalem, and this threat was executed when Jerusalem was destroyed by the Roman army, long after the death of the apostle, and many, if not all those Jews to which Mr. Austin supposes the passage refers. This is truly wonderful. But the gentleman thinks his view is favored by the meaning of the word *alethron*, translated destruction, and which he says means, "pain, suffering of any description." But it happens, Donnegan defines it, "*ruin, perdition*," and Clarke on the same word, remarks as follows: "What this *everlasting destruction* consists in, we cannot tell. It is not *annihilation*, for their being continues; and as the destruction is *everlasting*, it is an *eternal continuance* and *presence of substantial evil*, and *absence of all good*, for a part of this punishment consists in being banished from the *presence of the Lord*—excluded from his *approbation* for ever: so that the light of his countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to him." I should not have quoted Clarke on this point, direct and relevant as his language is, if Mr. Austin had not used his name in connection with the subject, and thus attempted to make him responsible for an exposition of scripture, which he would regard as violating common sense, the established rules of Bible criticism, and as being in itself, unnatural and foolish in the extreme. Further on this point we have only to say: 1. The apostle says, "To you who are troubled, *rest with us*." Neither the apostles

nor other Christians had *rest* in that age, from persecutions and tribulations. The rest to which they were directed, was their future heavenly inheritance. 2. He farther adds—"When the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire." We might as well look for a full explanation of this language in the destruction of Rome, as the destruction of Jerusalem: especially as connected with the punishment of the inhabitants of Thessalonica. 3. "Taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." It is probable the persecuting Jews were *included* in this reference to the ungodly, but the description answers more particularly to the ungodly persecuting Gentiles—"those who know not God, and obey not the gospel." There is no reference to the Jews, as distinguished from other sinners. 4. This vengeance was to be executed "when he shall come to be glorified in his saints, and to be admired in *all them* that believe"—which event has not yet taken place, and will not until he shall consummate the purposes of the gospel dispensation. The gentleman says his view is corroborated by Hammond and other commentators. But he has furnished no proof of this, and if he takes the same liberty with Hammond that he does with Clarke, we have no reason to suppose Hammond gives him any support whatever. It is probable Mr. Austin takes his authorities from "Page's Selections." This author does not scruple to garble and misrepresent the views of orthodox commentators, as often as it suits his purpose. Finally, Mr. Austin overturns all he has said in explanation of this passage, by the use he afterwards makes of the term *destroyed*. He quotes (Rev. xx. 14,) "Death and Hell were cast into the lake of fire," i. e., "*were destroyed*." Now, if *destruction* in this case is *perpetual and irremediable*, as I contend it is, and as Mr. Austin admits, it remains for him to show why it does not mean the same in Thess. i 9, and why he does not agree with Hammond, who says, everlasting destruction, in this place, means "*utter destruction*." Moreover, as hell is to be destroyed without remedy, by being cast into the lake of fire, according to Mr. Austin's own admission, it follows that the being cast into the lake of fire mentioned in the next (15th) verse, implies a destruction equally irremediable. Now, as he insists that "*destruction*" signifies "pain, suffering of any description," it is plain from his own reasoning, that those whose names are "not written in the book of life," and are therefore "cast into the lake of fire," are doomed to interminable *pain and suffering*. That is, his own reasoning supports the doctrine of endless punishment.

On the sin against the Holy Ghost, I need only make a remark or two in addition to what I have said elsewhere. 1. Mr. Austin connects the name of Clarke with his exposition of Matt. and Mark, on this point, and asks whether Methodist clergymen have ever given their people the views of their own Dr. Clarke. His

object in this is to convey the impression that Clarke sustains his explanation. But nothing can be more false. Our people read Clarke for themselves: thousands of copies of his commentary are found in their libraries. Clarke's views are, in the main, my views, on this and most other theological points, and so they are the views of Methodists generally. And on the the sin against the Holy Ghost, he clearly sustains the doctrine of endless punishment. His language is, "Even personal reproaches, reviling, persecutions against Christ, were remissible; but blasphemy, or ungodly speaking against the Holy Spirit, was to have *no forgiveness*." And the language, "neither in this world, neither in the world to come," which he says is equivalent to "neither in this dispensation, neither in the dispensation to come," he regards as a strong method of affirming the hopeless condition of such sinners. If sinners such as are there described have no forgiveness under the Jewish or Christian dispensation, it follows they have no forgiveness in *this* world, and if forgiven at all, it must be under some dispensation in the *future* world, which is not identified with the Christian dispensation, and of which we have no information. If Mr. Austin will develop any such means of forgiveness and restoration, we shall be bound to submit the case.

2. But Clarke says the word *never*, found in Mark iii. 29, is not found in some ancient manuscripts. This is true. But does he say it ought to be left out? He mentions the fact, to show that those manuscripts are *deficient*, and to call attention to the word *never*, as an essential part of the true text, and as necessary to the sense of the passage. The word *never* is also necessary to make the sense of the passage correspond with the parallel place in Matt. xii. 29. The force of this passage cannot, by any fair means, be explained away. All the facts and circumstances being considered, the conclusion of Tholuck is fully sustained, viz: "What Christ says concerning it, (sin against the Holy Ghost,) seems clearly to imply a degree of opposition against Holy truth, which leads to *eternal unhappiness*."

Heb. vi. 4-6, on which Mr. Austin has commented at length, does not refer to common cases of backsliding at all. Hence, all he has said of my denying one of the distinguishing traits of Methodism, is perfect nonsense. I adduced the passage to show that the scriptures represent the condition of some sinners as *hopeless*. Clarke says the passage refers to "apostates from Christianity: to such as reject the whole *Christian scheme*, and its author, the Lord Jesus." He farther adds—"the design of these solemn words is evidently to show the Hebrews that apostacy from the highest degrees of grace was possible; and that those who were highest in the favor of God, might sin against him, lose it, and *perish everlastingly*." The reason why it was or is impossible to renew such characters to repentance, is found in their rejection of Christ, "the Lord that bought them," without

whose efficacious blood, no sinner can be saved. Mr. Page, the renowned author of the "Selections," gives a rare specimen of his candor in quoting from Clarke on this passage. Passing over all he says on the main subject, in which the Dr. asserts the final perdition of the ungodly in the most emphatic manner, he gives a part of what he says on the words, "nigh unto cursing," in the 8th verse, as being applicable to the Jewish people about to be cursed of God. It is in this way that Universalist writers obtain concessions from the orthodox.

Matt. xxiii 33, Mark ix. 43, and Jude 6, Mr. Austin refers to the destruction of Jerusalem. So the question, "how can ye escape the damnation of hell?" means, how can ye escape the destruction of Jerusalem? "It is better to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched, where *their* worm dieth not, and the fire is not quenched," means, you had better part with your valuable possessions, *which offend you*, and be Christians, than be involved in the destruction of Jerusalem. So, also, the "angels who kept not their first estate, but left their own habitations, and are reserved in everlasting chains, under darkness, unto the judgment of the great day," the gentleman tells us, are certain apostate earthly messengers, who were reserved to the destruction of Jerusalem. When our Lord admonishes his disciples, (Matt. x. 29,) "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," he means, that God is able "to destroy (annihilate) both soul and body in the midst of the dreadful fires of Gehenna." And though God never did any such thing, and never intended to, yet our Lord addressed this admonition to them, "to inspire them with courage and confidence, in the midst of the perils by which they would be surrounded in proclaiming the gospel." I have not referred to these explanations of scripture by my opponent, with any view of replying. I will not insult the good sense of this intelligent audience, by attempting a formal refutation of that which refutes itself. My object in alluding to them at all, is to show you how they look, when stripped of the verbiage and rhetoric with which the gentleman has striven, though with poor success, to cover up their ridiculous deformity. I have not the least fear that any honest, intelligent mind, familiar with the scriptures, will be deceived by such interpretations. On that class of scripture passages which relate to the *kingdom of God, of Christ, and of heaven*, and the exclusion of the ungodly therefrom, I find I have compelled Mr. Austin to abandon the general ground of Universalism. The position taken generally, not to say universally, by the supporters of modern Universalism, is, that the kingdom of God, and of heaven, from which sinners are excluded, is *confined to this life*; hence, has no bearing on the future condition of man. But, from the argument I have presented

on this subject, Mr Austin sees the impossibility of sustaining this view. He therefore abandons it, and now takes the ground that the kingdom of God is the "same, both in this world and the next." Now let the gentleman attend to the following considerations: 1. The kingdom of God or of heaven is open to all sinners on earth; any man may enter it by repentance and faith. Hence, the scriptures never say that the ungodly shall not inherit this kingdom in its earthly state, but all are invited to enter and inherit its blessings. When the scriptures say the ungodly shall not see—shall not enter—shall not inherit, and have no inheritance in the kingdom of God, they refer to the kingdom in its future and celestial state. 2. Christians who are already in this kingdom on earth, are said to be heirs of this kingdom in its future and heavenly state. They are "kept by the power of God, through faith unto salvation," and "*preserved unto his heavenly kingdom.*" (2 Tim. iv. 18.) But nothing of this kind is ever said of the wicked, but, on the contrary, it is repeatedly said they shall not enter into it, nor inherit it. 3. There is no intimation any where in the Bible, that those who do not enter this kingdom on earth, will be allowed to enter it hereafter. The nature of the gospel, the conditionality of salvation, the analogy of nature, and the doctrine of human probation, unitedly and emphatically decide to the contrary. 4. And all this is confirmed by the plain and express language of the scriptures. Matt. v. 20—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in *that day*, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Luke xiii. 24. In answer to the question, are there few that be saved, our Lord says, "strive to enter in at the strait gate, for many will seek to enter in and shall not be able. When once the master of the house hath risen up, and *shut to the door*, (of entrance into this kingdom by repentance and forgiveness) and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Verse 28—"There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom, of God, and you, yourselves, thrust out." Clarke says this shutting of the door, and what follows, refers to the day of final judgment. See his comment on Matt. viii. 12, and vii. 22-3. The parable of the ten virgins teaches that some will be excluded from the kingdom of heaven hereafter. Matt. xxv. 34, in describing the final consequences of piety in this world, our Lord says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," but at the same time he says to the

wicked, "depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Mr Austin says, if I will show that any are in sin and misery after the period alluded to in Philipp (ii. 10-11,) he will abandon his doctrine. I have already shown this, by proving the existence of punishment subsequent to the general resurrection and the general judgment which will not occur until the termination of the mediatorial kingdom.

Mr. Austin professes to be astonished at my want of information respecting the "Sibylline Oracles." And yet he acknowledges the substance of what I contend for—viz: that these Oracles were extant before the time of Christ. I have given the testimony of Horsley, and better need not be sought. Also of Origen, who even denies that they were corrupted by Christians.—Perhaps no author has written more critically on the subject than Dr. Prideaux, and he contends that the Oracles used by Christians were a collection from those which existed before Christ's day, though probably somewhat corrupted, so as to suit their purpose. I know the subject is in dispute among the learned, but the weight of testimony, as well as the reason of the case, decide in favor of the view I have taken. An entire forgery would defeat the object they had in view; but a collection of the genuine Oracles, even though they were somewhat interpolated, might be employed to convince the heathen of the truth of Christianity. The whole subject, however, is of little consequence in its bearings upon the merits of this discussion.

Let us now notice a few things in the gentleman's last speech. Our attention here will be mainly directed to his reply to my argument on *aion* and *aionios*. Mr. Austin says these words do not mean endless duration, unless the nature of the subject require such signification. But I have proved that their primary grammatical signification is, always being, by the philology of the word, and the testimony of the best scholars. The meaning of the word *itself*, without regard to its applications, is, always being, or duration without end. Hence, the rule for understanding its meaning, in the various applications it has, is directly the reverse of that named by the gentleman. It *always* signifies *endless duration*, unless the *nature of the subject* to which it is applied requires a *different meaning*. And I insist, there is nothing in the nature of *banishment* from the presence of God, *destruction*, *perdition* or *punishment*, as threatened against the sinner in the future state, which *requires* the limited signification, any more than there is in the happiness, glory, and salvation of the righteous.—The same reasons which would make the signification limited in one case, would make it limited in the other also. But the gentleman thinks, allowing my rule to be correct, he has shown punishment to be an *exception*, by proving it to be *reformatory*. Indeed! when and where has he proved that *all* punishment is re-



formatory? I deny that he has furnished any such proof. What of the Antediluvians, Sodomites, Egyptians, Korahites—what of Timri and Cozbi, Ananias and Sapphira—of those who are “destroyed without remedy”—“who utterly perish in their own corruptions”—“to whom is reserved the blackness of darkness forever?” and what of those who are cast in the lake of fire? which the gentleman himself says implies utter destruction.\* I have seen no proof, any where, that punishment, in any of these cases, is reformatory. But, on the contrary, I have seen much proof that men grow worse and worse under the penal dispensations of God. My friend says farther, punishment must be an exception, because God “will not cast off, nor contend (punish) forever.”—But he has lost the benefit of this passage in any aspect of the case, by the meaning he attaches to *forever*. He says the Greek, translated everlasting, forever, means age-lasting; hence the meaning is, God will not cast off with an age-lasting punishment. There are many places where God says he will cast off forever—the wicked shall be banished from his presence *forever*—shall go away into everlasting punishment, and so on. By what rule does the gentleman determine that forever means *time without end*, when God says he will *not* cast off forever, but *limited time*, when he says he *will* cast off forever? Can any one tell? My friend’s talk about a *large tree* and *large pin*, is silly in connection with a subject of this kind. What the gentleman says of the etymology of *aion*, leaves it just where I had placed it. The examples of the use of *aei*, which he adduces from the New Testament, so far from weakening, do actually strengthen the position I had taken, and the gentleman will please accept my thanks for saving me the trouble of fortifying my argument by those examples. Every one of the places to which he has referred, affords proof that *aei* in itself, means *endless*, and can only be understood in a *limited* sense as to duration, where the circumstances and nature of the subject *restrain* and *limit* the signification, as they do in these examples. And this he himself allows, by saying it means, ‘*constantly*,’ ‘*uninterruptedly*.’ If it refer to a night’s sleep, it means the sleep is uninterrupted *during* the night. If it refer to any thing identified with human life, it means *during* human life.—When it is applied to the punishment of the sinner in eternity, it means *during* eternity, that is, duration without end; and this it always signifies, unless its meaning be clearly limited by the nature of the subject. The quotation taken from a heathen poet also confirms the view I have taken of the word *aion*, and its component elements.

Mr. Austin attempts to show a contradiction between the author quoted by me, and Prof. Stuart, as to the number of times in which *aion* is applied to future punishment in the New Testa-

ment. But allowing they differ as to the *number* of instances, this alters not the case, since they do not differ as to the *thing*.—They both assert the word is so applied, and seven clear examples are as good as a thousand. But allowing Stuart to say in substance what Mr. Austin alledges, it does not follow there is any discrepancy between these authors. As there are many more than *seven* places in which future punishment is directly or indirectly taught in connection with *aion*, the probability is, that one of these authors embraces in his calculation only *one class* of these scriptures, while the other embraces them all. I have not vouched for the *exact* correctness of my author's table, but I have examined it sufficiently to know that it is generally correct, and that there are *more* than seven places in which *aion* is used in connection with future punishment. But Mr. Austin denies that *aion*, or *aionios* is applied to *future* punishment at all in the scriptures. What should be thought of a declaration of this kind in the nineteenth century? Prof. Stuart, and a thousand others, whose learning and honesty are alike above suspicion, hold up to the world the blundering ignorance—no, not the ignorance, for some of them know better—the barefaced imposition of the champions of Universalism, in misleading their people by such groundless assertions.

Mr. Austin seems not a little displeased that I should have presumed to refute some of his arguments before they were offered, and he calls it answering a matter before I hear it. But does he suppose these arguments originated with himself. Indeed, far from this. The same arguments presented here, I have heard repeated, and read in books on Universalism many times before.—There is but one stereotyped course for all advocates of this system, contradictory in itself, and connected with a thousand instances of twisting and turning. It was an easy matter to anticipate the gentleman in his arguments, since I knew as well beforehand as afterward, precisely where he was coming out.

As to the five words found in the New Testament, to “express endless duration,” I have already considered the bearing they have on the subject under discussion.\* We need only add here that all these words except one, are compounded with a negative; hence, in their primary state, they express a meaning directly contrary to what they do in their compound state, and only express ideas of duration indirectly, and in a negative way. Moreover, their proper use is to designate *qualities* of substances, and not ideas of time or duration, only as such ideas are necessarily implied by the nature of the subject. But *aion* and *aionios* have no other proper use, except to convey ideas of duration. The other word referred to, is *dienekes*, compounded of *dia*, *divine*, spiritual, or celestial, and *enkes*, continued, extended. The idea conveyed

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is, that those who are perfected by Christ, enjoy uninterrupted spiritual life. It requires little discernment to see that this word cannot be properly applied to punishment. The effort Mr. Austin makes to give these words the precedence of *aion*, in their adaptation to express ideas of duration, can have no other effect than to expose him to the ridicule of all Greek and Biblical scholars.

After many glaring and inexcusable instances of misrepresentation, to which it were useless to reply, since the same thing will be done again, the first opportunity; and after much offensive language to me personally, which it were degrading to notice as it deserves, the gentleman makes another assertion, entirely unsupported by any thing I have said. He says that I insist that the "Greek word *eis*, in connection with *aion*, adds to its duration." Mr. Austin knows I have not said, nor intended to say, any such thing. My language is, that *eis* marks the scope and extent of meaning. Nor have I said, as Mr. Austin would have you believe, that *eis* is found in every place where *aion* must mean eternal. The fact to which I alluded, and which is worthy of attention, is, that *eis* is usually found in those sentences where *aion* means eternal, but that it is not found where the signification is clearly limited. I have not said, however, that *aion* is *clearly limited* in its signification in every place where *eis* is not found, as Mr. Austin asserts. This is another of his perversions, I hope inadvertent. If Mr. Austin had been as willing to understand my argument, as he seems to be to pervert and misapply it, he would have seen that I claim only 60 instances in which this construction is found, while the instances in which *aion* must have the unlimited signification, are much more numerous. The force of this argument is as follows:—The word *eis* is never found in connection with *aion*, except where this term has the endless signification. But it is found repeatedly where *aion* is applied to future punishment, and this particular construction strengthens the argument for endless punishment.

In language so unworthy of the gentleman, and of the place he occupies during this discussion, that I know not how fitly to characterize it, Mr. Austin charges me with a "mean attempt to cast disparagement upon one of the most learned and worthy authors of our country." What is the matter? Why, I quoted from the Universalist Almanac, language which the editor, A. B. Grosh, gives to his readers, on the authority of H. Ballou, 2d, author of the "Ancient History of Universalism," in which he says—"A. D. 415, Augustine, a latinist, was the first writer who asserted that the Greek word *aion* and its derivatives, forever, everlasting, &c., meant endless duration"—(Universalist Almanac, 1848, page 24.) Did Mr. Ballou say this, or anything like it? If not, then Mr. Grosh has misrepresented his friend, and is worthy of censure. Did Mr. Austin know of this passage? If so, why that

groundless assertion, and those offensive terms? I leave the subject to work its own explanation.

Mr. Austin says it is ridiculous for me to quote Dr. Clarke. Well, it is equally ridiculous for him to quote Goodwin and others interested in sustaining Universalism, sometimes giving them credit and sometimes not. I have as much confidence in several other Methodist authors as I have in Clarke, but I have not quoted them. I should rarely have quoted Clarke, perhaps not at all, if Mr. Austin had not taken so much pains to parade him before the audience. Under the circumstances, it was perfectly proper for me to quote him. 1. To show that my opponent has garbled and misrepresented his views. 2. To show that Clarke makes no concessions to Universalism. 3. To fortify my own positions by the testimony of a man of such acknowledged ability and extensive erudition—whose mind was infinitely above that low trickery by which the system of Universalism is generally supported. It is not wonderful that the gentleman is displeased in being able to make so little capital of Dr. Clarke. In regard to the close of my eleventh speech, Mr. Austin boils over with very rage, and indulges in a strain of railing, truly humiliating. I wondered at first what I had said to stir up the sediment of the gentleman's nature, and give such a savage aspect to his language. On recurring to my remarks, I find I have only turned his 13th negative argument against his own theory, and shown that Universalism "dishonors God and disgraces Christ." In doing this, I have made a few plain statements of plain facts, which are the more offensive to my friend, because they are so very plain, and, withal, so true—The charge of falsehood, which the gentleman has repeated so often, recently, does not disturb me at all. I have no idea that any disinterested man will dissent from the statements I have made, who knows any thing of the system of modern Universalism, or has heard, or shall read this discussion. The charge of falsehood will, in due time, find its true paternity. Does the gentleman think the merits of this discussion depend upon such spasmodic tirades as he has here given us? If this be his notion, it may answer as an apology for becoming more rabid, as we approach the close of the debate.

On the parable of the sheep and goats, Mr. Austin says, "I seek to shed no new light as to its import, or the design of the Savior in uttering it." I answer, the subject needs no light—it is perfectly plain in itself. That which is explained by Christ, cannot be improved upon by men. He farther states that faith has no connection with the rewards and punishments mentioned in this parable, but they proceed on the ground of *moral desert*. But does not the gentleman know, "without faith it is impossible to please God," and can we have *moral desert* without pleasing God? The works rewarded in this case were the *fruit* of faith, without which they would have had no *moral desert* whatever. Nothing

is taught in the scriptures with greater plainness, than that no service is acceptable to God, unless it spring from faith. The apostle says, "whatsoever is not of faith is sin." Moral desert without faith, and consequently, without pleasing God!! What sort of religion is the gentleman contending for?—how unlike to the religion of Christ! Mr. Austin says the distribution of rewards and punishments, here described, takes place in this world, and that "the Son of man comes into this world to administer" them. But you will look in vain for any such declaration in the chapter. We know not where this distribution will take place. Our Lord does not inform us; he only says, "when the Son of man shall come in his glory, and all the holy angels with him," etc.

Mr. Austin next gives us a long farrago, the object of which seems to be, to show that Christ gave a prophetic description of the destruction of Jerusalem in the 24th chapter of Matt. And with wonderful eclat, he announces that Dr. Clarke was compelled to acknowledge that the question, "what shall be the sign of thy coming, and of the end of the world?" had reference to the Jewish economy or age. But Dr. Clarke never thought of doubting this, nor any other orthodox commentator that I have ever consulted. There is no motive for denying this, any more than for denying the resurrection of Christ. The harangue of the gentleman on this point is evidently designed as a *make-weight*, with which to prepare the way and give more plausibility to his unauthorized, unnatural, and senseless explanation of the last of the 25th chapter. But any one who reads both these chapters through with attention, will see that there is no more connection between the destruction of Jerusalem, as described in the first part of the 24th, and this description of Christ's coming in his glory, to distribute rewards and punishments, in the last part of the 25th chap., than between this last event, and another signal display of vengeance against nations or cities. The account of the destruction of Jerusalem closes with the 41st verse of the 24th chapter. The remainder of the chapter is the application which our Lord makes of it to his disciples, in which he admonishes them to be ready, not merely for the calamities of that age, but for the final account that must be rendered to God, the Judge of all.

The 25th chap. commences with the parable of the "ten virgins," in which Christ represents the state of the church, then denominated the "kingdom of heaven," including both Jews and Gentiles, from the time of the dissolution of the Jewish polity to the period when the gospel dispensation shall terminate, and men shall be rewarded or otherwise, according to the improvement they have made of its blessings: when the faithful shall be allowed to enter the heavenly state, and those who have spent their lives in the sleep of sin and carnal security, will say in vain, "Lord, Lord, open unto us." The same subject is still

farther illustrated from the 14th to the 30th verse, by the parable of the "*talents*." The man travelling into a far country, represents the Lord Jesus Christ, who, having accomplished the object of his mission to our world, returned to his original kingdom and glory. The servants to whom talents are distributed, are those to whom the gospel is preached, and who are held responsible for the improvement of the blessings conferred, according to their ability. The return of the Lord of those servants "to reckon with them," "*after a long time*," represents the final coming of Christ to judge the world. The result to the "*wicked and slothful*," is described in the 30th verse: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Having given this general view of the gospel kingdom on earth, of the nature of his moral administration, and of the principles which will govern the subject of final retribution, he proceeds in the 31st verse to a more minute description of the scenes of that day, which is to try every man's work of what sort it is, and give to every man according as his work shall be. 1. The Son of man shall come in his glory, with all his holy angels. 2. He shall sit upon the throne of his glory. 3. Before him shall be gathered all nations—the whole world. 4. He shall separate them according to *moral character*, as a shepherd divideth the sheep from the goats, placing the righteous upon his right hand, and the unrighteous on the left. 5. He shall address himself to those on his right, pronounce them blessed—invite them to inherit the kingdom prepared for them from the foundation of the world, and give the grounds of their justification, which is found in that faith in his character and word, and devotion to his cause, of which *they had given proof in a life of piety and usefulness*. 6. He shall then address himself to those on the left—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels," and give the reason, which is directly the opposite of that named in regard to the righteous. The description closes with these remarkable words:—"These (the wicked) shall go away into everlasting punishment, but the righteous into life eternal."—Mr. Austin says it means "*age-lasting chastisement*." I answer, then the other part of the verse means *age-lasting life*. But he says he has shown that eternal life has no reference to the duration of happiness in another world. I answer, he has shown no such thing, nor can he, any more than he can make a world.—When the scriptures speak of "*eternal life*" as enjoyed in this world, as in John xvii. 3, they point out that life which arises from the true knowledge of God, which exists in the soul of the true believer, is transferred with him to heaven, and is participated in by the heavenly host. But when they speak, as in this case, of going into life eternal, or, as in other places, of inheriting or receiving eternal life, as a reward of faith and piety on

earth, they always refer to that state and place of happiness into which the righteous enter after this life. This I have abundantly demonstrated in other places.

All that the gentleman says in regard to the ephemeral nature of fire—the meaning of *kolasis*, the Latin definition of it—and the reformatory design of certain kinds of punishment, is mere trash, and has no sort of bearing upon the doctrine of that portion of scripture under consideration. He knows very well that *kolasis* means *punishment* as well as chastisement, and I have repeatedly shown that all punishment is not reformatory. Nor is it reformatory in this case.

I have now given what time I have to spare to this long essay (probably an old sermon) of Mr. Austin, on the parable of the sheep and goats, as he styles it, thrown into the discussion at the close of his eleventh speech, when my opportunity to consider it must necessarily be limited. But with the remarks I have made I cheerfully leave it, confident that every honest and intelligent mind will see the perfect futility of the gentleman's theory.

A few words now in regard to my friend's *corroborative facts*.

1. He says the words "everlasting punishment," "everlasting fire," "eternal punishment," are not found in the gospel by St. John. Answer. John does not give the genealogy of Christ, his miraculous conception or birth, or his baptism. He does not give the Lord's Prayer, and if I mistake not, he leaves out the account of the transfiguration. What, then, are not these things true and important? But though St. John does not use the precise language in regard to future and endless punishment which is found in other parts of the scriptures, yet he taught the doctrine as clearly as any other one of the inspired writers. Many of my proofs have been taken from John's writings, and need not now be repeated. 2. Mr. Austin wishes to know why the term *hell* is used so seldom by the apostles, and is not found in some of the epistles at all? I might with equal propriety ask, why the term heaven, the place of endless bliss, is used so seldom in some of the epistles, and in others not mentioned at all. It is used but three or four times in both the epistles of Peter, once in Philip, twice in Collos., in reference to the future state; in 1 and 2 Thess. it is not mentioned at all in connection with the future happiness of the righteous. The word is not found at all in 1 and 2 Tim.; nor in Titus; nor in Philemon; nor in reference to the future state is it found in the epistle of James; nor is it found more than once in the three epistles of St. John, and that is 1 John v. 7, supposed by some to be spurious; nor is it found in Jude; or, if I mistake not, in the epistle to the Romans: and from how many other books it is, absent I am not now prepared to say. What think you of this, respected auditors? Shall we conclude there is no endless happiness for the righteous? If Mr. Austin's reasoning be correct, we must. But the truth is, the words heaven and hell,

are neither of them *necessary* to prove the doctrines to which they stand related. Expunge them both from the Bible, and endless happiness for the righteous, and endless perdition for the ungodly, would still stand upon a foundation as firm as God's eternal truth.

3. The apostles' *creed*. On this we remark, *first*, it was not written or formed by the apostles. Lord King says, "all learned persons are agreed that it was not composed by them." *Secondly*. The doctrine of endless perdition is clearly taught by implication, from the form of the creed as given by Mr. Austin. That creed you see contains the doctrine of a future and general judgment, and by consequence, the punishment of the wicked *subsequent* to the general judgment, which is itself equivalent to endless punishment. But there are other forms of this creed. There is one given by Lord King (Primitive Church, page 207,) which dates back to the second century, in which endless punishment is clearly and emphatically expressed. It commences with the usual form. Credo in unum Deum—"I believe in one God," &c.—and ends with these words, respecting Christ's coming to judge the world—"in gloria venturus Salvator earum qui salvantur, et Judex earum qui Judicantur, et mittens in ignem æternum transfiguratōres veritatis, et contemptitares Patris sui et adventus ejus"—"about to come in glory, the Savior of those who shall be saved, and the judge of those who shall be judged, and sending away into *eternal fire*, the perverters of truth, and the despisers of his Father and of his coming." The points here considered are mere cavils, unworthy of notice, only as they show the perfect weakness of my friend's cause. I have now only a few general remarks to make, and I close this speech and this discussion together.

1. I call attention to the gentleman's scripture quotations. These you will find by examination, to have, as to the great body of them, very little relation to the subject he has been endeavoring to support. They seem to have been quoted for the most part, to make a show, and cause those not familiar with the subject to *stare* and *wonder*, and conclude his doctrine must be true, since he repeats so much scripture. Yet Mr. Austin very well knows, that only a small portion of his quotations have even an indirect bearing as proofs of Universal salvation. I have yet to see the first passage which, without manifest perversion, makes anything for unconditional Universal salvation. While Mr. Austin is asserting the *direct*, *positive*, and *emphatic* proof of his doctrine, by the *plain* and unequivocal declarations of scripture, some of the most intelligent of his brethren are *giving up* the scriptural argument. In a debate between E. Ray and I. Kidwell, Mr. Kidwell, the Universalist, holds the following language: "I then discovered, for the first time, that by far the greater part of Bible is a perfect neutrality on the question (of salvation;) the body of the book being simply historical, while a considerable portion was



written either enigmatically, allegorically, poetically, preceptively, or epistolatory—the book itself not being a system of any doctrine. Hence I discovered, to collect the system of salvation out of the Bible, was like collecting jewels from a heap of rubbish.” Mr. H. Ballou, writing on analogy, says—“We have said even they who disclaim analogical deductions concerning a future state, do, nevertheless, use them. Do not they contend that man will be happy hereafter? Whence do they so confidently derive this conclusion? *Not from any express assertion in the scriptures that I recollect.*” “We may be told it is the necessary inference, however, from what they do assert, namely, that men will be equal to the angels, be the children of God, incorruptible, in a spiritual body, that all will be subdued to God, &c. But *how do we know that these conditions will hereafter produce happiness?* How confidently it is said, that if men be sinners hereafter, they must be miserable; if righteous, happy. Such is indeed the case *here*; but we infer it of the future, only by analogy, *not from any direct testimony of the scripture.*”—(Universalist Quarterly.) Here Mr. Ballou abandons the scriptural argument for Universal salvation, and repudiates the whole field of Bible argument, over which Mr. Austin has passed in this discussion, as affording direct proof of future happiness. Which of these Universalist gentlemen are entitled to most confidence, Mr. Austin or Mr. Ballou?

2. Look again at the gentleman's course of argument. On the first and second questions you had some rare specimens of consistency. The gentleman has been a little more wary, still he has committed himself most palpably on the present proposition. He has at different times abandoned nearly every position he has taken. This will be perfectly evident to every intelligent mind. He wishes to be understood as admitting moral agency, and yet will not allow moral agency to modify, or in any way affect the final moral destiny of man. He argues for analogy and against it—for the conditionality of salvation, and against the idea that men can by possibility forfeit salvation—for human probation, and yet all men *must* come out at the same point—for the power of moral choice, yet all men must *necessarily* choose the very same thing—and much more of a similar character. Another department of his argument runs in a circle. God subjects man to *vanity*, (sin,) vanity subjects him to punishment, and punishment in turn subjects him to God. Head him on one side of this circle, and he runs round the other way; head him on the other side, and he runs back again; and thus he has run round and round, until his track is smooth as an “otter slide,” illustrating the story of two snakes, which in a fit of madness seized each other by the tail, and continued the contest by the process of *suction*, until nothing was left of either. I have already called attention sufficiently, to the careless, apparently reckless assertions of the gentleman,

in quoting me as saying what I never thought of saying, and in claiming many things, without the slightest foundation.\*

3. I intended to have given a somewhat extended review of the gentleman's criticisms of the Greek text, but I find my time and limits will not allow. The great majority of his criticisms are so trifling as to be unworthy of notice, but there are others involving points of some importance, where the gentleman has fallen into blunders so palpable and gross, as almost induces a suspicion of his competency in these matters. To this point, I call the attention of that portion of the public who understand the subject, particularly to what he says of the "original of the word Justification"—his definition of *krinein* from *krino*, and also of *apoletai*, and several others which I need not mention.

4. My friend's system of doctrine. Who can tell what the gentleman believes? I confess, after all that has passed between us, I am unable to say with much confidence what he believes, except as I infer it from what he *disbelieves*. Almost the only thing he has *constantly* affirmed, is, that all men will be finally holy and happy. And in his attempt to sustain this, he has seemed to think himself bound to deny almost every thing else. True, he has affirmed other things, but as often reasoned inconsistent with such affirmations. And what havoc he has made of the main truths of revelation! The supreme divinity of Christ, his vicarious atonement for sinners, have been ridiculed in the most shocking manner: that reverence for Christ, and sole dependence on the merit of his atonement for salvation, which is enjoined in the scriptures and exhibited by all true Christians, in connection with feelings of personal unworthiness and self-abasement, have been spoken of in the most contemptuous and sneering manner. He has denied the native depravity of the human heart—maintained the possession by man of a recuperative energy, which, "by the *sure exercise of its own energies*, would, in process of time, enable its possessor to work his way out of the deepest moral darkness and death,"† thus repudiating the idea that *any* gracious moral influence is *indispensable* to the final salvation of man. And yet he has sometimes talked of regeneration, and the gracious influence of the Spirit. All this, and much more of a like nature have we had, over and over again. And after all, what is Universalism? Were I called upon to furnish a synopsis of this system, from the data furnished by this discussion, I could not describe it more appropriately than by adopting Eschenmayer's description of Hegel's Philosophy: "A Holy Ghost without illumination—a gospel without faith—an apostacy without sin—wickedness without conscious guilt—an atonement

\* Mr. Austin's notes respecting Watts, Doddridge, and Rush, prove nothing so clearly, as the slight and uncertain authority, on which he makes his assertions.

† Page 509.

without remission of sin—a death without an offering—a release without imputation—justice without a judge—grace without pardon—a this side without a that side—a Christian religion without Christianity—and in general, a religion without a religion.”—(German Philosophy.)

5. Conclusion. I forbear to remark upon the spirit in which my friend has conducted his part of this discussion, especially on the last question; though it has appeared to me, as we approached the end, that he was becoming desperate—resolved to “rule or ruin”—that is, to have the argument, or so mar the discussion with offensive personalities, that men of refined feelings and correct taste would not endure to read it. It is true, I have been severe upon Universalism, as also upon the gentleman's arguments and general course of reasoning. But I believe I have for the most part, maintained that respectful bearing toward my opponent personally, which was called for by the proprieties of the occasion. But if I have, in the heat of discussion, transgressed this rule, I now make the *amende honorable*, and ask the gentleman's pardon. But mark—it must be a pardon on my own principles; a Universalist pardon, or a pardon on the principles of Universalism, would, in any case, be wholly worthless, and even an insult. In closing this discussion, I shall not in the spirit of vanity claim that I have done all, and the gentleman has done nothing. He has done much, very much—he has exhibited a tact and perseverance rarely seen in the management of a bad cause. And I doubt not, many Universalists will regard him as having fully sustained his cause, yet others will not fail to see his essential deficiencies. However, the gentleman himself seems very confident that he has gained the argument, and in this he has more than once reminded me of what Gen. Taylor remarked of certain Western regiments at the battle of Buena Vista—that they were “overcome three times without knowing it.” The discussion, however, is to be passed upon by a discerning public, and to their decision I cheerfully submit it.

The audience will please accept my thanks for their marked and candid attention. To that portion of the assembly professing confidence in Universalism, I would say, though I have spoken in severe terms of your theory, I beg you to believe I have the kindest feelings towards you personally, and would do any thing in my power to promote your welfare. The best proof I can give you at this time of this disposition of my heart, is to admonish you, kindly, yet most solemnly, of the false and dangerous character of your theory, and offer you, through faith in a Redeemer, a better system, and a better hope, “established upon better promises.”

To those gentlemen present known as preachers of Universalism, I would tender my acknowledgments for the respectful manner in which they have treated me during this discussion. This may be the only occasion I shall ever have to speak to you per-

sonally. I hope, therefore, I shall not be deemed impertinent if I say I regard yours as a fearful responsibility: a responsibility I would not bear, for the wealth of the world. I hope you may be induced to review your ground, and that you will detect what I conceive to be, the anti-Christian character, and dangerous influence of your theory. I beg that these remarks may be received in as kind a spirit as they are uttered.

My opponent has the closing speech. In this respect he certainly possesses an advantage which he well knows how to use, though in so lengthy a debate as this, the advantage is not so great as it would be other under circumstances. Though I have not the slightest confidence in his system, nor in the arguments by which he supports it, yet to him personally I have no feelings other than those of friendship and good will.

With thanks to the Moderators for their patience, and for the dignified and impartial manner in which they have presided, I take my leave of the subject and of the audience.

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[MR. AUSTIN'S TWELFTH REPLY.]

*Gent. Moderators*:—I would express my acknowledgments for the compliment Elder Holmes has bestowed upon my ministering brethren present, in regard to the courteous and gentlemanly manner in which they have treated him during the eight days we have been engaged in this discussion. I trust they richly deserve it, and that on all future occasions of like character, they will ever manifest that friendly deportment and fraternal spirit towards those differing from them in opinion, which constitute the first mark of a gentleman and a christian. On my own part, I feel grateful for the friendly treatment I have received from most of those clergymen present who sympathise with my opponent.—With one or two exceptions, their demeanor has been respectful and polite, and will ever be held in remembrance, while the recollection of these labors shall be retained in my mind.\*

For the interest which Mr. Holmes manifests in the welfare of Universalist ministers, I would express my own obligation, and in their behalf, return thanks for his good wishes. I certainly trust we shall receive with due respect, the suggestions he has thrown out for our consideration, and bestow upon them the deliberation to which they are entitled. He considers ours as a fearful responsibility, and calls upon us to *review* the ground on which we stand! I beg to suggest to my friend, that the ground we occupy was thoroughly surveyed, well studied and well understood, before

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\*In the exceptions above named, I allude to one or two Methodist preachers, who several times showed their *cowardice* and *ill-breeding*, by rushing from the church followed by a number of old ladies, as I commenced replying to Elder Holmes.—*See p. 622.*

we came upon it. We did not rush blindly and thoughtlessly into the work to which we have devoted the energies of our lives. To break from old friends, old associations, and old influences—to place aside the bias of early impressions, of education, of habit, and throw off the trammels of deep rooted religious opinions—to turn away from paths which lead to worldly emoluments, distinctions, and favors, which were open for us in the midst of other denominations—to become the advocates of a gospel which now, as when proclaimed by Christ and his Apostles, brings its messengers into collision with the popular religion of the day, and exposes them to the opposition and derision of a large class of those who, as anciently, put forth the most exclusive claims to all the piety and righteousness of the world—to close their ears to the seductive voice of public favor, and become subject to every species of indignity which bigotry can cast upon those who excite its ire—in fine, and in an almost rigidly literal sense, to forsake all things most valuable in a worldly point of view, for the sake of proclaiming God as the Father, and Christ as the Savior, of all men—is not an undertaking in which men would be likely to engage without due deliberation. It was not until we had looked well and long at the subject—until by a most close, faithful and prayerful investigation, we had become completely satisfied that the doctrines we propagate, were revealed from heaven as God's holy and blessed truth—that they were precisely such doctrines as the world needed to fill it with light, and love, and peace—and that it was a solemn duty we owed to the Father, to Jesus, to religion and humanity, to become the advocate of these sentiments—that we resolved to go forth among men. If in all this we have erred, it has been an error of the *judgment* and not of the *heart*. God knows the sincerity and honesty of our convictions of truth and duty. What can we do, as conscientious men, but to act up faithfully to these convictions, and proclaim the glad tidings of a world's salvation? In view of all the obstacles in their way, of all the disadvantages under which they labor, of all the bitterness and unpopularity they are compelled to encounter, I think I may claim for the Universalist ministry, a self-sacrificing spirit, and a devotion to duty, which we now look for in vain, in older and larger sects!

As you, friend Holmes, have deemed it proper to indulge in an exhortation of my ministering brethren, I trust it will not be thought improper in me to return the compliment, by earnestly and solemnly urging you, and your limitarian co-laborers, to abandon your errors, and seek for more truth. You are undoubtedly sincere in your labors, and verily believe you are doing God's service. So was Saul of Tarsus, when he persecuted Jesus and his disciples! There may have been a time, in a past age, when your sentiments, in comparison with those which had previously prevailed, were to a degree useful. But that day has evidently

passed away. The present age, in its light, its knowledge and its spirit, has left you behind. Although I am not unwilling to acknowledge that it is possible you may yet be of some service to a class who are still unable to appreciate higher motives of action, yet as a whole, I believe the influence you exert is detestable. Your religion, I am satisfied, has degenerated into cold formalities—your worship, your obedience to God, is rendered more through servile fear of punishment, than love of your Creator—your congregations are becoming more and more tinctured with infidelity—and the fruit of your labors, as a general thing, I am pained to believe, is to diffuse abroad dissension, bitterness and the most unworthy and wretched selfishness!! I warn you of the error of your ways—I call upon you to repent of this evil, and turn from darkness to light, from the propagation of man-made systems of divinity, to the up-building of that pure gospel of Christ, which will diffuse abroad “peace on earth and good will toward men!”

Before proceeding to my concluding remarks, I desire to notice as many of the numerous assertions made by my opponent, deserving of correction or reprehension, as the brief time allotted me will permit. Near the commencement of his last speech, the Elder has shown “the white feather,” so plainly, that his most sanguine friends must be filled with mortification. I had hoped to have found in him a bold, manly champion of the doctrine of Endless Punishment—one who would meet me face to face, and come up to the defence of that odious sentiment, with some degree of promptness and intrepidity. But in this I have been signally disappointed. From the beginning of the discussion on this question, he has shrunk from an open defence of eternal misery on its naked merits. The thing is too dreadful for him to support openly, in its real character. He charges me with seeking to change the issue between us, and pervert the doctrine in discussion. He says I contend against a creature of my own imagination—a “man of straw.” I appeal to all candid minds to determine the groundlessness of these allegations. What is the question before us? It reads as follows:—“Is there sufficient evidence for believing that any part of the human family will suffer ENDLESS MISERY in a future state?” Have I in any instance, changed this question, or modified, or perverted it, in the slightest degree? The charge is preposterous. Every individual who has followed us in this debate, will bear witness to the faithfulness with which I have adhered to the question. They will all acknowledge it has been my aim to strike directly at the doctrine of “endless misery,” in every blow I have inflicted—and that while Elder Holmes has been endeavoring to turn away into a discussion of future limited punishment, a day of judgment in another world, the time and place in which men are saved from sin, and other irrelevant points, it has been my endeavor to confine the debate

exclusively to the one, single, point involved, viz: the ~~endlessness~~ of punishment!

While charging me with changing the issue and avoiding the question, he is himself guilty of these very acts, as I will show by his own confession. He tells us the doctrine he has been advocating teaches—"1. A loss of the favor of God and the kingdom of Heaven; and 2, positive unhappiness arising from personal and positive sinfulness." Now I humbly submit that these two propositions contain not one particle of the question in discussion. That question is "ENDLESS MISERY." But there is nothing *endless*, in either of the propositions my opponent has laid down. Men may at one time suffer "a loss of the favor of God and the kingdom of heaven," and yet recover both at a subsequent period by due repentance of sin. They may at a particular period, suffer "positive unhappiness, arising from personal and positive sinfulness," and still afterwards be saved from it, on embracing the principles of the gospel of Christ. In fact, Elder Holmes, and every orthodox professor, will acknowledge that previous to conversion they experienced that loss, and endured that unhappiness: yet they now hope to be happy forever. Let it be understood then, by Elder Holmes' evangelical brethren, and all the world, that on his own showing, he has not defended, in this discussion, the doctrine of "ENDLESS misery!!" After this explanation of his view of the question, I seriously and honestly doubt whether he actually believes at all in the doctrine of "*endless misery*!"

He complains that I have employed extravagant and loathsome expressions in describing the odiousness of the doctrine of endless misery. This is the second or third time he has made a similar outcry. But how could I err in this respect? What is the meaning of ENDLESS MISERY? I have described this doctrine precisely as it has been preached for a thousand years—as it has been proclaimed by Elder Holmes, I have no doubt, hundreds of times—as it is described in orthodox books, tracts and hymns—viz: a condition of endless pain, anguish, torment, and woe—where God's own offspring will forever and ever groan and shriek in agony which no tongue can describe, no imagination can conceive! In heaven's name how would he have me describe this doctrine? What words could I use that would begin to depict its unmitigated horror, its awful malignity!! It is one of those cases where all language fails in coming up to reality!!

Mr. Holmes also complains that I have endeavored to separate the doctrine of "endless misery," from its relations to God's government, and the results of moral conduct. I acknowledge the charge, and ask if this was not the legitimate work before me? Endless punishment has no relation to God's government. It neither administers nor threatens such a punishment. Nor can it in any sense, be shown to be the results of moral conduct.—

The Creator has never given his creatures an ability to bring an endless evil upon themselves. Rather than have done this, he would have allowed them to remain in non-entity. I have shown all this satisfactorily I trust, as it was my province to do. And I acknowledge moreover, as the Elder asserts, that I have shown his system makes the infliction of endless misery, "a malignant and revengeful proceeding on the part of God, having no other object in view, and sustained by no other reason, than the gratification of a fiend-like disposition, to inflict torture on his unfortunate creatures." I hope all have been brought to see that such is the charge which evangelism virtually brings against the Father of spirits. For my friend to complain that I have endeavored to make this all clear, is to complain that I have met him in debate, and defended the negative of the question before us!

The complaints Elder Holmes has made against the manner I have treated the question, and his evident attempts to "shirk," the real issue of the *endlessness* of punishment, which has been the only point actually in debate, abundantly substantiate the charge I made against him, at the commencement of this question, that he is both AFRAID and ASHAMED to defend the doctrine of which he appears here as the champion, as it has been held for ages past, and as it is still received among the great body of its believers. Let the world notice this fact. And let all the evangelical who have any confidence in Elder Holmes, ask themselves in what kind of a light they place their good sense before the public, in adhering to a doctrine which their most able champion *dare* not defend on its own naked merits, and is *ashamed* to acknowledge in its true character, as proclaimed by their great men for ages past!!

The Elder's *recapitulation*, is, in fact, a *re-vamping* of his arguments—a repetition through which he wades, in the hope of being able to strengthen weak points, and cover up marked deficiencies. As I have already answered these arguments in detail and at large, as they were introduced, it will not be necessary to enter upon another labored reply here. I shall only notice some of the most glaring inconsistencies into which he has fallen in going over his old track again.

In repeating his argument on moral agency, he says:—"The moral agency of man being established, it follows there is, and must be, a *liability* to forfeit FINAL happiness." The *assumption* contained in this sentence is entirely unwarranted. Man in the exercise of his moral agency, is liable to forfeit *present* happiness. But in the exercise of the same agency, and aided by divine assistance, which is ever granted the sincere repentant, he can be emancipated from the unhappiness consequent upon past transgressions. The sophistry of the above sentence, consists in the idea that man's *final* or *ultimate* condition, is made to depend upon the exercise of his moral agency in *this life*, or at any



*fixed* period of time. Neither the scriptures nor reason, countenance any principle of this description.

My friend refers to my assertion, that man's *final destiny* is not a matter which depends directly on his moral agency. He replies, that if this is so, then man, in his final condition, will have no moral character—and if no moral character, then he will enjoy no moral happiness. Either ignorantly or intentionally, the Elder has misunderstood my position on this subject, and has drawn his conclusions from false premises. The ground I took was, that man's final destiny is not determined by the exercise of his moral agency, at any one given hour, year, or period, of his existence—that a wise and benevolent Deity, would not permit a matter so momentous, to depend upon the conduct of a blind and erring creature, within a certain space of time. This position was taken in opposition to that most unreasonable of all tenets, which my opponent was urging, that the final state in which man would exist through eternity, whether of happiness or woe, had been made to depend on the manner he should exercise his moral agency in this life—or more properly, during the *last hour* of this life. That the final condition of mankind, will be intimately connected with the exercise of their moral agency, I have no doubt. But that agency, so far from being the means of bringing any into a state of endless wretchedness and sin, will, in fact, under the wise superintendence of God's providence, be an instrument by which the exaltation of all to endless holiness and happiness, will be finally and certainly secured.\*

Speaking of *human probation*, Mr. Holmes makes the following declaration:—"As is the moral character *at* death, so will it be *after death*, and exert a corresponding influence in the endless destiny of man." I have already showed the absurdity of the idea, that man's everlasting destiny is determined by his moral condition at the *moment* of death, without looking at his previous life, or allowing it to have any weight. Let us apply this rule for an instant to those who favor it. Will not Elder Holmes "*at*" death, be a sinner?—Will not every partialist clergyman "*at*" death, be sinners? Neither he nor they dare deny this. I have not heard that any of them claim to be *saints*! Then according to the Elder's rule, he and they will be sinners "*after death*," and forever!! More than this—As the Prophets, the Apostles, all the great and good of earth, acknowledged themselves to be in bondage to sin, and died with more or less of sinfulness within them—they also, on my friend's premises, were sinful "*after death*," and must remain so through eternity!! Thus his rule results in universal and endless wickedness and woe!! But let us look in a *practical* point of view, at my opponent's position that the moral character *at* death, determines the character and

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\* For my views of moral agency, see p. 439 to 442.

condition of the soul *after death*, and forever. This fully corroborates the position I took sometime since, that according to modern evangelism, it is no matter how a man *lives*; but every thing depends upon how he *dies*!! Hence, according to this doctrine, if he "serves the devil," and riots in sin all his days, and repents an hour before death, it is just as well for him hereafter, as though he lived through life in the service of God—at death, he will ascend to glory, and an hour from his sins, will be shouting praises with Gabriel, and David, and Paul!! This is the moral system which has been so boastfully extolled as superior to that doctrine which teaches that every sinner shall be justly and certainly punished for all the wickedness of which he has been guilty!! Let a candid and enlightened public decide between them.

Among other things relating to his *sixteenth* argument, he makes the following assertion:—"We have seen that the scriptures declare the wicked have their portion in that worldly and temporal happiness which pertains to this life." I have had frequent occasion to call the attention of our hearers to the *licentious* tendency of modern orthodox doctrines. Here is another specimen of it. What can be more *immoral*, than to instruct men, that the wicked enjoy great *happiness* and *prosperity* in this world; and that if at death they will repent, they can escape the just punishment their sins deserve, and enter upon the endless joys of heaven? I insist, this idea that the wicked enjoy happiness in this life, is not only demoralizing and corrupting in the extreme, but that it is highly *unscriptural*. The Bible inculcates no such doctrine. I am astonished that a clergyman and a Presiding Elder who had ever read God's word, should hazard an assertion, which every reader of the Bible can show to be false.—If the Elder would learn the teachings of the scriptures in regard to "the happiness" of the wicked in this life, let him read and ponder the following:—"The wicked ARE like the troubled sea, when it cannot rest; whose waters cast up mire and dirt. There IS NO PEACE, saith my God, to the wicked!"—(Isa. lvii. 20, 21.) There is peace, there is "happiness," to the wicked, saith Elder Holmes! The world can have their choice between these two authorities.

My *tenth* Negative Argument was, that Endless Punishment violates the moral principles which God enjoins upon his creatures. In his review, Elder Holmes asserts that the infliction of such a punishment by the Deity, *perfectly corresponds* with the instructions given for regulating our intercourse with each other. It will require but a few words to show this declaration to be destitute of dependence. What are the principles which God has directed should govern his earthly creatures in their intercourse with one another? He has commanded us to *love* our enemies—to *bless* those who curse us—to *do good* to those who hate us—

and, in due, to overcome the evil of our fellow-beings, by an unvarying exhibition of goodness towards them. We are not to do these things for an hour, or a day, but always. Does the Creator himself, act on these sublime and perfect moral principles, in his dealings with his creatures? If the doctrine of endless wretchedness is true, he violates every one of them. According to that doctrine, throughout eternity he will hate his enemies—will curse those who curse him—do evil to those who hate him—and instead of overcoming evil with good, he will be overcome of evil, and inflict the most awful woes on those of his blind and erring children, who fall into evil in this life!! These suggestions must be sufficient to satisfy every candid mind, that either God himself infinitely violates the holiest and most perfect moral rules he has enjoined on man, or the doctrine of ceaseless agony is a blasphemous libel on his moral character, and a double-distilled falsehood!

As for the ridicule and contempt which Elder Holmes casts on the wise, gracious and holy principle on which God punishes his wayward and blinded children, viz: to turn their footsteps back to righteousness, obedience and love—a principle which forms the highest glory of God's government, and receives the admiration of angels in heaven, and all pure and good men on the earth—in denominating it a “fine moral speculation” in which “the universal Father” is engaged on a capital of “sin and misery,”—I am pained to say, it indicates too plainly to be mistaken, a darkened mind and unrenewed heart!!

The Elder indulges in some stale ridicule of the Universalist exposition of scripture, in reference to Jerusalem. His ridicule would apply with much greater force against the writers of the New Testament. We did not write the Bible; but we take it as it has been given us by Divine inspiration. Finding in the New Testament many passages which plainly and unquestionably refer to God's dealings with his ancient people—the casting of them aside as the depositaries of his truth—their destruction as a nation, and the overthrow and ruin of their beloved city and temple—we construe these scriptures accordingly. Nor are we alone in this matter. Every learned and eminent commentator of the orthodox sects, corroborates our views of many, if not most, of the passages which we apply to the destruction of the Jewish temple, city and nation. When we reflect that the gospel was proclaimed just before these events transpired—events the most important that ever took place in the world's history, and in regard to which the Savior said there should be such tribulation as had not been since the world began, nor ever should be afterwards—it will not appear astonishing that the New Testament so often refers to them, and abounds in so many warnings and exhortations of the Jews to escape them!

My friend makes a desperate struggle to overthrow my expo-

sition of 2 Thess. i. 7-9. Those familiar with the grounds I took in regard to this passage, will see at a glance, that he has done little that can affect them.—[See p. 705.] It can only be necessary for me to glance at a few of the inconsistencies into which he has fallen. The Elder affects to think it is wonderful that the Jews residing in Thessalonica, should be threatened with banishment from the presence of the Lord, at the Temple in Jerusalem. This wonder of the Elder's is in consequence of his ignorance of the Jewish customs. The Jews at Thessalonica, as well as in other parts of the Roman empire, were in the habit of visiting Jerusalem periodically, to worship God in his holy temple. And this going to the temple, was considered going into the presence of the Lord. This privilege was highly prized. Hence, for the Jews at Thessalonica to be deprived of this opportunity of going where God manifested his visible presence, by the abolition of the Jewish ritual, and the destruction of the Temple, was as virtual a banishment from the presence of the Lord, as it was of the Jews resident in Jerusalem.—[See p. 706, 707.] Mr. Holmes says, the destruction of Jerusalem took place "*long after the death of the Apostle,*" [St. Paul] and of many, if not all, of those Jews to whom the Apostle refers. This shows his knowledge of chronology. St. Paul is supposed to have died about five years before the overthrow of Jerusalem; and his second epistle to the Thessalonians was written about sixteen years previous to that event. Hence most of those Jews who troubled the Christians at Thessalonica, were undoubtedly living, and became involved in the calamities which befel their people throughout the Roman empire.

Elder Holmes says, neither the Apostles nor other christians had "*rest*" in that age, from persecutions and tribulations. In reply to this I give the testimony of Dr. Hammond, who asserts that after the destruction of Jerusalem, the christians enjoyed a relaxation or "*rest*" from persecutions. And he adds of these times—"Though it was a day of vengeance to the unbelieving Jews, they were times of refreshing to the saints, who were now delivered from their persecutors."

But my friend finds a little encouragement in the idea that I have overturned all I have said on this passage, by the use I afterwards made of the word "*destruction.*" In reference to the declaration of the Revelator that "*death and hell were cast into the lake of fire,*" I remarked that the signification was, they were destroyed—i. e. it was a perpetual, irrevocable overthrow. Now the Elder inquires if I use the word *destruction* in this sense, in regard to death and hell, why I do not give it the same signification in reference to those Jews who persecuted the christians at Thessalonica? The reason is very obvious. The meaning of the word *destruction*, like that of many others, is modified by different connections where it is found. When used in reference to

death, sin, pain, or any thing in opposition to man's good, it signifies total *annihilation*. But where that word is applied to man, it cannot have the meaning of annihilation; for man is destined to live forever. In this case, it signifies *punishment*, without having anything in itself which shows that punishment to be endless, any more than punishment indicated by any other word.

In the same sentence, Mr. Holmes acknowledges that *hell* is to be destroyed without remedy. He says its destruction is to be irretrievable and perpetual! This is a remarkable admission. I wish all the Methodists, and other limitarians, to take due notice, that Elder Holmes declares *Hell* will be DESTROYED!!! Hence, all he has said, heretofore, or may say hereafter, in regard to an *endless hell*, amounts to nothing. He believes not a word of it. As *hell* is the only place in the future world where he pretends men can be punished, it necessarily follows, that when *hell* is destroyed, the punishment will cease. Elder Holmes, therefore, at most, has been contending for *limited* punishment. All his criticisms in regard to this word *hell*, and all the passages he quoted where that word occurs, in his *tenth* speech, can apply, according to his own showing, only to temporary punishment, and have no legitimate connection with this discussion.

The Elder's assertion that the author of "*Paige's Selections*," does not scruple to garble and misrepresent the views of orthodox commentators, as often as it suits his purpose, is a sheer and wanton misrepresentation of a candid and honorable author, and a most valuable book.

He takes to himself great credit, in having driven me, as he says, to abandon the general ground of Universalists in regard to the *kingdom of heaven*, etc. My friend makes a small mistake in this matter. My position from the commencement of this debate has been, that the *kingdom of God*, of *heaven*, of *Christ*, was established in this world, and will be continued in the next, until Jesus shall accomplish the objects of his reign, and reconcile all creatures to God. So far from compelling me to take this ground, I occupied it long before I had seen or heard of Elder Holmes.—To the extent of my information, this is also the view of most Universalists. It is true, we have written much to convince the world that the kingdom of heaven was to be entered in this world, and enjoyed here. But it was in opposition to the usual orthodox notion that that kingdom could be entered only in the future existence.

Mr. Holmes says, that when the scriptures declare the ungodly shall not enter or inherit the kingdom of heaven, they refer to the kingdom in its future and heavenly state. I need not say to any understanding reader of the Bible, that this is a sheer assumption, without a particle of proof in the word of God. Indeed, all his declarations on this subject, are simple assertions of his own, unsupported by the testimony of the scriptures.

In regard to the new class of scripture passages my opponent has introduced, in support of his view that those who do not enter the kingdom of heaven here, cannot hereafter, I have only time to say, that they have not the slightest reference to the future world. They are parables uttered by the Savior in express application to the condition of things existing at the establishment of the gospel. They were designed to show the blindness of the Jews in rejecting the gospel, and the consequences which would result to them, involving them in the destruction of their nation, which was then hastening on, and was, indeed, near at hand! The views we entertain of these parables, are corroborated by many of the most able orthodox commentators.\*

It surely cannot be necessary for me to follow the gentleman through his last expiring effort to *twist* out of *aion* and its derivatives, an argument in favor of endless punishment. He has not overthrown the positions I have taken in regard to these words.—All his labors in this department, have proved singularly abortive. Even allowing the rule which he now lays down, (which is far from being correct,) that they always signify endless duration, unless the nature of the subject to which they are applied, require a different meaning, it does not afford him the slightest help. For I maintain that the nature of punishment, being *reformatory*—that its infliction being a wise and salutary chastisement, administered in goodness, and not in cruelty or revenge—requires a strictly *limited* signification of *aionion*, when applied to it. This position has been established, I trust, to the satisfaction of every candid mind. Although we may not be able in all cases, to discover the way in which punishment produces this effect, yet our ignorance does not annihilate this most glorious and holy principle in the divine government. And a punishment which removes men from one world to another, as in the case of the antediluvians and others, is no more an exception to this most admirable rule, than one which should remove the guilty from one continent to another.

My friend Holmes sagely inquires, by what rule I determine that "*forever*" means time without end, when God says he will not cast off forever; but *limited* time, when he says he will cast off forever! Although my opponent declares there are *many* places where God says he *will cast off forever*, yet there is but *one* passage in the Bible where such an expression occurs, and that was uttered by David with especial reference to Solomon, and to no other mortal among men.—(1 Chron. xxviii. 9.) In this case, *forever* evidently means time without end. But the passage does not show that Solomon would have been punished forever for disobedience. The sentiment conveyed by David, was that if

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\*To those who would read an interesting work on this subject, I would recommend Whittamore on the Parables.

Solomon proved unfaithful to his trust as the ruler of the Hebrews, God would forever cast him off as a king of Israel; while as a member of the human race, mercy would have been extended to him on repentance:—[See p. 479.]

In reference to the examples I have given of the scripture usage of the Greek word "*ai*," my opponent says, every passage I quoted, proves that that word, in itself, means *endless* duration. It is difficult to conceive the Elder so ignorant, as to believe him honest in this declaration. It only requires the slightest glance at the passages where *ai* occurs, to see that in every case, without exception, it is used to signify an *indefinite* but *limited* period of time.—[See p. 744.] He says when *ai* is applied to punishment of the sinner in *eternity*, it means *during* eternity. This would not follow. It would not show that the punishment would be during eternity, but that during its infliction, it would be *uninterrupted*—whether the duration was longer or shorter. But my dear friend, the word *ai* is not in a single instance in the Bible, applied to the punishment of the sinner in *eternity*! Hence your declaration proves nothing.

Mr. Holmes complains of my severity in detecting the misrepresentation of the language of Dr. Ballou in the "Ancient History of Universalism." I called it "a mean attempt to cast disparagement," not in consequence of the misquotation, but for his groundless charge of *falsehood* against Dr. B., the author—a clergyman and writer of the highest distinction in our country, and whose reputation for veracity, is as unsullied as the light of the sun. This charge was the more "mean," because it was made not from an examination of Dr. Ballou's own language, although he *pretends* to quote his words, but from a hurried synopsis which he came across in an *almanac*!! I repeat it was dastardly to charge such a man with falsehood before the world, on grounds so entirely nugatory. Mr. Ballou does not say Augustine was the first writer who asserted that the Greek word *aion* and its derivatives, meant endless duration. His declaration is, that in the writings of Augustine we meet with the first criticisms in regard to *aion*—By which I understand him to mean, that Augustine was the first Christian theologian who attempted to show that *aion* and its derivatives, when applied to punishment, signified endless duration.

In regard to the rebuke I rendered him in my last speech—[p. 757,] for his wilful misrepresentations, he says I boiled over with rage, and indulged in a train of railing truly humiliating. That he felt truly humiliated in having his wickedness exposed, I have no doubt. With a mock air of injured innocence, he says he "only made a few plain statements of plain facts." If he had said he had only uttered a few plain falsehoods, well knowing them to be such, he would have come much nearer the reality. Comparing his professions of godliness and piety with

his practice in this case, I am confident it will be allowed the rebuke I administered, was richly deserved. I do not wonder he winces under the infliction. I trust he will be induced by his experience in this instance, to "go and sin no more!"

Elder Holmes in his dignified style, denominates my exposition of the Parable of the Sheep and the Goats, (Matt. xxv. 31,) "a long farrago," "mere trash," etc. But with singular consistency he forthwith enters upon a formal and labored reply, to the mere trash and farrago!! The public are abundantly competent to judge of the merits of my exposition, and of his reply. I cheerfully submit the subject to their decision, with a few remarks. In reference to my position that Christ comes into this world to judgment, he replies, "you will look in vain for any such declaration." To test the dependance to be placed on this assertion, let the first words of the parable be read:—"When the Son of Man shall come in his glory," &c. Come where? Into this world. My opponent allows that all of the 24th chapter to the 42d verse, refers to the destruction of Jerusalem. Yet a short time since he was ridiculing Universalists for applying some portions of the New Testament to the destruction of Jerusalem. In the part he allows refers to the overthrow of the Jewish city and temple, occurs the following language—"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall SEE the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other"—(Matt. xxiv. 29-31.) Now let our Methodist friends understand, that Elder Holmes acknowledges all this description of the coming of the Son of man, has no reference to a day of Judgment in the future world, but that our Savior was simply describing *the destruction of Jerusalem!* In view of this fact, I ask them if they can have any difficulty in believing that the Redeemer referred to the *same event*, in the Parable of the Sheep and Goats, which he uttered in the same discourse? But what authority has my friend for asserting that at the 42d verse of the 24th chapter, Jesus closes the account of the destruction of Jerusalem, and commences describing a future day of Judgment? What authority has he for saying, that without the least possible intimation to that effect, our Lord at that verse, made a *hiatus* of some thousands of years, and commenced speaking of an entirely different event? He has not the slightest authority for it. There is no other ground for believing it, than the naked, unsupported assertion of David Holmes. I urge all enquirers after truth, to read for themselves.



and see if there is the smallest authority for asserting that our Lord made so important a change in his subject at verse 42. Dr. Clarke acknowledges with a candor I should be pleased to see my opponent imitate, that all of the 24th chap. and of the 25th chap. to the 31st verse, including the parables of *the ten virgins*, and of *the talents*, may be applied to *the destruction of Jerusalem!* In whom will the Methodists have most confidence, Dr. Clarke or Rev. David Holmes!

The truth is, the most utter confusion prevails among orthodox commentators, in their efforts to prove that our Lord teaches a future general day of Judgment, in his discourse recorded in the 24th and 25th chapters of Matthew. They come to the consideration of that discourse, with their minds fully made up that *somewhere* in it, the Redeemer must refer to such a future day of Judgment. But the evidence is so strong that in a great part of the discourse, he is describing the overthrow of the Jewish people, and the destruction of their city and temple, that they can not avoid acknowledging it; yet still insisting that *somewhere* he changes his topic to a day of Judgment in the invisible world. But there is an almost universal disagreement among them, as to the place where this momentous change of topic takes place. Some say the change is made at the 29th verse of chapter 24. Others insist, it is at the 42d verse of the same chapter. Others still, maintain it takes place at the commencement of the 25th chapter. And some go as far as the 31st verse of that chapter, before they can find a place where they are satisfied Christ plunges from Jerusalem some thousands of years into eternity!! In the midst of this evangelical war of words and utter confusion, every unprejudiced and intelligent mind, will readily see that the Redeemer made no change of subject in any part of the two chapters named; but that throughout the discourse, including the closing parable of the sheep and goats, our Lord describes the dealings of God with his ancient people, when he cast them aside into age-lasting punishment, as unfitted to be the depositories of that gospel which was then to be proclaimed throughout the world.

In reference to my "Corroborative Facts," and to my assertion that St. John omits entirely in his Gospel and Epistles, the words "eternal punishment," "everlasting punishment," and "everlasting fire," the Elder replies, that he also omitted the genealogy of Christ, the Lord's prayer and the transfiguration! Wonderful!! And so my friend thinks there is no more significance in a writer of a Gospel omitting all reference to a doctrine so awfully momentous, if true, as that men stand in danger of endless agony and sin, than in omitting the *genealogy of Christ*, etc. He says John did teach the doctrine of endless punishment, as *clearly* as any one of the divine writers. Why did not the Elder give us a specimen of John's language in support of this declaration? I deny

the position. He has not, he cannot, produce a passage from the Gospel or Epistles of that Apostle, which by any fair interpretation, favors a doctrine so unreasonable and ungodly!

In reply to my declaration in regard to the entire absence of the word "*hell*," from the writings of St. Paul, Mr. Holmes childishly seeks to make an offset, by showing the want of the word "*heaven*." But those who examine his list of the omissions of this word, will find it exceedingly imperfect. It does occur in several epistles where he says it is omitted. Having no confidence in his own labors on this point, he adroitly furnishes himself with *loop-holes* for retreat from detection, in such expressions as—"if I mistake not"—"in connection with the future happiness of the righteous"—"in reference to the future state." etc. No intelligent reader of the New Testament can be deceived by the Elder's attempt to throw dust, on this subject. The doctrine of a place or state of future and endless happiness, is clearly taught throughout the writings of the New Testament, in a great variety of words and forms of expression. But it is wholly different in regard to "*hell*." My friend and all modern divines are continually proclaiming that in the future world there is an endless hell, where a portion of mankind will experience inexpressible tortures, as long as God's throne shall stand! If men are exposed to such a doom now, they must have been in the days of the New Testament. Yet we find St. Paul and other of the Apostles preached all their life-time, declaring that they had not failed to proclaim "the whole counsel of God," and never alluded to future torments, nor even mentioned such a place as "*hell*!" From this important omission, we draw a fair and legitimate inference that they did not believe, nor preach the doctrine of endless punishment.

Referring to the Apostles' Creed, the gentleman says it does teach the doctrine of endless punishment by *implication*. The idea that a creed, written expressly to lay down a precise and distinct platform of doctrines, teaches the most important of all doctrines, if true, only by *implication*, is truly original! But the Apostles' Creed does not inculcate endless punishment, even by implication. When it says, "from thence he shall come to judge the living and the dead," if we give these words the meaning they conveyed in the early age when the creed was written, we are to understand, that he came to exercise rule, authority, over the living and the dead—i. e., all mankind, in his office as Mediator between God and man, and as Ruler in his gospel kingdom. As to the creed the Elder has drummed up, it is not what has always been denominated the Apostles' creed. The Creed as I gave it, is the form in which it has been used in the Catholic church, for more than fifteen hundred years, and in the Episcopal church from its formation. It is the only form these churches acknowledge as genuine.

The Elder seeks to cast disparagement on the scriptures I have quoted in proof of the salvation of all men. He says he has yet to see the first passage without perversion, which makes any thing for *unconditional* Universal Salvation! As for *unconditional* salvation, all will bear me witness I have contended for no such salvation. Universal Salvation will be effected through a compliance with conditions, not against them, nor independent of them. As my friend has not yet seen even the first passage in proof of Universal Salvation, let me accommodate him with one: "*God hath concluded them all in unbelief, that he might have MERCY upon ALL!*"—(Rom. xi. 32.) Here is another:—"Who will have ALL MEN to be SAVED, and come to the knowledge of the truth!"—(1 Tim. ii. 4.) Does the Elder now see these passages?—or does he still close his eyes? And seeing them, what other sentiment can he, or any living man, make them convey, but Universal Salvation?

My opponent quotes from the writings of Mr. Kidwell and Mr. Ballou, to show that some of the most *intelligent* of my brethren, are giving up the scriptural argument in favor of Universal Salvation! This is truly amazing!!! As for Mr. Kidwell's views of the Bible, they have long since been repudiated by the great mass of Universalists; and he is not acknowledged as an exponent of our sentiments. The use which the Elder makes of the language of Mr. Ballou, is a total perversion of the sentiments of its author. No writer on theology places more dependence on the scriptures, to prove the truthfulness of his doctrines, than does Mr. Ballou, and none quote more scripture. His writings abound with profuse quotations from every part of the Bible.

Having exhausted all other resources to weaken my course of argument in this discussion, the Elder in his last extremity falls again to misrepresenting me. He declares that I assert a doctrine at one time, and deny it at another—that I argue in a circle—and that I conduct so strangely he cannot corner me, no turn me off from my track—but that at all times, he has found me ready to meet him on every point and in every contingency—and finishes his dolorous lamentations, by choice and classical illustrations drawn from "otter slides," and snake stories!! To all of which I have nothing to reply. The good sense of the public cannot fail to see under this attempt to cast disparagement on my proceedings, the despair of a defeated controversialist.

And my dear brother, although debating with me eight days, cannot even yet imagine what I believe, or what I have been advocating. I trust some of his Sabbath School children will have the goodness to enlighten him on this subject. It would be a pity to have him stray longer in the dark! He acknowledges I have adhered faithfully to one thing, viz: that all mankind will finally become holy and happy. Ah, yes! this is true! This was the exact question we were discussing. While my oppo-

nent has himself wandered in all directions, and endeavored by every art, to have me follow him—while he has sought to bring in almost every topic the field of theology contains, to confuse our debate, and mar its unity, I have adhered closely and steadily to the matter which legitimately claimed our attention. I acknowledge this. Knowing that all my friend's hopes of success depended on his introduction of topics entirely irrelevant to the point at issue, to occupy the minds of our hearers, I determined from the beginning, to defeat his purpose by a faithful adherence to the questions before us. And that of which my friend complains, I am confident, will be considered a matter of commendation by a discriminating public.

Having endeavored in vain to destroy the criticisms I have made in regard to certain Greek words, my friend, after his usual *assertion* of my blunders, finally turns me over to "that portion of the public who understand the subject." To this I can have no objection. While making no pretensions to perfection, and acknowledging myself liable to be mistaken, I trust it will be found that my criticisms are correct, in all essential points that can have any bearing on the questions at issue.

Elder Holmes complains of the *spirit* in which I have conducted the discussion—and from time to time, has declared I indulge in hard words, and have not treated him respectfully. In reply I would say, that although I may have erred in this respect, in some instances, yet I have endeavored to exhibit a christian spirit, and at the same time, call things by their right names. I am willing, however, that my course in these respects, should be compared with my opponent's. Let an impartial public decide between us.

My position, the gentleman informs us, reminded him of the declaration of Gen. Taylor, that a certain regiment at Buena Vista was defeated three times, without knowing it! I thank my friend for the compliment. The old General uttered this declaration ironically, as the highest compliment to the bravery, firmness and skill, of that dauntless band! The fact was, they were not defeated at all; but by their intrepidity, coolness and energy, they succeeded in achieving one of the most splendid victories recorded in the pages of history! Does my opponent acknowledge his position and success in this discussion to be represented by the Mexican forces in that battle?\*

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\* On p. 562, Mr. Holmes has inserted a note in relation to the declarations of somebody, whom he denominates Universalists. Whether such language was ever used or not, I have no means of knowing. But I have no hesitation in saying I have not the slightest belief any Universalist ever made such assertions. If they were uttered at all, the probability is, it was by some skeptical individuals, who, brought up in the midst of modern evangelical religionists, and beholding for years the wide distinction between the *profession* and the *practice* of so many of them, had become disgusted with such glaring hypocrisy, and fallen into doubt in regard

It cannot fail to have been noticed by discriminating minds, that there has been a perfect agreement between Elder Holmes and myself, in regard to all the *fundamental premises* necessarily involved in this debate. We agree in attributing the same characteristics to God—we agree in our views of his original purposes and plans in the creation of the human race—we agree that it was his primary Desire, Will, Intention and Purpose, to bring all mankind to a final state of holiness and happiness. Why do we not agree in our conclusions respecting the ultimate condition of mankind? Evidently it must be because one of us err in our method of reasoning. He reasons that God's Desire and Intention to save all, will be *frustrated* by the very conditions and terms of salvation, which he affixed for their *fulfilment*. I reason that all terms are but means adopted for the fulfilment of his original purposes respecting man, and hence, so far from frustrating those purposes, they will be ultimately the instruments by which they will become perfectly fulfilled! To say that God's plans must be overthrown because men will not comply with the conditions of salvation—is but saying that the measures adopted by God, to accomplish his purposes, have in fact, *defeated* them. It is but saying that Jehovah is entirely dependent on the *works and actions* of his creatures, for the completion of his great and glorious plans! It is equivalent moreover, to saying that Jesus will not faithfully accomplish his mission, which is to bring all mankind—not by any *coercion*, or *force*—but by the power, the persuasions, and influences of his truth and love—into a willingness to comply with all the stipulated terms of salvation! I submit it to the consideration of an enlightened public to determine which of these two methods of reasoning is the most logical and scriptural—that which insists that the objects for which Deity created mankind, will be frustrated in the case of millions of souls, or that which contends that in regard to every created being his plans will be successfully, triumphantly and gloriously accomplished. Every Calvinist in the land will acknowledge that Elder Holmes has lost the question. He has entirely failed to satisfy this great body of his "evangelical" brethren. They will insist that in allowing my *premises*, that Christ died for all, and that it is the Will and Purpose of God to save all, he must, to be consistent and logical, admit that all will eventually be saved. For with a *perfect* God, and a *perfect* Savior, to *design*, to *will*, to *attempt* any work, is most assuredly to accomplish it.

One important result of this discussion, has been to compel Elder Holmes to abandon, partially at least, the usual orthodox ground, on a number of momentous points, and take several steps

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to the *reality* of any religion. There are thousands of such people to be found in our country. Were I to collect and record the foolish and false sayings of the Methodists, and other self-styled orthodox sects, in regard to Universalism, they would fill, not a marginal note, but an entire volume.

towards the Universalist construction of scripture. He has been compelled by the force of scripture argument, to acknowledge that the "Judgment" which Christ was appointed to execute, is the Mediatorial reign he has been empowered to extend over man, and that it takes place in part, in *this life*. Heretofore it has been a cardinal point in all Evangelism, that that Judgment consisted solely in a judicial trial and sentence, and was confined exclusively to another world. It has also been a standard opinion in his school of theology, that "eternal life," was a condition of eternal or endless and perfect felicity, in a *future* state of being—that it was a reward given to men *hereafter* for their good deeds *here*. From this point he has been driven; and he now acknowledges, that "eternal life," consists in a knowledge of God and Christ—having a similar meaning to *spiritual life*—and that it can be obtained and enjoyed in the *present world*! Moreover, it has been a cardinal article of belief for generations, among partialist sects, that there is *no punishment* in this life—that the present world, is purely a state of *probation*—and that the punishment sinners would experience, would be inflicted wholly in the world to come. From this ground the Elder has felt himself obliged to retreat. He now acknowledges that the wicked are punished in the *present state of existence*—thus virtually overthrowing the doctrine so long held to, that men in this life, are preparing themselves to enter upon punishment or happiness hereafter. With some little display of cunning, he has endeavored to slide into these admissions without attracting the attention of our hearers. "Of course," he says, "men are punished in this world—the judgment day begins on earth—eternal life is experienced here—who ever thought of denying things so plain!"—when, in fact, he and his partialist brother clergymen, have been contending against these things all their lives. He has not yielded one of them, until the ground was completely taken from beneath his feet! Then he makes a virtue of necessity, and vociferously insists he has always entertained such views!! These are important modifications. They indicate a giving way of old notions before the light of truth, and warrant us in the belief that they but indicate the abandonment, ere long, of errors still more fundamental and important, among the orthodox sects. To have brought my friend so far towards the truth, is an ample reward for the labor of this discussion, and proves conclusively that it has not been in vain! It now becomes the partialist sects, especially the Methodists, to acknowledge and endorse the Elder's views on the points I have named. And when this has generally been done, we hope to be prepared to meet them again, and bring them another step in advance towards the *whole* truth as it is in Jesus!

There are many other things of a most glaringly inconsistent nature, in the last two speeches of my opponent, which I was

anxious to notice; but time will not allow. I must trust to the good sense of the public, to detect and correct these fallacies.\*

This protracted discussion is now about to close. Its influence on your minds, and the minds of those who will hereafter peruse it, cannot be determined by man. My sincere prayer to God is, that it may be instrumental in turning many souls from darkness to light—from sin to genuine righteousness—from a feeble, halting, doubting, trembling belief in God and Christ, to a true, enlightened and confiding faith in the Father of all spirits, and the Savior of the world?

The task which Elder Holmes attempted to accomplish in this branch of our discussion, was one of a sad, gloomy, and disheartening character. To labor to prove the truth of that which we hate—and strive to *overthrow* what we feel to be the most grand, desirable, and lovely of all things imaginable—is surely a hard lot. And this was the fate of my brother on this question. He *hates* the idea of endless agony—he *loves* the thought of the final repentance, holiness and happiness of all mankind. Yet he was condemned to the pitiable task of advocating the former, and opposing the latter. Is not his condition calculated to excite the commiseration of all tender and Christian hearts?

Standing aloof from prejudice, and viewing this question in its entire *nakedness*, it presents the strangest anomalies the human mind was ever seriously called to contemplate. Stripped of all verbiage, what is the proposition my friend has advocated. It is simply this—That a Father infinitely kind and affectionate, will voluntarily torment his children forever, when he could have made them all happy—that a pure and holy God will place his creatures where they shall be denied the privilege of reformation, and be compelled to sin and blaspheme throughout eternity, when none will doubt, he could have brought all to repentance and righteousness, were his Holy Spirit to exert but a small portion of its irresistible influence—that the plans of infinite Wisdom will be frustrated—that Omnipotence is too weak to do that which God, Christ, angels, and all good spirits, most earnestly desire—that the promptings of boundless Goodness, will result in eternal evil—that a Being of infinite Love, coolly puts into operation a work which he distinctly foresaw would terminate in producing endless hatred, sin, agony, and in making his own name to be forever mingled with the curses wrung out from immortal souls by the pangs of eternal woe!!! Viewing the subject in this, its true light, where is there an unsophisticated mind—one possessing any clear conceptions of right and wrong—of cause and effect—of reason and logic—that would attempt to support it!

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\* It will be seen that my speeches generally occupy more space than those of Elder Holmes. In explanation I wish to state, that in the oral discussion I invariably spoke one-third, and frequently one-half, faster than my opponent.

And if compelled by the force of circumstances, to become the public advocate of such monstrosities, what reasonable hope could he cherish of success? By what arts, by what bewildering sleight-of-hand, by what cunning legerdemain, could he think he would be able to lead the people through the crooked paths of sophistry, so far away from their plain common sense, as to establish in their minds, sentiments so subversive of all reason and consistency!

Strange as it may appear that such an attempt should be made in this intelligent age, and in the midst of the light which is now flashing on the public mind, this is the work in which my opponent has been engaged for so many days! And with what success? To support and establish a question so irrational and improbable, it must be acknowledged, requires a vast amount of clear, pointed, positive and irresistible testimony—testimony which no mind can avert—against which no reason can raise its voice—before which the judgment must bow down and yield its whole assent! I ask this audience—I ask the public at large—has Elder Holmes introduced testimony of this description, or any thing that approaches the required weight and positiveness? Putting aside all he has uttered in misrepresenting and ridiculing the sentiments of Universalists, and all he has spoken on irrelevant points, what has he said which yields legitimate and direct support to the doctrine of endless punishment? Let us glance at his course:—

He has brought forward some sixteen arguments as I have numbered them. Allow me to recapitulate them, and at the same time give a brief synopsis, of my answers. 1. His first argument was the *moral agency of man*. My answer was, that although the creature is a moral agent, yet God would never voluntarily endow him with an agency which would frustrate his own purposes towards man, or peril his final destiny.—[For a more extended reply, see p. 439.] 2. *The moral attributes of God*. Ans: The Deity has no attribute which could approbate the infliction of *endless* pain. The Apostle sums up the whole of God's moral nature in the single declaration—"God is Love." Infinite Love could never originate or approbate a plan of creation which would result in endless wretchedness. [See p. 453.] 3. *The analogy of nature*. Ans: God does not permit the wickedness of the evil and unthankful to destroy his love in this life, but overcomes evil with good, and ever allows the sinful to turn to him in repentance, and abandon the ways of darkness and alienation.—The analogy of Nature proves that he will act on the same principles in the world to come.—[See p. 458.] 4. *The mission of Christ*. Ans: Christ's Mission was to save the world. This my friend will not deny. If Jesus was worthy of such a work—if the Agent whom God selected was at all fitted or competent to an undertaking of this description—it will be ultimately fulfilled.—



[p. 485.] 5. *Human Depravity.* Ans: That a man is depraved to-day, is no evidence he will be to-morrow, for nothing is more common than for the most wicked to repent and reform. It was man's depravity that made him need a Savior. Surely that which called for a Savior, cannot prevent a Savior from fulfilling the work he came to do.—[p. 486.] 6. *The nature of the Divine Law.* Ans: The divine law with its rewards and its punishments, was established solely for the good of those over whom it is exercised. How can it then possibly inflict everlasting evil upon them?—[p. 505.] 7. *The Atonement.* Ans: The Atonement was not made to reconcile God to man, but man to God. It was made for all men. And unless God and Christ have engaged in such a work in vain, it will finally result in bringing the entire human race into reconciliation with their heavenly Father, and to the joys of immortal life.—[p. 536.] 8. *The moral turpitude of sin.* Ans: Man's sinfulness cannot be measured by the perfections of Jehovah. This would be testing the finite by the infinite. The effect cannot exceed the cause. Man is finite, and his deeds of every description, must be finite also, in all their influences and results. As sin is finite, its punishment must necessarily be finite, or limited.—[p. 566.] 9. *Endless punishment is not opposed to the moral attributes of God.* Ans: This is but the second argument re-vamped in a negative form. There is not a moral attribute of Jehovah, which does not arise up in everlasting opposition to such a punishment. Even his Justice pronounces an infinite condemnation upon it.—[p. 568.] 10. *Human Probation.* Ans: Man is always on probation in regard to much that gives him happiness. But his final destiny—his endless state—has never been made to depend upon his deeds at any particular period of his existence.—[p. 570.] 11. *The common opinion of mankind.* Ans: This affords not the slightest criterion of judging of the truth of doctrines. If we are bound by its decisions, every Protestant sect would be compelled to go back to Bopery, and all Christendom turn to heathenism.—[p. 600.] 12. *Conditionality of salvation.* Ans: As God has connected conditions with salvation, he will interpose no obstacle to prevent his creatures complying with them, either in this world or the next. With that privilege ever before them, all men will, in process of time, comply with every stipulated condition and be happy.—[p. 623.]—13. *Contrast between the righteous and the wicked.* Ans: The scriptures and experience, unite to teach there must necessarily be a contrast between the condition of the righteous and the wicked, so long as men continue to be wicked. But this furnishes no possible evidence that any will be wicked and miserable forever.—[p. 626.] 14. *A future general judgment.* Ans: Not a passage introduced by Elder Holmes, proves that the Judgment to be executed by Christ, is to take place at a particular day in the future world. I showed by the most positive testimony,

that Christ came into *this* world to Judgment, and that his judgment or reign, commenced at the setting up of his Mediatorial Kingdom, and will continue, in this world and the next, until all men are brought to the knowledge and enjoyment of the truth.—[p. 629.] 15. *The final condition of the sinner.* Ans. The scriptures never describe *punishment* as the FINAL condition of a human being. But the condition in which St. Paul leaves all men, and the last account the Bible furnishes of their state, is described as one in which they are made fit for the residence of the Creator—"God becomes *all in all*"—[p. 697.] 16. *Meaning of the terms everlasting, forever, etc.* Ans. *Aionion* and *aionios*, from which these words are translated, primarily signify *indefinite* and not *endless* duration. When applied to any thing which of itself is endless, as God and his attributes, their meaning is strictly, time without end. But when they are connected with punishment, pain, fire, or anything temporary in its nature, they signify *limited* time —[p. 742.]

I will not ask an intelligent public whether these arguments furnish the *description* or the *amount* of evidence, which we have seen is necessary to establish in any well balanced mind, a doctrine so improbable and unreasonable as that of endless punishment.—But I will inquire whether there is in this long catalogue, a single argument, which, when properly weighed, and seen in all its bearings, its premises and its conclusions, affords the first reason for the adoption of such a sentiment? In the examination I have made of these arguments, I have endeavored to give them all the weight they could demand, and trust I have exhibited in a satisfactory manner, their vital defects.

I have not only shown that the evidences by which my friend would sustain the affirmative of this question, are unsound and unsatisfactory, but I have in addition, introduced *nineteen* Negative Arguments, all going to prove the fallacy of the doctrine of eternal wretchedness.\* I have proved—1. That the doctrine of Endless Punishment is not found in the Old Testament—nor, in fact, is it in the New.—[See p. 463.] 2. That it is opposed to Reason.—[p. 465.] 3. That it is of Heathen origin.—[p. 493.] 4. That it violates that Natural sense of Justice which God has implanted within us.—[p. 514.] 5. That it violates the fundamental law in God's government, which declares that men shall be punished *according* to their deeds.—[p. 515.] 6. That it destroys the *certainty* of the administration of Rewards and Punishments —[p. 516.] 7. That it presents the character of God in an abhorrent light.—[p. 517.] 8. That its tendency is to harden the hearts of its practical believers.—[p. 545.] 9. That it destroys the Parental nature of God.—[p. 547.] 10. That it repre-

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\*Instead of reiterating the details of these arguments, I give the page where the reader can find them in full.

sents him as violating in his own proceedings, the moral principles he has enjoined on man—[p. 573.] 11. That it charges him with needlessly perpetuating sin and misery.—[574.] 12. That it makes him dependent on man for the accomplishment of his purposes.—[p. 603.] 13. That it dishonors God, and disgraces Christ.—[p. 605.] 14. That it is never recognized in the doctrines of the Patriarchs, Prophets, Apostles, Saints and Righteous men, whose history is contained in the Bible.—[p. 606.] 15. That it consigns *nine-tenths* of mankind to endless sin and woe.—[p. 634.] 16. That it sends vast multitudes of the best moral men—statesman, philosophers, poets, philanthropists, the learned, the wise, the good—whose only alleged fault is they cannot adopt certain articles of faith now denominated *orthodox*, to endless agonies and the companionship of infernal spirits.—[p. 636.] 17. That it reduces religion to a matter of selfish and sordid calculation.—[p. 637.] 18. That it destroys the peace of those believers who seek to *realize* its terrible nature, and leads to insanity and suicide.—[p. 713.] 19. That its falsity is proved by a large mass of corroborative facts.—[p. 763.]

I think it will be evident to the minds of those unbiassed by prejudice, that each one of these Negative Arguments, is sufficient to disprove the eternity of punishment. But when the whole mass is weighed in the scales of enlightened and mature judgment, it must present an insurmountable obstacle to the belief of that sentiment, in every individual who is not blinded by bigotry, or enslaved by catechisms and creeds.

The most important of the scripture passages which have been introduced in support of the affirmative of this question, have received my candid and earnest consideration. I trust I have shown that when interpreted on correct philological principles, and understood according to their true common sense import, and their scripture usage, they contain no evidence that the writers of the Bible ever intended to inculcate such a sentiment as eternal suffering. This conviction is greatly strengthened by the fact that the interpretation for which my opponent has contended, arrays these passages in a direct and blank opposition to God's character, desire, intention and will—to the mission of Christ, and the whole spirit of his gospel—and to a large class of the most literal, emphatic and positive declarations of the Bible. It is well known that the advocates of endless punishment, rest their scripture argument almost wholly on those passages where forever, eternal, and everlasting [translated from *aionion*, etc.] occur. Take these words from the Bible, in the cases where they are applied to punishment, and the whole scriptural ground would be instantly abandoned. There would be no passages left, in which they would have the slightest confidence. In my examination of these words, I have shown that in no sense, can a meaning of strict *endlessness* be drawn from them, when they represent the duration

of punishment.\* Indeed, the idea of building up a doctrine so appalling and monstrous in its nature and consequences—so in opposition to God's goodness and holiness, and the purest and best desires of men or angels—on a strained and controverted construction of *one or two* exceedingly *indefinite* words, occurring in a few isolated passages—the idea that Jehovah would have revealed *such* a doctrine in a manner so blind, indefinite and uncertain—is a supposition most unreasonable. To one who never before heard of that doctrine, an attempt to charge it to God, on evidence so hard to be got at, so far-fetched, and when obtained, so slender and uncertain, would be viewed as *presumptive* as it was *abortive*! Had the Creator designed to reveal a sentiment so terrible, he would have caused it to be enstamped on every page in the Bible, in words too plain or positive to admit of doubt or dispute. If the Heavenly Parent had exposed his children to a doom of endless agony, he would not have left a knowledge of it to be obtained only by far-fetched inference, drawn from words of varying and uncertain meaning; but would have written its awful truth, and recorded his solemn warning, in letters of living fire all over the heavens!!

I tell my friend plainly, and all who sympathize with him, that the doctrine of eternal tortures, which he has so strenuously advocated, is a blasphemous imputation on the wisdom and goodness of God—a libel on the Savior of the world, and a disgrace to Christianity. It violates reason, contradicts the scriptures, and is utterly repugnant to all the purest and holiest feelings of the christian heart. No true Christian can love it. To all souls influenced in the slightest manner by the spirit of Christ, it is horrid and loathsome to the last degree. It has no connection with Christianity; but is the legitimate offspring of heathenism.—Through the fears which its tetrific nature is calculated to excite in unenlightened minds, it has become imbedded deeper and stronger in the public belief, than kindred errors which were generated in the same source, but have long since passed away. Nursed by superstition—strengthened and upheld by ignorance—it has been enabled to perpetuate its dark features down to our own day!—But it must pass away! Its faithful sentinels *superstition* and *ignorance*, which have so watchfully guarded it in ages past, as themselves disappearing under the onward progress of truth. Aside from these, it has none of the elements of perpetuity. Without their friendly aid it cannot stand an hour. The shades night no more surely recede before the increasing dawn of morn than must this product of a dark age, sink into its merited and tive oblivion, as the bright rays of the “*sun of righteousness*” luminate the minds and purify the hearts of the children of men. Already do we behold the unerring indications of a speedy d

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\*See p. 667.

solution. Most of those clergymen who are its professed believers, fear to advocate it in public, or scarcely to mention it in their ministrations. And those who reluctantly step forth as its defenders, are *ashamed* of its odious features as formerly held, and continually seeking to conceal them from the people, by paint and tinsel, by equivocation and sopistry! I make no pretensions to the vision of a seer, but I desire to leave on record this prediction—That before two generations shall have succeeded the present, it will become a matter of as great surprise throughout all sects in Christendom, that people could ever have believed in Endless Punishment, as it now is that a belief in witches, fairies, and hobgoblins was so prevalent a century ago. Yes! it *must* go down! It is doomed! "*Ichabod*!" is inscribed upon it. *And let it go down!!* Who will bewail its departure—who lament its loss?—In its place shall arise the fair fabric of Truth—beautiful in all its proportions—and blazing with the glory of God and the Lamb! *Let it go down!* It shall be replaced by purer and better principles of action. Under the teachings of the Gospel, men will be brought to that high standard of perfection, where they will love God and keep his commandments, not through fear of hell; but through the promptings of gratitude, filial respect, holy reverence, and a love of virtue for virtue's sake?

So far from any revelation of endless punishment having been made by God, his Inspired Word contradicts it, as we have seen, in the most positive manner, and establishes beyond doubt the final salvation of all men. I have shown in this discussion, by positive scripture declarations—1. That God has *Promised* to save all men.—(Gen. xxvi. 3, 4.—Ps. lxxxvi. 9.) 2. He has *Purposed* to save all men.—(Eph. i. 9, 10.) 3. He has *Willed* to save all men.—(Eph. i. 9, 10.) 4. He has pledged his *Oath* to save all men.—(Isa. xlv. 23, 24.) 5. He has proclaimed a time of the *Restitution of all things*, by the mouth of *all* his holy prophets since the world began.—(Acts iii. 20, 21.) 6. He has sent his Son to save all men.—(1 John iv. 14.) 7. Jesus tasted death for all.—(2 Cor. v. 15.) 8. He gave himself a ransom for all.—(1 Tim. ii. 6.) 9. He became a propitiation for the sins of the whole world.—(1 John ii. 2.) 10. Every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.—(Phil. ii. 9, 10.) 11. All shall be made alive in Christ.—(1 Cor. xv. 22.) 12. All who are in Christ shall become new creatures.—(2 Cor. v. 17.) 13. God has declared he *will not* retain his anger forever, because he delighteth in mercy.—(Micah vii. 18.) 14. He has declared he *will not* contend forever.—(Isa. lvii. 16.) 15. That he *will not* cast off forever, but will have *compassion*, according to the multitude of his mercies.—(Lam. iii. 31, 32.) 16. Sin and all the works of the devil, are to be destroyed.—(1 John iii. 8.) 17. The devil himself, is to be annihilated.—(Heb. ii. 14.) 18. Tears are to be wiped from off all faces.—(Isa. xxv. 8.)

19. The grave [*hell*] is to fall into oblivion.—(Hosea xiii. 14.)  
 20. Death, the *last enemy*, is to be destroyed.—(1 Cor. xv. 26).—  
 and swallowed up in victory.—(Isa. xxv. 8.) 21. God *will have*  
 all men to be saved, and come to the knowledge of the truth.—  
 (1 Tim. ii. 4.) 22. He hath concluded all in unbelief, that he  
 might have *MERCY upon ALL*!—(Rom. xi. 32.) 23. He shall  
 finally become *ALL* in the hearts of *ALL* his creatures.—(1 Cor.  
 xv. 28.) 24. Every creature which is in heaven, and on the earth,  
 and under the earth, and such as are in the sea, and all that are in  
 them, will at length be heard saying, Blessing, and honor, and  
 glory, and power be unto him that sitteth upon the throne, and  
 unto the Lamb forever and ever.—(Rev. v. 13.)

I insist here is a mass of testimony which no man who believes  
 in the Bible, is at *liberty* to resist, or *can* resist with the approba-  
 tion of his reason and conscience. It totally annihilates the doc-  
 trine of endless punishment, and clearly establishes the truth of  
 the final salvation of the world. These passages are not figura-  
 tive, parabolical, or in any way indefinite in their meaning, as  
 those are which my friend has cited in proof of the ceaseless du-  
 ration of punishment; but they are literal, plain, positive and un-  
 questioned in their meaning. If they do not unequivocally assert  
 the truth of Universal Salvation, then human language cannot  
 express that glorious sentiment. We have seen this doctrine bears  
 all those distinctive features which ever characterize God's truth,  
 and commend it to the reception of those of sound minds and hon-  
 est hearts. It is a doctrine which is Scriptural, Reasonable and  
 Desirable. That it is *Scriptural*, to an unprecedented degree, we  
 have just shown. And what can be more *Reasonable* than the  
 fact that a Father, who is infinitely holy, good and merciful—  
 whose spirit is Love—who is omnipotent in power, and abun-  
 dantly able to do whatever he pleases, both in heaven and earth  
 —should at last, bring all his offspring to repentance, holiness  
 and happiness? This is so *reasonable*, that my opponent has felt  
 himself compelled to urge men to distrust their reason on this sub-  
 ject. That this doctrine accords with the purest *desire*, will not  
 be doubted. My friend *desires* its truth—all good men desire it.  
 Surely nothing can be more *desirable* to the sincere Christian,  
 who loves his God and his fellow man—nothing can more highly  
 gratify the purest and holiest emotions of his soul, than this most  
 blessed assurance of a reign of Universal Holiness, Love, and  
 Peace!

Coming to us with all this weight of evidence, and under these  
 impressive sanctions, it becomes not only our Privilege, but our  
 Duty, to receive and rejoice in the doctrine of the salvation of all  
 mankind. Equally is it our duty to abandon forever, the infinite  
 libel on God's character, contained in the fiction of endless wretch-  
 edness! Let none believe they incur any *danger*, or can expose  
 themselves to *peril* of any description, by embracing a sentiment

so honorable to God, so worthy of Christ, as that embraced in the final salvation of a lapsed world! Let none entertain views of God so low and wicked, as to imagine he will visit evil upon any being for believing the plain declarations of his word, and attributing to him the best and holiest work that an Infinite Deity can accomplish! No where can intelligent creatures be in a position so *safe*, as to plant themselves on the *Truth*!! That truth we have found. Behold and accept it, O man!

*Philanthropists*, would you have an assurance of the final good of all our race? *Christians*, would you enjoy a hope, that at last, all enmity, bitterness and strife, shall cease; that disobedience, evil and sin, shall be destroyed, and holiness and happiness fill the entire Universe? *Parents*, children, relatives, friends, do you yearn for a confident faith that you shall hereafter meet all the the objects of your hearts' dearest affections? Here alone, in the belief of Universal Salvation, can such assurances, such hopes, such a faith be found! Embrace it as the beacon-light God hath kindly sent, to lead you to peace and joy! None will say I exhort you to adopt a doctrine of a painful or repulsive nature. The very thought of the final repentance and salvation of all intelligent beings, fills the soul of the good man, the humble christian, with the highest rapture. All christians, all pious followers of Christ, all holy and pure men, love this doctrine. This entire audience love it. You, *Gentlemen Moderators*, love it. My brother opposite, although contending against it, with all his might, and strength, and soul, still **LOVES** it with all his *Might*, and *Strength*, and *Soul*! He has not denied this love, but will freely acknowledge it. And he will yet **BELIEVE** the doctrine he now so ardently loves!! Yes, my brother, I anticipate with the highest satisfaction, meeting you in a world where there will be the most perfect unanimity of feeling and opinion between us! No longer will you raise your hand, or lift up your voice, in opposition to God's glorious purpose of reconciling the world to himself. In the midst of the countless throngs of the great race of man, all made holy and happy, you will *see*, and *feel*, and *rejoice*, in the truth of that doctrine, against which you now exert those talents which God gave you for a better purpose. You will acknowledge your fault in combatting a truth so evident and so glorious. That will be a happy day! Hand in hand we will walk the streets of the New Jerusalem, recounting the scenes of past existence, beholding the displays of infinite wisdom, goodness and power, which will blaze around wherever we direct our admiring eyes, and rejoicing at the movements of that wonder-working Providence, which from imperfection, darkness and sin, will have educed universal perfection, light, and holiness!!

In conclusion, I beg the Moderators to receive the expression of my sincere thanks, for the dignified, patient and impartial manner in which they have presided, during this protracted dis-

cussion. I pray God to reward them for this labor of love, and to bless them with all spiritual and temporal good, and at last to grant them an abundant entrance into his endless kingdom of grace and peace.

In taking leave of my brother opposite, I tender to him my regard and friendship. If in the ardour of debate, and the excitement of the moment, I have uttered anything that has wounded his feelings, or the feelings of any who sympathize with the sentiments he has advocated, I can but express my sincere regret, and beg them to attribute it to an error of the *head* and not of the *heart*. If I know myself, my feelings towards those who differ from me, are characterized by friendship and good will. Although my opponent has said many things ungenerous and ungentlemanly during this debate, yet I feel I ought to charge these things more to his false, blinding, and pernicious doctrines, than to any confirmed depravity in his principles of action. I design to pay him the highest compliment, when I assure him I have a much greater estimation of the qualities of his *heart*, than of his *head*! His affections are *right*—his theory is *wrong*. The best prayer I can utter in his behalf is, that he may speedily be converted to the **WHOLE** truth, as it is in Christ Jesus, and become highly instrumental in proclaiming far and wide, that heaven-born Gospel of Universal Grace and Salvation, which he has on this occasion, labored so assiduously to overthrow. May Heaven's choicest blessings rest upon him and his, through life, and through eternity!

To the audience I return thanks for the respectful attention they have given during this debate. I exhort them to weigh candidly, whatever they have heard from either party. Let them imitate the conduct of the *Bereans*, of whom St. Paul speaks, who "were more noble than the people of Thessalonica, in that they received the word in all readiness of mind, and searched the scriptures daily, whether these things were so." May we all be led to love God supremely, and our neighbors as ourselves—to discharge faithfully, our every duty in all the relationships of life! May we enjoy his light and truth while we live, and when we die, may we hear his voice whispering peace and trust to our departing souls, saying, "Fear no evil; I am with thee; my rod and my staff shall comfort thee." Amen and Amen!—[*Time expired.*]







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